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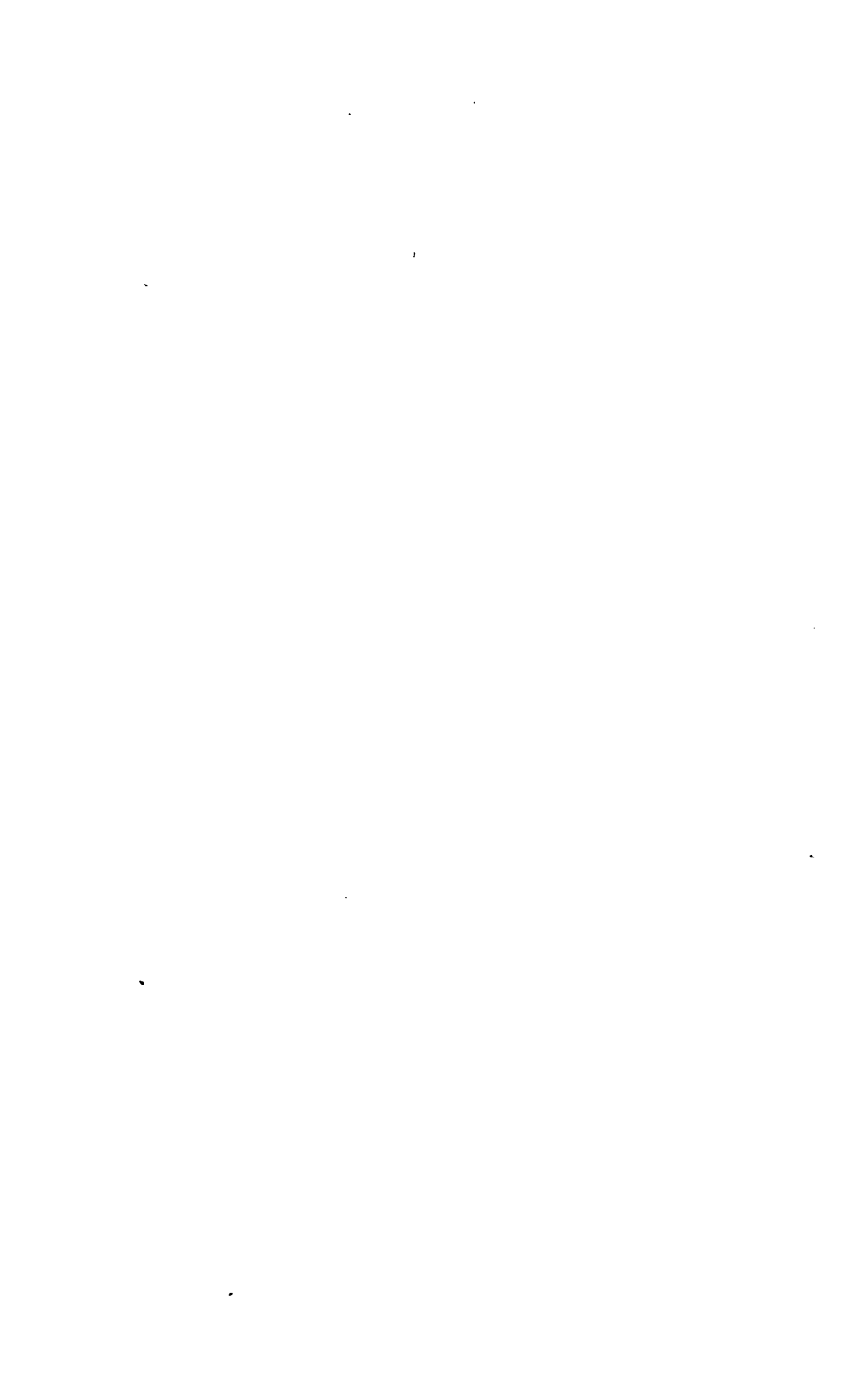
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C.S. - 27

“ Be niggards of advice on no pretence,
“ For the worst avarice is that of Sense.
“ With mean complacence ne’er betray your trust,
“ Nor be so civil as to prove unjust.
“ Fear not the anger of the Wife to raise;
“ Thy best can bear reproof, who merit praise.” POPE.

VOLUME XII.



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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

A			
ABERNETHY's Surgical Essays,	48	Barry's Letter to the Society for Art,	
Address to Mr. Burke,	214	&c.	23
Advice to Parents, 'on the Small-pox,	314	Barrymore. See Pasquin.	
— to the Advisers,	462	Bath Road, Survey of,	113
Alfred's Letters,	108	— Waters. See Falconer.	
Alps. See Beaumont.		Beaumont's Travels through the Rhetian	
American Manufactures. See Hamilton.		Alps,	303
Amsterdam Dispensatory,	583	Beauties of the Creation,	211
Anatole, a Poem,	471	Beddoes on Calculus, &c.	267
Antiquities. See Maurice. See Roy.		—'s Letter to Darwin,	274
Apology for French Revolutionists,	500	Belknap's History of New Hampshire,	158
Apparition, Poème,	342	Benefit Societies, Appeal on,	232
Appeal on Benefit Societies,	232	Beverley's Trial of Friend,	343
Archibuteus, Sketches in,	396	Beza. See Kipling.	
Argal, or the Silver Devil,	474	Bible, Dictionary of,	471
Army, Standing, Letters on,	173	Blacklock's Poem,	167
— Diseases. See Riccio.		Blackstone's Reports, Vol. I.	95
Asia. See Dissertations.		Blaisy on Fire Machinery,	317
Astoria, some Account of,	562	Book, Vol. V.	147
		Booth's Defence, &c. examined,	233
		Botany. See Martyn. See Milne.	
		Botany Bay. See Port Jackson.	
		Bourrit's Itinerary of Geneva, &c.	526
B		Brisson's Narrative,	352
Bagatelle, a Poem,	219	Brown's Chancery Reports,	208
Barnard on the Proceedings of the		A 2	Brown's
Friends of the Priests,	463		

<i>Brown's</i> (Dr.) Sermon on the Times,	235	<i>Debate on the East India Charter,</i>	226
<i>Bruges</i> , Marquis de, History of the Flemish Revolution,	534	<i>Deverell's</i> Mary Queen of Scots; a Tragedy,	473
<i>Buchanan's</i> Travels in the Hebrides,	154	<i>Diddin's</i> Trial w. Swan,	458
<i>Burke's</i> Charge to the Grand Jury,	106	<i>Dictionary of the Bible,</i>	471
——, Mr. Edmund, Address to,	224	<i>Disney's</i> Sermons,	46
<i>Burnaby's</i> Sermon,	477	—— Sermon,	237
		<i>D'Issrael's</i> Curiousities of Literature,	177,
			276

C

<i>Calculus.</i> See <i>Beddoes</i> .	
<i>Calm Observer</i> , Letters of,	77
——, Essence of,	344
<i>Campes's</i> Lectures,	557
<i>Carpenter's</i> Letter to Foley,	467
<i>Charity Schools</i> , Address of the Friends of,	458
<i>Charlesworth's</i> Sermons, Vol. III.	470
<i>Chemistry.</i> See <i>Girtanner</i> , <i>Jacquin</i> , <i>Kestelin</i> .	
<i>Chinese Botany.</i> See <i>Lourdeiro</i> .	
<i>Christian Minister's</i> Affectionate Advice,	468
<i>Churchman</i> of the Magnetic Atlas.	334
<i>Clergy</i> , French Emigrant. See <i>Reflections</i> .	
<i>Clothing.</i> See <i>Vaugban</i> .	
<i>Codon's</i> Examination of Priestley's Doctrines,	352
<i>Coleman</i> on Suspended Respiration,	425
<i>Collinson's</i> History of Somerset,	287, 409
<i>Commercial Bill.</i> See <i>Thoughts</i> . See <i>Report</i> .	
<i>Considerations on the Commencement of a War.</i>	463
<i>Constitution.</i> See <i>Somerwill</i> .	
<i>Cook's</i> Bankrupt Laws,	208
<i>Cooper's</i> 400 Texts,	234
<i>Corn-bill</i> , new, Observations on,	219
•• CORRESPONDENCE with the Reviewers, 119, 120. 237—240. 338—360. 479, 480.	
<i>Count de Hoenstern</i> , a Tale,	337
<i>Cove's</i> 5th Edition of <i>Williams's</i> Reports,	208
<i>Criminal Law.</i> See <i>Gillespy</i> .	
<i>Criticisms on Malone's</i> Shakspeare,	111
<i>Cumberland's</i> Lewina, &c.	220
<i>Curiosities of Literature,</i>	177-276
<i>Current.</i> See <i>Rennell</i> .	
<i>Curry on</i> Apparent Death,	451

D

<i>D'Arblay's</i> (Mrs.) Reflections relative to the French Clergy,	475
<i>Davidson's</i> Fast Sermon,	235
<i>Death.</i> See <i>Curry</i> , and <i>Coleman</i> .	

<i>Dissenters.</i> See <i>Jacomb</i> , <i>Carpenter</i> , <i>Wisdom</i> .	
<i>Dissertations</i> relative to the History of Asia,	330
<i>Douglas's</i> Discourses,	467
<i>Drake's</i> Poems,	164
<i>Dress.</i> See <i>Faust</i> .	
<i>Dropsy of the Brain.</i> See <i>Quin</i> .	
<i>Duty of Citizens,</i>	345

E

<i>Earle's</i> Appendix to his Treatise on the Hydrocele,	312
<i>East India Company</i> Committee of Warehouses, Reply to their Report,	210
—— Debates,	226, 354
<i>Eaton's</i> Trials,	452
<i>Ecclesiastical</i> Researches,	7
<i>Education.</i> See <i>Revue</i> . See <i>Turner</i> .	
<i>Eloquence.</i> See <i>Lake</i> .	
<i>Emigrants</i> , a Poem,	375
<i>Epistle to</i> Mr. Fox,	279
<i>Equality.</i> See <i>Parsons</i> . See <i>Paulus</i> .	
<i>Errors of Pitt's</i> Administration,	466
<i>Essay on the</i> Martial Character of Nations,	285
—— on Parliament,	344
<i>Essence of the</i> <i>Calm Observer</i> ,	ib.
<i>Evenings at</i> Home,	355
<i>Exhibition,</i>	350

F

<i>Fables in</i> Verse,	219
—— and Tales,	579
<i>Fact without</i> Fallacy,	106
<i>Falconer on</i> the Bath Waters,	450
<i>Farrery.</i> See <i>Sainel</i> .	
<i>Fast Sermons.</i> See <i>Cilson</i> , <i>Davidson</i> , <i>Lowin</i> .	
<i>Faustas</i> , Chevalier de. Life of,	339
<i>Faust</i> on a peculiar <i>Dress</i> ,	352
<i>Foyette's</i> Statement,	229
<i>Females.</i> See <i>Letters</i> .	
<i>Fire Machinery</i> , account of,	317
<i>Flebers.</i> See <i>Gilpin</i> .	
<i>Flemish</i> Revolution, History of,	514
<i>Florin's</i> New Tales,	212
——'s <i>Gonsalvo of</i> Cordova,	474
<i>Flute.</i> See <i>Gann</i> .	

Foley's

CONTENTS.

<i>Foley's Letter to P. Iffley,</i>	117
— See <i>Carpenter.</i>	
<i>Forster's Travels, Vol. III.</i>	484
<i>Fowcroy's Medicine illustrated, &c.</i>	509
<i>For, Mr. Speech of, 224. Epistle to,</i>	219.
Review of his Conduct, 215.	
Observations on ditto, 346	
<i>France. See Journey, Genus, &c.</i>	
—, Queen of, her Trial,	347
<i>Franklin's Loves of Camarupa and Camalata,</i>	211
—, (Dr.) Rules for reducing an Empire,	227
<i>Fraser's Election Reports, Vol. II.</i>	96
<i>French Constitution, copy of,</i>	227
— Gil Blas,	392
— Revolution, Traits relating to, 77.	
126. 227, 228. 350. 489. 500. 535.	
542.	
<i>Freud's Trial,</i>	343
—'s Peace and Union,	353
<i>Friends of the Press, their Declaration examined,</i>	224
— See <i>Wilde. See</i>	
<i>Barnard.</i>	
<i>Frost, Mr. Letter to,</i>	222
<i>Fugitive of Folly,</i>	233

G

<i>Geddes's Translation of Ver-Vert,</i>	28
—'s Address to the Public,	322
<i>Genoa. See Hurdin.</i>	
<i>Genoa. See Ruvray. See Bourrit.</i>	
<i>Genius of France, a Poem,</i>	102
<i>Gilguy on Criminal Law,</i>	115
<i>Gilpin's Translation of Portrait of St. Paul,</i>	86
<i>Gilson's Fast Sermon,</i>	234
<i>Ginguen's Letters on Rousseau,</i>	227
<i>Girtanner on Antiphlogistic Chemistry,</i>	492
<i>Gliff's Edition of Hall's Contemplations,</i>	469
—, (Dr.) Sermon,	477
<i>Gonsalvo of Cordova,</i>	474
<i>Gordon. See Miles.</i>	
<i>Gordane Revolution,</i>	530
<i>Gospi. See Observations.</i>	
<i>Grown, (Dr.) on Nottingham Water,</i>	331
—, (Mr.) Reveries of Solitude,	361
<i>Gray's Elegy in Greek,</i>	101
<i>Greeks. See Paus.</i>	
<i>Gregory's Note,</i>	107
<i>Gregory, Dr. his Introduction, Parts of,</i>	475
<i>Green's Journal of Natural Philosophy,</i>	501
<i>Grimani—Calepin, &c.</i>	228
<i>Grope's Olio,</i>	114

<i>Gunn on the Violoncello,</i>	324
— on the German Flute,	376

H

<i>Hall. See Gliff.</i>	
<i>Hamilton's Report on the Manufactures of the United States,</i>	211
—, (Dr.) on Scrophula,	451
<i>Hawthorne's Sermons,</i>	469
<i>Hoyet's Sermon,</i>	477
<i>Haygarth on the casual Small-pox,</i>	428
<i>Hebrides. See Buchanan.</i>	
<i>Henley's new Version of Tibullus,</i>	442
<i>Heron's Translation of Niebuhr's Travels,</i>	33
<i>Higmore's Addenda to the Law of Usury,</i>	97
<i>Hindostan. See Maurice.</i>	
<i>H. story. See Thomson.</i>	
— of a Church and a Warming-pan,	345
<i>Hoare's Love's Victims,</i>	220
<i>Hogarth. See Ireland.</i>	
<i>Hob, Major, his Defence,</i>	97
<i>Hosker's First Book,</i>	470
<i>Horne, Bishop, his 16 Sermons,</i>	467
<i>Humorous Hints to Ladies,</i>	348
<i>Hunter's Journal at Port Jackson,</i>	181.
	253
<i>Hurdin on the Arrangement of Shakespeare's Plays,</i>	110
— on a New Year,	252
— on Genesis,	365
<i>Hydroce's. See Earle.</i>	
<i>Hymns and Meditations,</i>	468

I

<i>Jacomb's Vindication of Dissenters,</i>	346
<i>Jacquin—Elementa Chymia,</i>	525
<i>Indian Antiquities. See Maurice.</i>	
<i>Infant Salvation, an Essay,</i>	468
<i>Inoculation, Verses on,</i>	218
<i>Johnson's Friendly Cautions,</i>	99
<i>Jones's Sermons,</i>	171
<i>Journey along the Rhine,</i>	489
— through the Departments of France,	535
<i>Ireland. See Webb.</i>	
<i>Ireland's (Samuel) Views on the Thames,</i>	51
— (John) Hogarth illustrated,	311
<i>Italian Language. See Soliman.</i>	

K

<i>Kaestlein's Chemistry,</i>	581
<i>Kendall's Poems,</i>	435
<i>King</i>	

<i>King on the National Debt,</i>	223	<i>Marat, an Eclogue,</i>	472
<i>Kipling's Edition of Beza,</i>	241	<i>Martial Character. See Essay.</i>	
<i>Knave's Acre Association,</i>	224	<i>Martyn's Language of Botany,</i>	448
<i>Knigge's Letters on a Journey from Lorraine,</i>	542	<i>Martineau's Simple Facts, a Novel,</i>	474
<i>Knight of the Rose,</i>	339	<i>Maurice's Indian Antiquities, 1. 129.</i>	246

L

<i>Lake's Translation of Maury on Eloquence,</i>	147	<i>Medicine. See Fourcroy.</i>	
<i>Lally Tolendal, Comte de. Réponse du,</i>	228	<i>Merzies's Sermon,</i>	357
<i>— plaidoyer pour Louis XVI.</i>	ib.	<i>Meridian Dial. See Wallaston.</i>	
<i>Legal Recreations,</i>	209	<i>Midsummer Eve, a Poem,</i>	341
<i>Legal and constitutional Principles of the Declaration of the Friends of the Press,</i>	224	<i>Milne's and Gordon's Indigenous Botany,</i>	449
<i>Leidenfrost on the Human Soul,</i>	481	<i>Mind. See Camper.</i>	
<i>Le Maitre's French Gil Blas,</i>	392	<i>Modern Manners, a Poem,</i>	216
<i>Leopriede's Bibliotheca Classica,</i>	115	<i>Morret's Bampton Lectures,</i>	418
<i>Letter to Mr. Sheridan,</i>	330	<i>Morton's (Mrs.) Ouâbi, an Indian Tale,</i>	72
<i>— on Parliamentary Reform,</i>	346	<i>Muir's Trial,</i>	453, 454
<i>— to the Duke of Bedford,</i>	353	<i>Munro's Surgery,</i>	451
<i>— to the Nobility, &c. of France,</i>	460	<i>Murphy's Tacitus,</i>	194
<i>— from a M. P. on the War,</i>	462	<i>Muscles, human, History of,</i>	452
<i>Letters on the Concert of Princes,</i>	77		
<i>— on a standing Army,</i>	173		
<i>— to Mr. Pitt, on the Coal tax,</i>	349		
<i>— from a French Nobleman,</i>	350		
<i>— on the Female Mind,</i>	398		
<i>Lewin's Fast Sermon,</i>	477		
<i>Lewins, a Poem,</i>	210		
<i>Lewis's Sermon,</i>	477		
<i>Liberty. See Sheridan. See Parsons.</i>			
<i>Lindsey's Sermon,</i>	236		
<i>Lipcomb's Verses on Inoculation,</i>	218		
<i>Liver. See Saunders.</i>			
<i>Livre Blanc,</i>	530		
<i>Lily's Voyage of Life, a Poem,</i>	472		
<i>Llywarg Hen's Elegies,</i>	18		
<i>Logan's Poems,</i>	214		
<i>Lorraine. See Knigge.</i>			
<i>Loughborough, Lord, on Prisons,</i>	96		
<i>Lounger's Common-place Book, Vol. I.</i>	113		
<i>Laureiro—Flora Cochinchinensis,</i>	509		
<i>Lucifer and Mammon,</i>	345		

M

<i>Macaulay's Sermon on Sunday-schools,</i>	236
<i>McBride's Instructions for Wines,</i>	479
<i>McDonald's Works,</i>	473
<i>Mackenzie's Edit. of Blacklock's Poems,</i>	367
<i>Magnetic Atlas. See Churchman.</i>	
<i>Malone's Edit. of Shakspeare,</i>	56
<i>—'s Letter to Farmer,</i>	112
<i>Manifestoes of Burgoyne, &c.</i>	232

O

<i>Obedience, Political, Thoughts on,</i>	104
<i>Objections to the War, &c.</i>	461
<i>Observations on the Four Gospels,</i>	169
<i>— on Mr. Fox's Conduct,</i>	346
<i>Ode to the People of England,</i>	216
<i>Ouâbi, an Indian Tale,</i>	72
<i>Owen's Translation of Welsh Heroic Elegies,</i>	18

P

<i>Palmer, Rev. T. F. Trial of,</i>	453
<i>Parburst's Hebrew Lexicon,</i>	443
<i>Parliament, Essay on,</i>	344
<i>Parliamentary Reform. See Reform.</i>	
<i>Parsons (Sir L.) on Liberty and Equality,</i>	463
<i>Pequin's</i>	

CONTENTS.

vii

<i>Peppin's Life of Lord Barrymore,</i>	458
<i>Paul.</i> See <i>Gilpin.</i>	
<i>Peasants on Equality, &c.</i>	491
<i>Peasants' Dissertation on the Greeks,</i>	151
<i>Peasants.</i> See <i>Reflections.</i>	
<i>Peacock's (Miss) Knight of the Rose,</i>	339
<i>Peabody on Free Ports, 2d Edit.</i>	226
<i>Peart.</i> See <i>Notes.</i>	
<i>Peasants' Indian Zoology,</i>	100
<i>Pharmacopæia Amstelodamensis nova,</i>	583
<i>Philosophical Transactions, Part I. for</i>	
<i>1793,</i>	183
<i>Pigeon's Cafe,</i>	457
<i>———'s Treachery no Crime,</i>	462
<i>Pir, Mr.</i> See <i>Wilson, Letters, Errors.</i>	
<i>———'s and Fox's Speeches on Grey's</i>	
<i>Motion,</i>	224
<i>Parn.</i> See <i>Owen, Goddess, Morton,</i>	
<i>Drake, Logan, Wordsworth, Lipscomb,</i>	
<i>Cumberland, Blacklock, Smith, Kendall,</i>	
<i>Lloyd.</i>	
<i>Political Adventures of H. Humorous,</i>	125
<i>——— Correspondence,</i>	423
<i>Polwhele's Sermon at Kenton,</i>	118
<i>Pow, History of,</i>	161
<i>Pepper's Considerations on Reform,</i>	107
<i>Port Jackson.</i> See <i>Hunter.</i> See <i>Tench.</i>	
<i>Porter's, (Rev. T.) Defence of Unitarianism,</i>	116
<i>———'s (Miss) Artless Tales,</i>	112
<i>Positiv Companion to the Pharmacopæia,</i>	333
<i>Port's two Charges,</i>	470
<i>Porter's Sermon,</i>	357
<i>Poverty Triumphant,</i>	342
<i>Pringley.</i> See <i>Golden.</i> See <i>Foley.</i>	
<i>Princes, Concert of.</i> See <i>Letters.</i>	
<i>Prisons.</i> See <i>Loughborough.</i>	
<i>Prussia, Austria, &c. Account of,</i>	562

Q

<i>Quarrel between Great Britain and</i>	
<i>France,</i>	106
<i>Quins on Dropsy of the Brain,</i>	332

R

<i>Randolph's Juridical Essays,</i>	343
<i>Randolph's Revision vindicated,</i>	417
<i>Raymond, a Tragedy,</i>	215
<i>Race's Plans of Education,</i>	101
<i>Reflections on a Peace,</i>	438
<i>——— relative to the French Clergy,</i>	475
<i>Reform.</i> See <i>Pepper, Review, Letter, Pitt.</i>	
<i>Rade on Army Disasters,</i>	89
<i>Religion and Politics.</i> See <i>Van Alphen.</i>	
<i>Remell on a Current to the West of Scilly,</i>	192

<i>Reverend's Sermon,</i>	478
<i>Reply to the Committee of Warehouses,</i>	210
<i>Report on Commercial Credit,</i>	126
<i>——— of Commissioners, on Fees,</i>	349
<i>Review of Parliamentary Reformation,</i>	223
<i>Review, &c. addressed to Mr. Fox,</i>	225
<i>Reynolds.</i> See <i>Testimonies.</i>	
<i>Rhine.</i> See <i>Journey.</i>	
<i>Ritson's Criticisms on Malone,</i>	312
<i>Robertson's Survey of the Bath Road,</i>	113
<i>Robinson's Ecclesiastical Researches,</i>	7
<i>———'s (Mrs.) Modern Manners, a</i>	
<i>Poem,</i>	216
<i>Roman History,</i>	572
<i>Restarack's Poverty Triumphant,</i>	342
<i>Roussau.</i> See <i>Ginguenne.</i>	
<i>Roveray's Appeal Relative to Geneva,</i>	350
<i>Rowley on Deaths in Fevers, &c.</i>	310
<i>Roy's Military Antiquities,</i>	322
<i>Ruggles's History of the Poor,</i>	261

S

<i>Sainbel's Lectures on Farriery,</i>	400
<i>Saunders on the Liver,</i>	256
<i>Scrophula.</i> See <i>Hamilton.</i>	
<i>Scurry.</i> See <i>Trotter, and Bodden.</i>	
<i>Sentimental Journey,</i>	475
<i>Sermon to Crowned Heads,</i>	118
<i>Sermons, collective.</i> See <i>Disney, Jones,</i>	
<i>Morris, Horne, Douglas, Hawkeyne,</i>	
<i>Charlesworth.</i>	
<i>——— Single, 117, 118. 234—237.</i>	
<i>357. 477—478.</i>	
<i>Shakespeare.</i> See <i>Malone, Hurd, Ritson.</i>	
<i>Shakespeare's-Walk Charity School,</i>	468
<i>Sheridan's Essay on Civil Liberty,</i>	12
<i>Small-pox.</i> See <i>Advice.</i> See <i>Haygarth.</i>	
<i>Smalpage's Sermon,</i>	478
<i>Smith's (Mrs.) Emigrants, a Poem,</i>	375
<i>Soane's Architecture,</i>	396
<i>Soilleux on the Italian Language,</i>	340
<i>Soldier's and Sailor's real Friend,</i>	106
<i>Solitude.</i> See <i>Graves.</i>	
<i>Somerset.</i> See <i>Collinson.</i>	
<i>Somerwill on the Constitution,</i>	103
<i>Something which concerns every Body,</i>	332
<i>Soul.</i> See <i>Leidenfrost.</i>	
<i>Sourb Downs, a Poem,</i>	166
<i>Stavorinus's Voyages,</i>	549
<i>Stedman's Sermon at Shrewsbury,</i>	112
<i>Stomach.</i> See <i>Webster.</i>	
<i>Strathmore, Lady, her Confessions,</i>	115
<i>Structures on the War,</i>	459
<i>Stuart's Roman History,</i>	578
<i>Sudley Castle, History of,</i>	340
<i>Surgery, System of,</i>	451

Tacitus,

T

<i>Tacitus</i> , by Murphy,	194
<i>Tea-trade</i> , View of,	579
<i>Tench's Account of New South Wales</i> ,	369
<i>Test of Roman Catholic Liberality</i> ,	116
<i>Testimonies to the Memory of Sir J. Reynolds</i> ,	137
<i>Thamet</i> , Views on,	51
<i>Thetwall on Vitality</i> ,	97
<i>Thomson's Fables and Tales</i> ,	579
<i>Thomson's Spirit of General History</i> ,	351
<i>Thoughts on new and old Principles, &c.</i>	104
—— on the Commercial Bill,	105
<i>Tibullus</i> . See <i>Henley</i> .	
<i>Tour to the Lakes</i> ,	342
<i>Transactions of Methodist Parsons</i> ,	342
<i>Travels</i> . See <i>Heron</i> , <i>Buchanan</i> , <i>Beaumont</i> , <i>Foster</i> , <i>Journey</i> , <i>Knigge</i> .	
<i>Teachery no Crime</i> ,	462
<i>Trenk's Life</i> . Vol. IV.	388
<i>Trial of Avadannum Paupiah Bramin</i> ,	210
<i>Trimmer</i> , (Mrs.) on the Catechism,	355
—— on Baptism,	ib.
—— on the Common Prayer Book,	ib.
<i>Trotter on the Scurvy</i> ,	264
<i>True Briton's Catechism</i> ,	223
<i>Turner's Account of a System of Education</i> ,	349
<i>Tweedell—Professors Jewenikes</i> ,	326

V and U

<i>Van Alphen on Religion and Politics</i> ,	516
<i>Vaugban on modern Clothing</i> ,	15
<i>Ver-Vert</i> , from Gresse's,	28
<i>Vindication of the Honour of God</i> ,	356
<i>Unitarianism</i> . See <i>Porter</i> .	
<i>Vindocella</i> . See <i>Gunn</i> .	

<i>Visiting</i> . See <i>Thetwall</i> .	
<i>Vote's View of the Tea-trade</i> ,	579
<i>Voyages</i> . See <i>Stavorinus</i> .	

W

<i>Walker's</i> (A. J.) Ordination Sermon,	117
——'s (Geo.) Sermon,	236
<i>Wandering Islander</i> ,	338
<i>War</i> . See <i>Strictures</i> , <i>Objections</i> , <i>Considerations</i> , <i>Letter</i> .	
<i>Wauob's Sermon</i> ,	357
<i>Webb on the Antiquities of Ireland</i> ,	142
<i>Webster's Fads—on the Stomach</i> ,	332
<i>White Book, &c.</i>	520
<i>Whitebur's Works and Life</i> ,	90
<i>Wil's Address to the Friends of the Press</i> ,	293
<i>Williams's History of Sodeley Castle</i> ,	340
<i>Wilson's Letter to Pitt</i> ,	187
<i>Wines</i> . See <i>M. Bride</i> .	
<i>Wisdom of Dissenters</i> ,	237
<i>Wollaston on a Meridian Dial</i> ,	336
<i>Woodfall's India Debates</i> ,	354
<i>Word to the Wife</i> ,	222
<i>Wordsworth's Descriptive Sketches</i> ,	216
——'s Evening Walk,	218
<i>Wright's</i> (Geo.) Lady's Miscellany,	348
—— (Thomas) on the Muscles,	452

Y

<i>York's Reason against Precedent</i> ,	222
——'s <i>These are the Times, &c.</i>	ib.

Z

<i>Zouch's Visitation Discourse</i> ,	117
——'s Visitation Address,	233

T H E

MONTHLY REVIEW,

For SEPTEMBER, 1793.

ART. I. *Indian Antiquities*; or, Dissertations, relative to the ancient Geographical Divisions, the pure System of Primeval Theology, the grand Code of Civil Laws, the Original Form of Government, and the various and profound Literature of Hindostan; compared, throughout, with the Religion, Laws, Government, and Literature of Persia, Egypt, and Greece: the Whole intended as introductory to, and illustrative of, the History of Hindostan. By the Rev. Thomas Maurice. Vol. I. Parts 1 and 2. 8vo. 14s. Boards. Richardson. 1793.

THE ancient history of India has but lately been imparted to Europeans. The little which we knew of it before, was through the medium of Greek and Latin authors, who were not always well informed, and were often inclined to be partial. During the present century, many rays of light have been thrown on particular parts of the subject: but a continued illustration of the whole had never been attempted. This province is now assumed by Mr. Maurice, but not this province alone. To the ancient he joins the modern history of India; and he undertakes to 'present to the reader a comprehensive view of the wonderful transactions performed during the period of nearly four thousand years on that grand theatre.' This he justly calls an arduous and hazardous undertaking; and he owns that, at the time when he undertook it, he knew not its full extent and magnitude:—but let us hear his own detail.

'At my very entrance into the grand historic field, through the whole ample circuit of which it became necessary for me to range, a field over-run with exotic and luxuriant vegetation, such a prospect unfolded itself, as, I confess, at once disheartened and terrified me. Such a variety of complicated and profound subjects pressed for discussion, before the way could be sufficiently cleared for an entrance upon the immediate path of history; so deeply were the wild fables of Indian mythology blended with the authentic annals of regular history, that the proper execution of the arduous work seemed to demand the exertion of abilities, as well as the command of fortune, to

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Vol. XII. which

which I could by no means lay claim. It soon occurred to me, that instead of the solitary exertions of an individual of moderate talents, of confined and precarious income, with no powerful patron in the high and splendid circles of life to protect, and no opulent private connections vigorously to promote the work, the completion of so extensive a plan, as that laid down by myself, required the united efforts of some considerable literary society, combining a splendid assemblage of genius and erudition, and embodied for the purpose, with every public library in the kingdom at their service, and I might add, the public treasury also, at their command.'

We cannot perfectly accord with this last requisite: we would not lavish the *public treasury* to redeem from oblivion the whole lost history of the world. As to *libraries*, we presume that every public library would be readily at the command of any one who should undertake to write so important a work as that before us; and with regard to an *embodied society*, we should expect less from their *united efforts*, than from the strenuous and well directed exertions of a single man of genius, and of sufficient learning. We have never seen an excellent work produced from the joint labours of many persons; unless there were one master-workman, to revise, direct, superintend, and finish it.

Mr. Maurice had not, at first, 'formed the remotest conception, that, to enter into the spirit of the ancient Sanscreeet history of India, it would be necessary to engage in the deepest astronomical speculations of the oriental world:' but, as he advanced in his inquiries, he found that kind of knowledge to be indispensable; and hence he has entered farther into those astronomical disquisitions, than his friends (he says) 'may think either necessary, or, in regard to the sale of the book, prudent.' The *daring assertions*, however, of certain sceptical French philosophers, with respect to the age of the world,—whose arguments, Mr. Maurice thinks, have a 'direct tendency to overturn the Mosaic system, and with it christianity,'—induced him to attempt a refutation of those arguments; which were principally founded on the high assumptions of the Brahmins in point of chronology and astronomy. Laudable, undoubtedly, is the attempt, and we heartily wish that it may be successful: but we cannot agree with Mr. M. that the downfall of christianity is a necessary consequence of overturning the Mosaic system of cosmogony and chronology. We think that christianity stands on a much firmer foundation, than any system of chronology or cosmogony whatever; namely, on the veracity of the gospel-history. Other props and buttresses may possibly contribute toward its support: but this is the only sure foundation on which it can safely rise. Let us now return to our author:

'I trust, (says he,) I have proved in the first volume of my history, that the personages, who are said to have flourished so many thousand years in the earliest ages, were of *celestial*, not *terrestrial* origin; and that their empire was the empire of imagination in the skies, not of real power in this globe of earth; and that the day and year of Brahma, and the day and year of mortals, are of a nature widely different; that the whole jargon of the *Yugs*, or grand periods, and consequently all those presumptuous assertions of the Brahmins, relative to the earth's antiquity, have no foundation but in the great solar and lunar cycles, or planetary revolutions; and that Chaldea, not India, was the parent country of mankind.'

We shall, hereafter, see and examine the proofs of this assertion: at present, we will only take notice that Mr. Maurice deems the system, which he has adopted, the only basis on which any solid history of antient India can be founded. What first suggested this hypothesis to the author, was an accurate inspection of the *solar* and *lunar* zodiacs of India, inserted in the second volume of *Asiatic Researches*. This hypothesis he here cursorily unfolds. After paying some genteel and deserved compliments to Mr. Costard and Dr. Rutherford, he adds:

'Impressed with ideas on the subject similar to those that swayed Mr. Costard's mind; but at the same time convinced that the *history to be read in the heavens*, neither alluded to the Grecian, nor wholly to the Egyptian mythology, I have adventurously launched into a new region of historical investigation, and have attempted to give, from the ample and recording tablet of the skies, the real history of the first grand family of the postdiluvian world.'

Next to these higher motives, one principal inducement for Mr. Maurice's entering into this wide astronomical range, was an anxious wish to throw light on the obscure annals of antient India.

'To that important point (he says,) I have directed all the scattered rays of information, which I could collect in the course of these researches; and although I have, by these means, been enabled, I trust successfully, to combat the claims of the Brahmins to such stupendous antiquity, as that insisted on by them; yet have I not neglected to substantiate every just and well-founded claim, either in regard to their early civilization, or their rapid progress to perfection in arts and sciences, *when these assumptions do not militate against all the received opinions of mankind*—In short while I have anxiously endeavoured to do justice to the *superior claims* to credit of the *Mosaic system*, I have been careful not to do the Brahmins *injustice*.'

We fear that there is somewhat of preconcerted system in all this: but the issue will shew whether or not our apprehensions be well founded.

The path being thus cleared 'through the mazes of antient astronomical mythology,' the serious body of classical history will begin, (the author tells us,) 'toward the middle of the first

volume, with an account of the successive irruptions of the Assyrians, the Persians, and Grecians, into that beautiful country.' Of the plan on which this portion of Indian history is to be conducted, Mr. M. gave an ample *prospectus* in 1790, in a letter to the Directors of the East India Company, to which he refers the reader. The remaining part of the preface chiefly relates to the author's own concerns and situation. He laments, with too much justice, the little encouragement which laborious and expensive works commonly receive.

' Conscious (he says,) that I had by continued enquiry, extensive reading, and intense application, endeavoured to prepare myself for the important task; I too eagerly indulged those sanguine expectations of success, which were entertained by the private circle of my friends. Enjoying from nature a very ample portion of those high and volatile spirits, which as they are often in early youth the occasion of many errors, so in riper years they too frequently buoy up with false hopes the deluded imagination; I suffered those spirits to betray me into the most fatal delusions. I exulted in the fair prospect that a life early marked by the vicissitudes of fortune, or rather continually passed in the extremes of gay hope and gloomy disappointment, as it approached its meridian, was likely to be cheered with the dawn of success, and a share of probable independence; and that some moiety of public applause would be the consequence of incessant efforts to merit it; and that an adequate portion of emolument would be the reward of servile literary toil.'

This, abating some few tints of false colouring, is a fine picture, and therefore we have given it at full length. We are sorry to add what follows:

' Let it ever repress the ardour of romantic ambition, and the enthusiastic dreams of authors unknown to fame, and unprotected by patrons invested with the ensigns of power, and stationed at the helm of political eminence, that, in the course of twelve months, the *History of Hindostan*, a work sanctioned by the approbation of the *East India Company* in England, and *Sir William Jones* in India, was able to obtain only—a dozen subscribers !'

We are glad, however, to find that the number, now, amounts to more than two hundred; and we doubt not that it will soon increase. We are also well pleased to find the following compliment to a nobleman, whom we have ever considered not only as a senator of great abilities, but as a generous patron of literary merit, wheresoever it appears:

' It was not (says Mr. M.) a little flattering, that amongst the number of unsolicited subscribers, was the Marquis of Lansdowne; who sent an agent to enquire concerning the author, and to express his Lordship's hope that *so meritorious a work might not sink for want of proper support.*'

Mr.

Mr. Maurice next applied to some of the most respectable booksellers : but they declined having any thing to do with a production, which, it was predicted, "the superior pen and transcendent abilities of Dr. Robertson would not fail to crush in the embryo."—Possibly those booksellers respected their own peculiar views, more than the interests of learning ; and this is not the only instance in which we have observed this *bibliopolic* principle to prevail.

Mr. M.'s perseverance, notwithstanding all obstacles, deserves particular notice and approbation :

' Disappointed in my hopes and injured in my property, my work treated with contempt by some and with neglect by others, I still relaxed not from the vigorous prosecution of it. I felt that the active spark of honest ambition, enkindled in my mind, was far from being extinguished ; nor was I entirely deserted at this trying crisis, by those constitutional spirits, which I have sometimes found to rise in proportion to the urgency of adversity ; and which, amidst the various scenes of chequered life, have often enabled me to trample on greater difficulties than even these.'

While Mr. M. was thus determining to persevere, the scene became suddenly changed. His friends at Oxford were not deficient in their endeavours to serve him. Dr. Wetherell warmly espoused the cause of his book. Dr. Parr and Sir William Scott animated the desponding mind of their former pupil, by their commendations. By their personal exertions they promoted the success of his work ; and their united efforts produced a respectable though not numerous list of subscribers.

In regard to the general neglect with which the work was treated by those gentlemen, to whom, from their connection with India, it might be supposed highly acceptable, Mr. M. is willing to believe, that it arose from the apparent plausibility of an argument, 'which either jealous competition or inventive malevolence has thought proper to advance, in regard to this undertaking, with far more pertinacity than truth,' "What (they urged) can be expected from an author, who has never visited the remote region which he professes to describe?"—This was indeed a plausible objection, but certainly not sufficient to discredit Mr. Maurice's undertaking. He trusts that the reader of his book will find in *every page* of it the best answer.

Another objection against this work is, that the author is not acquainted with the Asiatic languages. In answer to this Mr. M. desires us to remember the words of Sir William Jones, that "Languages are not science, but only the medium through which science is conveyed." Our author, how-

ever, is 'slowly endeavouring to acquire a sufficient knowledge of Persian,' to enable him to give a new translation of Ferishtah. Hitherto, he says, he has had subjects far more important to claim his attention. 'If correct versions can be procured, who is there that would waste the vigour of life in the learning of languages, from which, after all, the information to be reaped will scarcely compensate the toil?'—We know not whether all Mr. Maurice's learned readers will here agree with him.

With regard to the execution of the work itself, Mr. M. obviates two objections that may be made; the one against his *orthography* of proper names; and the other against his *general style*. In the former respect there is a want of uniformity, which he himself cannot approve, 'but knew not well how to avoid.' We think that it might have been avoided, without much trouble. As to the style, it is certainly somewhat too poetical, and abounds in unnecessary redundancy; and we hope, with the author, that 'application, perseverance, and a mind more at leisure to restrain a luxuriant pen, may contribute to render his next volume more worthy of the public eye.'

Such is the summary of the author's preface; to which is annexed a list of books collected by him for the elucidation of his work; consisting of above 300 volumes; of which many are very valuable and rare.

After these articles, come *Addenda*, of 38 pages, relative to the maps and engravings with which the first volume is decorated.—It was the author's primary intention to adorn the work with only an occasional map, illustrative of the antient and modern geography of Hindostan: but he soon found that many things in the Hindoo mythology and sciences could not be sufficiently elucidated by bare description; and he was therefore obliged 'to have recourse to the power of another science, and call *engraving* into the aid of her sister *mythology*.'—The engravings, which accompany the first and second parts of the first volume, (being all that Mr. M. has yet published,) are seven in number; beside an elegant map of antient India, contracted from D'Anville.—The first, which serves as a frontispiece to the work, is a triple-headed form, copied from Niebuhr, and supposed to represent the aspects of the grand triple divinity *Brahma*, *Veeshna*, and *Seeva*.—The second delineates a magnificent pagoda on the coast of Coromandel, copied from Sonnerat.—The third is a curious map of the earth, according to the Hindoo geography.—The fourth, a horrid figure of *Callee*, or the black goddess, to whom human sacrifices were antiently offered.—The fifth, a beautiful representation of a Persian king,

king, standing in a posture of adoration before the altar of the sun; from Hyde.—The sixth, a sacrifice to the sun from Montfaucon.—The seventh is a double plate, and contains a perspective view of the inside of the temple of Elephanta, and the vestibule of an antient temple at Dindara, in Upper Egypt.—Of all these Mr. M. gives a particular account; which, we think, might have been greatly abridged.—In our next number, we shall review the first dissertation, *on the geographical divisions of Hindostan*.

[*To be continued.*]

ART. II. *Ecclesiastical Researches*: by Robert Robinson. 4to. pp. 643. 11. 5s. Boards. Johnson. 1792.

HISTORICAL knowledge can only be useful in proportion as it is accurate. Antient facts, viewed through the medium of prejudice or passion, become so discoloured and distorted as to make false impressions, and, instead of teaching wisdom, only serve to perpetuate error. Perhaps there is no part of history concerning which it is so difficult to form a true judgment, as that of the christian church. From the earliest times, the writers of ecclesiastical history have been so much under the bias of system, or the influence of interest, and have had so many inducements to give a favourable representation of those measures, and of those men, to whom the prevalent system has owed its establishment; and to cast contempt and odium on the unsuccessful or unpopular party, that an impartial inquirer after truth finds it necessary to receive their reports with hesitation and distrust. On the other hand, it is not to be supposed that the few writers on this subject—and their number is comparatively small—who have professedly set themselves to oppose established systems, and have ventured to question whether the true faith might not be found among heretics, have been themselves so entirely free from the fascinating influence of prejudice, as to deserve an implicit and unlimited confidence in the accuracy of their representations.

In this latter class of ecclesiastical historians, the author of the present work is to be placed. He has long been known as a bold and able champion for religious liberty, and a warm and open enemy to every kind of ecclesiastical tyranny. His *History of Baptism* (for an account of which see Rev. Vol. V. N. S. p. 397.) was the work of an industrious, ardent, and independent mind; of one who thought freely, and who had the courage to say what he thought. Of the same kind is the posthumous work which now comes before us. The author, with indefatigable diligence, has examined the records of the antient christian churches; he has brought from obscurity many

curious facts which have been little known; and he has expressed his opinion concerning the chief agents in ecclesiastical history, and their measures, with the freedom of an honest man. If a generous indignation against priestcraft may sometimes have led him to a vehemence of expression, which, to the cautious and timid, may have the appearance of acrimony, the offence is abundantly expiated, by the pains which he has taken to cast new light on ecclesiastical history; and to lead mankind to reflections, to which they have indeed been little accustomed, but which may perhaps be found to be of great importance. If, in any instance, the author's zeal may have seemed to mislead his judgment, (for of wilful misrepresentation he appears to have been incapable,) the error will be easily corrected, by comparing what he has advanced with the representation of other writers, the professed guardians of orthodoxy.

With respect to the honesty of Mr. R.'s intentions, the plain and manly energy of the motto prefixed to his work will speak for him:—*Si quid hic dictum scriptumve contra veritatem, indictum inscriptumve esto.*

After making some preliminary remarks on the caution necessary to be adopted by a reader of ecclesiastical history; taking a general view of the state of the Roman empire, and of Judea at the birth of Christ; and giving a brief account of the ministry of John the Baptist and Jesus Christ; Mr. Robinson enters on his review of the Greek church the African church, and the several churches of Rome, Spain, Navarre, and Biscay, Italy, Piedmont, Bohemia, Munster, Poland, and Transylvania. Not having it in our power to follow Mr. R. through this extensive field of historical research, we shall content ourselves with giving our readers such extracts as may be sufficient to inform them of the nature, and give them some idea of the merit, of the work.

Of the first departure from apostolic simplicity, by the establishment of a christian school in Alexandria, Mr. R. gives the following account:

‘Toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward, and new modelled the cause. The first, and the most fatal of all events to the primitive religion, was the setting up of a christian academy at Alexandria in Egypt. Christians had been reproached with illiteracy, and this seemed a plausible method to get rid of the scandal. This school was first kept by Pantænus, whom Clement first assisted and then succeeded, as Origen did him. Each improved on his predecessor, and all together invented questions about the christian religion sufficient to perplex

perplex and puzzle the whole world. From a wild enthusiastic philosopher of Alexandria, named Ammonius Saccas, these men imbibed a chaos of gross errors called philosophy, because it was the production of idle men, who concealed their love of ease under the specious name of love of wisdom. Vain questions about matter and spirit; the whole and the parts, human souls, demons, and the first great cause; time, place, circumstances of events; were all applied by these men to the christian religion, and the inspired writers were put on the rack, and tortured to give answers and determine points, of which probably they had never heard the names, and never entertained a thought. Here youth were bewildered under pretence of being taught: here the most dangerous of all rules of interpreting scripture was laid down, and the tutors first amazed themselves with it, and then distracted the minds of their pupils. This was, "that scripture had a double sense, the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the holy scriptures with their idle fictions, than to investigate their true and natural sense." These are the words of that excellent historian, Dr. Mosheim.

'Some christians foresaw the mischief which this school would produce, and remonstrated against it; but they soon sunk into neglect and contempt. Time however hath discovered that their fears were not groundless, for from this intoxicated house proceeded in a regular train most of the evils that have since afflicted the church. Having laid down a double sense of scripture as a first principle, all the rest followed of course. The four gospels became hard books; common christians could not find out the meaning; for that lay in the mystical sense: consequently the aid of the school became necessary to inform them. In proportion as academicks taught in the churches, and were applauded, unphilosophical and illiterate teachers were slighted. The title and dignity of philosophers delighted so much these vain men that they always appeared in the philosopher's cloak, so that a man able to teach was instantly known by his habit. The modest plain people retired and kept at due distance. Some churches chose their superiour geniusses to teach them constantly, and called them from the school to settle among themselves, and they returned the favour by introducing mysteries, from which proceeded first disputes, and then councils of men of their own order to settle them. About the year one hundred and fifty, Theophilus, Archbishop of Antioch, first made use of the word Trinity to express what divines called persons in the god-head: on which first Mosheim, and after him good Dr. King makes this just reflection: "The christian church is very little obliged to him for his invention. The use of this, and other unscriptural terms, to which men attach either no ideas or false ones, has destroyed charity and peace without promoting truth or knowlege. It has produced heresies of the worst kind."

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The author seems to take pleasure in exposing and ridiculing the excesses of the ecclesiastics of former days. Of their manners in the eleventh century, he draws the following picture :

‘ The establishment of the clergy, and the wealth arising from endowments, produced a visible revolution in the manners of ecclesiastics, whose examples corrupted and depraved the morals of the people. The monks left off working, and the secular clergy preaching, and both, like men who have acquired a fortune by trade, commenced gentlemen, and set off to enjoy themselves. New gentry are usually awkward at first, and therefore make at once a glorious show of extravagant finery and total want of taste.

‘ The clergy used to appear dressed in fine shirts plaited and ruffled both at the hands and the necks. They had rings on their hands, and their faces were clean shaven except the upper lip, on which they wore their whiskers like the laity. Their hair was long and dressed. Some wore a sort of hunting or jockey-caps, called *monteras*. Others had hats cocked in the form of wings. Their breeches were puckered or slashed. Their shoes were of red leather. Their vests and cloaks were satin, or silk, plain or damask, of green, purple, blue, violet, and various colours, interwoven with gold or silver thread. Their girdles were richly embroidered ; and when they were saying mass, they put on surplices adorned with rich needle-work, and which trailed along the ground. Many of these fine things were bought with the public money, and were kept in monasteries and churches, and let out to the laity. Mistresses many of the clergy kept, many were gamesters, and most kept a bountiful table, and fared sumptuously every day. They drank wine in their own parlours, and ate grapes at the Lord's table. Like other spendthrifts they became poor, and happy was that church, which could procure a relic to attract the crowd. Here was a phial with five of the tears which Jesus shed over Jerusalem. There was a hair of the Virgin Mary. Yonder was a bit of the skin of St. Barnabas. In one place were two joints of a finger of St. Luke. In another was a likeness of Jesus on a handkerchief with which he wiped his face. On festival days, the relics were set forth, the images of the saints were dressed out, the country came in, the orators spouted, the mob stared, the gentry paraded, and the wife and the weak contributed to pay for the show. In some churches and monasteries, while prayers were saying in the choir, a tragedy or comedy, interlarded with singing and dancing, was performing in one antichapel, while in other flagellants were quarrelling and drinking, or making love, with whips in their hands chastising themselves for their sins. When these customs had answered their ends, and taught the crowd the way to church, the prelates, being assisted by the spirit of God in council, framed canons, which brought the priests into order ; they stripped them of their finery ; ordered them to shave their upper lips and their crowns ; to wear black shoes and grave habits of a decent fashion ; restrained the colours of the church to five, white, red, green, violet, and black ; forbad excessive eating, drinking, and gaming ; obliged them to do duty by turns, which some of them had wholly neglected;

neglected; prohibited comedies, tragedies, and fandangos in churches, forbade them to take usury, to frequent taverns, to sing and dance at feasts, and, among a thousand other regulations, ordered that they should have no women in their houses, unless it were a sister, an aunt, a niece, or one old maid; and that no priest should profess himself a conjurer. O quantum est in rebus inane !

At the commencement of the reformation in Bohemia by Huss, and Jerom of Prague, a council was holden, which, instead of suppressing, irritated the reformers; and they chose for their leader a celebrated person, of whom Mr. R. gives the following account :

‘ John de Trautenau, commonly called Ziska, that is one-eyed, because he had but one eye, having lost the other in a battle, was of a noble family, brought up at court, and in the highest reputation for wisdom, courage, the love of his country, and the fear of God. Fugitives from all parts daily resorted to him, and put themselves under his protection, till his army amounted to forty thousand. At one time four hundred poor men who had lived in the mountains for the sake of enjoying religious liberty, came down with their wives and children to Prague, and committed themselves to Ziska. It is highly probable that these were Waldenses, or Picards, the descendants of those who had come and settled in remote parts of the kingdom more than two hundred and fifty years before, for even then in the reign of Frederick Barbarossa, Bohemia was accounted the sink of all heresies. Freedom from the Austrian yoke, the recovery of their country, their constitution and their laws, deliverance from the tyranny of Rome, the full enjoyment of civil and religious liberty, these were the objects which the general held up, and to his standard innumerable multitudes repaired.

‘ Æneas Silvius, afterwards pope Pius the Second, who had travelled all over the empire, says, that the churches and religious houses in Bohemia were more numerous, more spacious, more elegant and sumptuous, than in any other part of Europe, and that the images in public places and the habits of the priests were covered with jewels and precious stones. Ziska began with these, demolished idols, discharged monks, who, he said, were only fattening like swine in sties, converted cloysters into barracks, took towns, and strongly guarded one, Cuthna, which as it commanded the mines, he called antichrist's purse. He routed armies, tolerated and protected all religions, and encamped his followers on a rocky mountain about ten miles from Prague, which he soon after fortified with a wall, within which the people built houses, and to which he gave the name of Tabor, in allusion to the mount of transfiguration, where the apostle Peter would have erected tents, saying, IT IS GOOD TO BE HERE.

‘ Though the general had the misfortune to lose his other eye so that he was quite blind, yet he continued five years at the head of the army. His military qualifications were equal to all his undertakings. His wonderful ingenuity in devising stratagems and concerting plans, his astonishing dexterity in executing them, the coolness and intrepidity of his measures, and the success that crowned all his enterprises,

prizes, place him deservedly among the first heroes of any age. Sigismund offered him as much wealth and as many honours as he could wish : but Ziska refused to take these in lieu of the liberties of his country. He resisted the power of Rome and Germany united, laughed at the bulls of the pope, and routed the armies of the empire. He fought eleven battles and won them all. When his colleagues and the army were inclined to faint, he mounted a cask set up on end, and harangued them with such eloquence as the love of liberty inspires, and reanimated them to proceed. When he was dying, a friend asked him where he would be buried, to which he replied, " When I am dead, let the brethren take off my skin, let them give my flesh to the fowls of the air, and make a drum of my skin, the Germans will flee at the sound of it when you approach them in battle." The inhabitants of Tabor erected for him a noble monument, inscribed on it an epitaph descriptive of his merit, put up his picture at the gate of the city, and were inconsolable for his loss.

The character of Muncer, and the conduct of his followers in Munster, are represented in a new light by this writer : but his account of these singular transactions is too long to be transcribed.

Through the whole of this volume, the author diligently marks the state of opinions and practices with respect to the rite of baptism.

We must now take our leave of this publication, with remarking, in general, that the numerous facts which the author has collected will repay the reader for the fatigue of perusing a work, the reputation of which must rest more on the value of its materials, than on the elegance of its composition.

ART. III. *An Essay upon the true Principles of Civil Liberty, and of Free Government*, occasioned by the Levelling Doctrines of the Day, in which is also discussed the Roman Catholic Claim to the elective Franchise in Ireland. By Charles Francis Sheridan, Esq. 8vo. pp. 150. 3s. 6d. sewed. Dilly. 1793.

IT has been an opinion strenuously maintained by all the advocates for the cause of freedom, that political and civil liberty are inseparable ; or that individuals can enjoy no civil liberty, unless they exercise in their own persons, such a share of political power, as to be governed only by laws made with their own consent. To controvert this doctrine is the main business of the present essay.

The fundamental law of all communities being that the will of the majority shall in all cases be binding on the minority, the very first act of political union, it is said, is with respect to each individual a complete surrender of the right to be free from the obligation of laws not made with their own consent.

cent. The actual consent of all is not given in a perfect democracy; nor the virtual consent in a representative government; for in both cases the minority dissents from the majority. Neither individual nor virtual consent is necessary to the preservation of civil liberty. If every citizen must concur in the formation of a law, then no law should be framed without the concurrence of the minority. No individual is to be trusted with dominion alone, because he would obey passion rather than reason; experience, knowledge, and wisdom, united, should govern him. The essential difference between a despot and a free government is, that the latter government itself 'is under precisely the same obligation to observe the law toward all its subjects, that these are to observe them toward each other.' The great difficulty is, how shall the power of government be thus limited.—The method, which the author proposes for this purpose, is as follows:

'It being requisite, as I have observed, that a power should be raised on behalf of the community, adequate to the purpose of imposing the same obligation on the power of government to respect the rights of the subject, that the members of the community are themselves under to respect those rights in each other—this power must be constructed upon the following principles.

'First, It must be lodged in the hands of a portion of the community itself; that is, of those who are governed.

'2d. This portion of the community must not exclusively consist of such members of it, as are distinguished by any rank, or pre-eminence derived from government; it must consist of persons taken indiscriminately from the mass of the community at large.

'3d. They must be sufficiently numerous to form, strictly speaking, a popular assembly, and to render it impracticable for government either to purchase or to force their power from them.

'4th. The duration of their power must be limited, so that they shall be subject to return again to the mass of the community, to make room for others who shall possess that power in their turn.

'Now I shall not hesitate most decidedly to pronounce, that every community which shall be possessed of a power thus constructed, which power forms a constituent part of their legislature, without whose concurrence no law can take place, must be a free community; and provided that power be constructed upon *those principles*, the particular mode of construction is a matter of very inferior consideration.

'To have a branch of their legislature constructed upon these principles, is the *end*, as it is that which secures the liberty of the community. The mode of construction forms the *means* only of obtaining that end; which might be equally well obtained by a variety of means. But the error of the political writers of the day is, that they mistake the *means* for the *end*; they make the liberty of individuals consist not in their share of the liberty possessed by the community at large, in consequence of their complete enjoyment of the *end*, which was to have a branch of their legislature constructed upon the principles

principles I have described ; but they make it consist in a personal and individual exercise of the *means* of obtaining that *end*. As if when the end was with certainty obtained, it could not be enjoyed, unless each individual had personally worked at the means of obtaining it. As well might it be said that the being well lodged did not consist in our *having* a good house, but in labouring with our own hands in the *building* of one.

By lodging this power in the hands of a portion of the community itself, consisting of persons taken indiscriminately from the mass of that community, an *identity* of interest between those persons, forming a branch of the legislature, and the community at large, must of necessity be established. By those persons being sufficiently numerous to render it impracticable, that their own portion of power should be purchased or forced from them, their independence upon the *power* of government is maintained. And by their being liable to return unprivileged and undistinguished into the mass of the community, as the duration of their power is *limited*, so that the legislator of this month, may be a mere subject the next, effectual care is taken to prevent their turning their power against the community itself, which might be the case were it perpetual ; or, what in that event might also happen, to prevent their erecting themselves into a distinct class of citizens, who should exempt themselves from the operation of the laws, by which they bound the community at large.

Political power, Mr. S. goes on to observe, cannot exist individually, but in the aggregate body ; or in a portion of the community taken indiscriminately from the mass, and subject to return into it. The confounding the political power of the community with the personal power of the individual, is said to be a most mischievous error. It is asserted not to be necessary that political power should be possessed by all the citizens, because civil liberty may be effectually guarded when this power is in the hands of a portion of the community. A citizen is said to be possessed of political liberty, when he is protected from any invasion of his right on the part of government ; and to be possessed of civil liberty, when he is protected from such invasion on the part of his fellow-citizens. All exercise of political power in the hands of the people is asserted to be mischievous. The doctrine of the unlimited sovereignty of the people is said only to teach a transfer of despotism from the prince to the nation. With respect to the systems of representation, it is urged, that the question is not who votes, but whether the system be adequate to the construction of a power capable of effectually securing the civil liberty of the subject. It is maintained to be a great mistake to suppose, that the essence of representation consists in the act of appointment, and that it in fact consists in the relation which subsists between the situation, circumstances, and interest, of the person appointed, and those of the persons not appointed.—Such are the author's leading

leading ideas on the subjects of representation, and of political and civil liberty.

Mr. S. in the remainder of the essay, represents the difficulty which would attend new modelling the constitution; maintains that, in point of civil liberty, no real difference subsists between the British subjects who possess and those who do not possess the elective franchise; and applies his reasoning to the case of the Roman catholics in Ireland.

This work is written with an air of confidence, and with an affectation of originality. The writer frequently speaks with contempt of those who maintain the common doctrine of liberty, and therefore of all the Lockes and Sidneys whom the free air of Britain has produced, as blundering politicians, and miserable moralists. After all, however, we find nothing either sufficiently new, or sufficiently important, in this pamphlet, to give the writer a claim to much distinction as a political philosopher.

The great question respecting freedom is not whether the laws be equally binding on the governor and the governed, but whether the people can be as secure of having such just and equal laws enacted by governors who are either self-created, or are appointed by a select body who have separate interests; as if they were governed by representatives freely chosen by the whole community.

ART. IV. *An Essay, Philosophical and Medical, concerning modern Clothing.* By Walter Vaughan, M.D. 8vo. pp. 114. 3s. Boards. Robinsons. 1792.

THIS learned gentleman informs the world of a circumstance, which he is 'convinced is closely connected with the cause of virtue;' and which is, that they do not know how to put on their clothes. Assuming the character of a medical Hercules, he has sought out a modern Hydra in the person of Fashion: but, being aware that the club of the old hero would be too weighty for his arm—"It would have sprained a dozen modern beaux*"—he has changed it for a weapon which, beyond all others, is dreadful in a physician's hand: a quill! Thus equipped, he marches forward; and first, by way of manifesto, we suppose, he issues forth a declaration, asserting 'the erect position of man—the magnitude of his brain, and its proportion to the organs of sense, and—the wisdom of Almighty God as it is manifested in his other works and declared

* Epilogue to the *Disgrace'd Mother*.

in the holy scriptures.' With regard to the first of these points, he thinks that 'bodies always fall where the line of innixion tends;' that 'it is easier to stand on one foot than on both;' and that, 'if the stability of our body be the greater as the number of its supports is the greater,' instead of going 'on all fours,' 'we should stand on our heads too:' that is, on all fives. He thinks, moreover, that he is 'deceived if there be not something in the human face which proves that it was intended to look towards heaven.'

Respecting the second point, 'the magnitude of man's brain,' he thinks, 'though he has not long studied the science and practice of physiognomy, yet that he has more than once guessed, and guessed successfully, the disposition of a man from a slight glance at his features. He is inclined to suppose him, whose face is like that of a dog or an owl, to have also a correspondent disposition.' He also doubts his reader's good nature; he does not care where the seat of the soul may be; and as to 'descanting on the magnitude of the brain, and its proportions to the organs of sense,' that, he says, 'would be a work, in this place, of supererogation.'

In proof of the third point, he 'had resolved to consult the bible:' but, on second thoughts, he desists; and *therefore*, if his reader has not hitherto agreed with him in sentiment, he 'openly acknowledges that he shall not be disappointed, if he believe not one argument that *he is about to offer*.'

Dr. V. next proceeds to affirm that our notions of the proportions and beauty of the human body are arbitrary and fanciful. 'This,' says he, 'is my second premise.'—What, it will be asked, has all this to do with dress? Not much, it must be confessed: but if there be any connection between these *premises* and the subject of the work, it is as follows: "God created man after his own image:"—but, 'for the visible image of an invisible, incomprehensible, and incomparable God, a peculiar and most excellent structure and organization are necessary:' consequently, it is the height of 'audacity and folly to be always intent on altering our shape and appearance; as if any deformity which the capriciousness of the age gives rise to, were more becoming and delightful than the works of our omnipotent Creator!'

Having thus 'established on the firmest foundation the premises fit for a pleasant and useful superstructure,' the author proceeds in his work:—but first he takes occasion to pass a severe censure on nurses for so 'frequently satiating those brutal appetites which they are so infamous for: tipping and junketing.'—He next arraigns the practice of 'retaining a certain quantity of wadding to fill up hollows;' and then comes to

consider

Consider the effect of clothes made too small. On this subject, he thus elegantly enlarges :

‘ The most general pressure to which the arms are ever subjected by the tyrannical laws of dress is inflicted by the *sleeves of the gowns of women*. These are made to extend almost, but not entirely, down to the elbow. — Men seldom or never suffer such general compression of the arms from the smallness of the sleeves of their coats, because the figure of their arms is different from that of the arms of women, owing to their muscles being larger, and swelling more in action, and to the interstices between them not being so completely filled up with fat. Every man must be sensible of the beauty which a female derives from the roundness and smoothness of her limbs, and the softness and whiteness of her skin. Her *nates* lose their rotundity in proportion as they lose their fat : and men complain of pain and uneasiness from sitting, when the fat is wasted from their *glutei* muscles. In Holland, where many women labour as much as men in England, it is very common to see their arms like those of men, with swelling muscles, and without either plumpness or whiteness. Do not the breasts of women so white, exuberant, and lovely by nature, become disgustingly pedulous, olive coloured and flabby, when they lose their fat ?

‘ I wish I could persuade my fair countrywomen to bear with patience that complement of fat allotted them by Providence. For it is certain, if they desire to be thin when they are fat, the very means of rendering themselves so, will inevitably rob them of that, which by distinguishing them from men, renders them lovely, smoothness and whiteness of skin.’

After being told that the sleeves of a man's coat do not press so much as those of the gowns of women, we were surprized to find the following important intelligence :

‘ I have a coat now in my possession, made so small in the sleeves, that if I grasp any thing, whilst I wear it, I cannot hold it long ; and if I grasp nothing, the veins on the backs of my hands swell. I cannot write with it ; for I cannot hold a pen with proper steadiness and command : nor can I lean for a few minutes only on my desk without benumbing my fingers.’

On the article of stays, our author is equally eloquent : we shall only mention the result of one experiment tried on himself :

‘ A lady did me the favour to lace a pair of her stays on me, — such as are worn in the fashionable world. — She was a handsome woman. She was tall, and, as it was agreed, well proportioned. I did not acquaint her with the object of my curiosity in wearing her stays, lest she should wantonly cause me to think worse of stays than they really are, or, cunningly serving the turn of her own sex, cause me to think better of them. But I left her to lace them on as she was used. When she had laced them on, I wore them about ten minutes ; during which time I put myself into a variety of attitudes, more particularly into those which females are oftenest in. Thus I endeavoured to form an opinion of the manner in which stays do harm. Where

the capacity of the breast is greatest, there I found the stays press most. And as their pressure hindered me from making a full inspiration, I soon felt such a lassitude and weight at the *præcordia* that I thought I should have fainted before they could possibly be taken off. And even when they were taken off, and for some time afterwards, I breathed difficultly, felt as if my lungs had not room enough to be dilated in, and was both extremely weak and sleepy.'

Many other very material topics are learnedly discussed; and the chief inferences from the whole of the essay are, that we should clothe ourselves in flannel, and 'make our stockings with toes, as gloves are made with fingers.'

ART. V. *The Heroic Elegies and other Pieces of Llywarc Hen, Prince of the Cumbrian Britons: with a literal Translation by William Owen.* 8vo. pp. 230. 6s. Boards. Owen. 1792.

AT length a spirit of investigation seems to have arisen in Wales, which promises to throw much light on the antiquities of this principality, and to clear up many an obscure point of early British history: may no littleness of national vanity, no *order-spirit*, betray any of the learned inquirers into statements tending to magnify the knowledge, to embellish the tenets, or to throw back the antiquity, of our "old bards, the famous Druids!" The exact truth is always ascertained at last, and it idly wastes the literary industry of many years, and of many studious men in a given department, to leave an impression of doubt, by any thing like an air of the marvellous.

From Tacitus we learn that, in the time of Agricola, our island was inhabited by three distinct races of men. 1. The people of Caledonia, (probably Picts,) whose ruddy hair and large limbs pronounced them of German extraction, and who no doubt spoke one of the Gothic dialects. 2. The Silures, whose full complexions and dark thick-curling hair assimilated them to the natives of Spain: these seem to have spoken the Iberish, Irish, or Erse language. 3. The Cumbrians, whose persons, religion, and speech differed little from those of the northern inhabitants of Gaul. These last formed at that time the great body of the British nation, and, when compressed into Cumberland, Wales, and Cornwall, by the Saxon and Danish settlers on the Eastern coast, seem to have expelled the Silures into Ireland: unless the difference between the Welsh and Cornish dialects be best explained by supposing the Silures to have been absorbed into the former tribe. It is the religion, the constitution, the manners, the science, the language, and the history, of the Cumbrian race, which Mr. Owen illustrates, in the curious dissertation on Bardism, which accompanies the volume now before us. Under the name of Celts,

Pelloutier confounds these *three* races, and Mr. Pinkerton two of them, the Iberian and Cumbrian.

From Mr. Owen's account, it appears that the Cumbrian nations were divided into the bards, and the unlettered. To the bard, it was forbidden to bear arms, or to become a party in a dispute; nor was a naked weapon even to be held in his presence. If a bard appeared in his whole-coloured robe, even between armies in the heat of action, both parties would instantly desist. Diodorus Siculus alludes to this fact, but attributes it mistakenly to the harmony of their lyres. The bards were divided into Bards Braint, who were the civil magistrates or judges, and Bards Druid, who were the priests of the community. The Braints wore sky-blue and the Druids white robes. To the bards were attached an executive power called Ovydd, also distinguished by a peculiar habit, a green one, and forming an order to which the laity thought it honourable to belong. All these classes were selected at the pleasure of the bards from among their awenyddion or pupils. The elections were made publicly at a gorsedd, or meeting of bards, which was held every three months at fixed places, in the open air. The place was set apart by forming a circle of stones, within which the bards stood bare-footed and bare-headed, to recite the bardic traditions, laws, &c. The ceremony used on opening a meeting consisted in sheathing a sword, and placing it on the central stone. At these meetings, (which seem to have been a kind of quarter-sessions,) the punishment of excommunication was inflicted; and sometimes human sacrifices were offered, which Mr. Owen asserts to have been no more than the public execution of criminals, amid symptoms of national mourning and religious horror, highly honourable to the public virtue of the people.

Mr. Owen gives a most pleasing picture of the religion of the Druids, which, he says, is no more inimical to christianity than the patriarchal theism of Noah and of Abraham. He attributes to it a severe and inflexible morality. Its doctrine of the transmigration of souls has been held by many christians. In analyzing its principles, he is struck by the surprizing coincidence between them and those of the amiable society of Quakers. 'It is observable, (says he,) that this sect originally appeared under the name of seekers, and very generally, if not first, in South Wales. It is known that George Fox arranged his system, after availing himself of the experience and labours of William Erbury and Walter Cradock, natives of that part of Wales where the bardic institution was preserved. The Welsh quakers still hold their meetings in the open air, mostly in a circular inclosure called Monwent.' The more this matter is considered, the more probable, we doubt not, it will ap-

pear that the masterly policy, with which the quaker-sect is internally organized and governed, was not the contrivance of so extravagant a fanatic as George Fox: nor the systematic tendency of its principles to reduce all revealed religion to allegory, a likely speculation of his ignorant and turbulent followers: one of whom, according to Sewel and Neal, came in 1656 to the door of the parliament-house with a drawn sword, and wounded several who were present, saying he was inspired by the Holy Spirit. Mr. Owen gives copious extracts from the moral maxims of the bards, which are composed in triplets: they are greatly inferior to the book of Proverbs. He annexes many translations from their rules of the poetic art.

He says of the Welsh language, that it bears strong marks of having been framed by a people highly cultivated and informed. Lord Monboddo says the same of the Greek. Is Mr. Owen very sure that it is impossible to explain the formation of the Welsh tongue by the progressive abridgment of barbarous circumlocutions? The inquiry is important, as it would go far to determine a question lately agitated, whether nations, once informed and civilized, do occasionally relapse into gross barbarism. Mr. Owen concludes with some philosophical remarks on the Welsh alphabet. Surely it would be convenient, once for all, to adopt the *Q* as a character for expressing the *kh*, or *chi* of the Greeks, whose sound is of frequent occurrence in the Welsh and other languages, and may fitly be represented by this useless letter, which, where it is not a mere *k*, has this sound already.

We have been more particular in analyzing the inquiry concerning bardism, conceiving it of more general interest, than we shall be in examining the rest of the book, which contains the biography and remains of Llywarc, the aged. Mr. Owen should have accurately described the manuscripts, whence he derives the facts and the remains. He tells us most confidently that Llywarc was descended from Coel king of Britain, and was a guest of Arthur. Yet the very existence of a native resident sovereign of the name of Arthur has been disputed. He tells us with equal confidence that Llywarc lived 150 years. It should seem that the patriarchal religion bestowed a patriarchal length of life. The whole tradition of the poetry also required vouchers: as it is said to have been the practice of the later bards to ascribe their own poems to the celebrated names of elder time. We must acknowledge, however, that the internal evidence from the sentiments in the poems, (for of the language and pedigrees we profess not to judge,) scarcely affords a pretence for questioning their authenticity. Nor can it be doubted that, in the sixth century, Wales, Cornwall, and Britany, were the most favoured seats of civilization in Europe.

In

In the case of Ossian, and in that of Rowley, the interests of modern glory required the ascription of their poems to living writers : not so, in the present instance.

We shall extract the elegy on Geraint ab Erbin, prince of Devon, who is probably the same knight so celebrated in the romances of Britany by the name of Geron the courteous :

• When Geraint was born, the gates of heaven were open,
Christ then granted what was requested,
A countenance beautiful, the glory of *Britain*.

• Let all celebrate the red-stained Geraint
Their lord ; I will also praise Geraint,
The Saxon's foe, the friend of saints.

• Before Geraint, the terrifier of the foe,
I saw the steeds hagged with mutual toil from battle,
Where, after the shout was given, frightful deeds began.

• Before Geraint, that breathed terror on the foe,
I saw steeds bearing the maimed sharers of their toil ;
And after the shout of war a fearful obscurity.

• At *Llongborth** I saw the noisy tumult,
And biers with the dead drenched in gore,
And ruddy men from the onset of the foe.

• Before Geraint, the molester of the enemy,
I saw the steeds white with foam,
And after the shout of battle a fearful torrent.

• At *Llongborth* I saw the rage of slaughter,
And biers with slain innumerable,
And red-stain'd men from the assault of Geraint.

• At *Llongborth* I saw the gushing of blood,
And biers with dead from the rage of weapons,
And red-stained men from the assault of death.

• In *Llongborth* I saw the quick-impelling spurs
Of men, who would not flinch from the dread of the spear,
And the quaffing of wine out of the bright glass.

• In *Llongborth* I saw a smoaking pile,
And men enduring the want of sustenance,
And defeat, after the excess of feasting.

• In *Llongborth* I saw the weapons
Of heroes, with gore fast dropping,
And after the shout a fearful return to earth.

• In *Llongborth* I saw the edges of blades in contact,
Men surrounded with terror, and blood on the brow,
Before Geraint, the great son of his father.

• In *Llongborth* I saw hard toiling
Amidst the stones, ravens feasting on entrails,
And on the chieftain's brow a crimson gash.

* *The Haven of Ships*, some harbour on the South coast, probably Portsmouth.

- At *Llongborth* I saw a tumultuous running
Of men together, and blood about the feet :—
“ Those that are the men of *Geraint*, make haste !”
- In *Llongborth* I saw a confused conflict,
Men striving together, and blood to the knees,
From the assault of the great son of *Erbin*.
- At *Llongborth* was *Geraint* slain,
A strenuous warrior from the woodland of *Dynain**,
Slaughtering his foes as he fell.
- At *Llongborth* were slain to *Arthur*
Valiant men, who hewed down with steel ;
He was the emperor, and conductor of the toil of war.
- Under the thigh of *Geraint* were swift racers,
With long legs, that fed on the grain of the deer,
Their course was like the consuming fire on the wild hills.
- Under the thigh of *Geraint* were fleet runners,
With long hams, fattened with corn ;
They were red ones ; their assault was like the bold eagles.
- Under *Geraint's* thigh were fleet runners,
With long legs, they scattered about the grain ;
They were ruddy ; their assault was like the white eagles.
- Under *Geraint's* thigh were fleet runners,
With long legs, high-mottled, fed with grain ;
They were ruddy ; bold their assault, like the red eagles.
- Under *Geraint's* thigh were fleet racers,
Long their legs ; their food was oorn ;
Red were they ; fierce their course, like the brown eagles.
- Swift racers were under the thigh of *Geraint* ;
Their legs were long ; they well deserved the grain ;
Red were they ; bold their course, as the grey eagles.
- Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; they were reared up with corn,
They were red ones ; their assault was as the black eagles.
- Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; wheat their corn ;
They red ones were ; their assault was as the spotted eagles.
- Swift racers were under the thigh of *Geraint* ;
Whose legs were long ; they were satiated with grain ;
They were grey, with tails tipped with silver.

May the author speedily favour us with the works of *Ta-liesin* and the whole series of British bards ! It had been easy to consult still more the reputation of these venerable fathers of song, by giving to the words of the version an arrangement less unmusical, and to the phraseology more resemblance to that of *Osian's* editor, which is remarkably convenient for rendering with elegance the complex epithets of rude poetry. This might have been accomplished by a skilful hand, without any sacrifice of precision.

* *Dynain* implies a country abounding with deep vales, and is the ancient name of Devonshire.

ART. VI. *A Letter to the Right Honourable the President, Vice-Presidents, and the Rest of the Noblemen and Gentlemen, of the Society for the Encouragement of Arts, Manufactures, and Commerce.* By James Barry, R. A. Professor of Painting to the Royal Academy. 8vo. pp 101. 1s. 6d. Cadell. 1793.

MR. Barry has long been known to the public, not only as a practical painter of the first merit, distinguished by the classical taste and antique purity of his designs, but also as a literary theorist, important for his profound knowledge of art, and respectable for the lofty moral spirit which he has ever laboured to inculcate as the severe duty of artists, and the highest embellishment of their productions. This letter has for its objects to publish a few personal explanations; to advertise engravings, executed under his direction, of the celebrated series of pictures on human culture, with which he has decorated the rooms of the society*; to account for the alterations in the disposition and even nomenclature of his figures, which, from motives of taste or of virtue, he has thought fit to introduce; and to throw together some admirable thoughts on that branch of public instruction, which regards the influence of religion, and of the arts, on human culture and national glory. We forbear to animadvert on any symptoms that occur of a temper which is usual in virtuous genius, and akin to the irritability of Rousseau: it were too painful to believe that such a man as this has really experienced the systematic persecution of 'long, steadily continued Machiavellian industry.' It will not be expected that we should here either attempt any critique on the paintings themselves, or offer any presumptuous decision on the comparative merit of these master-pieces: but we shall extract Mr. Barry's account of the elysium, which realizes to the visual eye Dr. Priestley's sublime religious theory of *the first resurrection*, which is to assemble only the eminently wise and good, of every age and clime, on the paradisaical surface of a renovated earth. With Mr. Barry, we shall glance along the whole arrangement of those illustrious personages, beginning with

Thales, Cartesius, Archimedes, and friar Bacon, who are between the spectator and the sphere of a solar system, which the angel is explaining to Sir Isaac Newton, Galileo, Copernicus, and Lord Bacon. Next the inferior angel, who is holding the veil which had covered the solar system, is Columbus, with the chart of his voyage in his hand: before him sits Epaminondas with his shield hanging from his shoulder, forming part of a group with Socrates, the elder

* Engravings which will, perhaps, acquire, with posterity, a value superior to those of Titian's Triumphs of Fame, &c. after Petrarch.

Brutus, Cato, Sir Thomas More, and the younger Brutus, behind whom sits William Molyneux, with his book of the case of Ireland in his hand: higher up are the famous Robert Boyle, Hippocrates, and Dr. Harvey, and from them extending in a line back again, are Plato, Aristotle, Zeno, Locke, and Shaftsbury, who are approaching to the group of legislators, who occupy nearly the center of the print. This group begins with Numa; next him and more advanced is Lycurgus, looking over that peaceful code of *equal laws*, by which William Penn, who is holding them forth, produced that extensive happiness which is in vain sought for from martial achievements: between Penn and king Alfred, who, with a kind of exultation, leans his hand on Penn's shoulder, is partly seen that delight of human kind the emperor Titus: in the same range, on the other side of Alfred, are Antoninus, Trajan, Edward the Black Prince, Andrea Doria, Peter the Great of Russia, and Henry the Fourth of France, who holds in his hand his favourite scheme for the pacification of Europe; on the other side of the angelic guard, amongst the patrons of those ingenious arts that help to humanize society, is our poor King Charles the First, Colbert, Leo the Tenth, Francis the First, Lord Arundel, and Louis the Fourteenth.

When one reflects on the national conduct, its extreme pervasiveness in the time of our accomplished and not very faulty prince Charles the First, and the extreme indulgence and national good humour in the times of those two monsters of savage cruelty, and baneful, malignant hypocrisy, Henry the Eighth and Elizabeth, it affords a striking tremendous instance of the long and rigid discipline necessary to form virtue, either private or public, and of the dreadful state of human nature without it. Not to go further than a mere glance at the matter furnished by Tyler and Whitaker of Manchester, in the affair of Mary Queen of Scots; and at the insulting mock trial which preceded the murder of that graceful ornament of his country, Sir Thomas More and his worthy companion Fisher. No doubt the shameful influence of terror, subordination and slavish acquiescence, was then at the height, and exhibited a scene which, however disgraceful to the many, seems to have been peculiarly contrived to give every lustre and advantage to the heroic fortitude and virtue which but appeared to suffer when it really triumphed. 'Tis much to be doubted whether virtue could even have had this advantage under the baneful hypocrisy of Elizabeth, and whether it would not have been so contrived that the reputation should have been murdered as well as the person. The immortal Bacon, the wisest and greatest, would not have been the meanest of mankind had he lived in times when the exercise of his astonishing powers might have been employed more agreeably to his inclinations, which after all appear deeply rooted in every graceful and becoming virtue. But making his outset under the influence of that fiend Elizabeth and her hoary veterans, in all the political iniquity which contaminated human intercourse, what virtue, however rooted, could thrive or escape infection. We cannot then be surprised at the meanness, baseness, and ingratitude which he shewed on the fall of his benefactor Essex, and on some other occasions afterwards,

wards, in the remaining part of his career. Blackstone, speaking of the pusillanimous parliaments in the time of Henry the Eighth, seems to lay the greatest stress of his censure upon one of them, which, as he says, "to its eternal disgrace passed a statute whereby it was enacted, that the king's proclamations should have the force of acts of parliament." Yet, surely this was not the worst that could or did happen, and there can be no great wonder, if men, as zealous for the interests and honour of humanity, as this learned judge was for legal and constitutional forms, should in the fullness of their hearts, wish that a great part of the transactions of those reigns had been solely the work of royal proclamations, that iniquity had not been extended beyond the royal tyrant, and that from the servile hopes of court favour, or the fears of its vengeance, houses of Lords, Commons, and Courts of Justice had not been induced to come forward with such sanctions and colourable appearances as should remove all personal odium, perplex future inquiry, with the herd at least, and by thus affording all wished-for concealment and security, give tyranny its full swing and vent.—

Over these patrons of arts are the Sycionian maid, Nicholas Poussin, and old Cosmo de Medicis. Behind Apelles, who is painting, are Corregio, Titian, Da Vinci, M. Angelo, and Raffaele: between the hands and head of the angelic guard appears Rubens, and near his wing Hogarth; over Hogarth are Henry Fielding, Thomson, Goldsmith, Richardson, Addison, Dryden, Gray, Maſon, Pope, Sterne, Cervantes, Erasmus, and Swift. Over Swift, in the centre of the upper range, sits Homer singing to his lyre, and attending to him; on his left hand, are Virgil, Fenelon, Tasso, Ariosto, Dante, Petrarck, and Laura; on his right are Milton, Shakespeare, Spenser, Chaucer, Horace, Sappho, Alceus, Ossian, Moliere, Terence, Racine, Corneille, Ben Jonſon, the line of similar characters of both sexes continuing on each side till they are immersed in that distance and indistinctness which binds the composition together, on one side terminating in adoration, on the other in that limb of a great circle of intelligence governing matter, and representing the system of systems, where angels, each charged with a solar system, are rapidly moving on in the same direction, and apparently revolving about a centre which is out of the picture, to which also the incensing and adoration are directed, and from whence the glory and light proceed that illuminate the whole composition. Over Dr. Harvey, Hippocrates and Boyle, and nearly in the same range with the angel, who is strewing flowers over Penn and the other legislators, is a Pope lying along, let him be Adrian talking with father Paul, Grotius, Bishop Berkeley, and the jesuit Mariana: in the continuation of this line of figures are angels presenting, and, as it were, interceding for Bruhma, Confucius, Mango Capac, and such legislators and founders of politics whose information was inadequate to the purity of their intentions. As to whatever is more perfect in these several ways (as Moses, the prophets, and such sacred characters) the imagination will naturally carry them into the spaces where particulars are not seen, nearer the Divinity, or into those great groups at a distance immersed in glory.

'The

patrons of advowsons be consulted about a public religion, which were best accomplished by leaving them at liberty to present to ordained priests of whatsoever particular tenets. Thus would any religion, to which the mass of property may lean, every where become possessed of sanctioned temples in proportion to the opulence of its followers. Should opinions discordant and alarming here and there break out within the precincts of the privileged worship, be it observed that, in proportion to the number of heretical pulpits, would be the number of protestant sectaries attracted back within the pale of the establishment; and that it is much more difficult to enlist them at first, than to discipline their opinions afterward, along with those of their fellow-worshippers. If these changes be worth the attempt to attain them, they should be pursued quickly; before the veneration for ancient doctrines be extinct, and while a spirit of change, rather than a settled system, characterizes our inquiring theologians. 'The slightest indulgence of imagination, (says Mr. Barry,) might incline one to think that God Almighty in the arrangement of events has put it in the power of our governors now to effect, what the Adrians, the Sarpis, the Grotiuses, and such like excellent men, panted after, but could not obtain.'

ART. VII. *Ver-Vert*; or, *the Parrot of Nevers*: a Poem. In four Cantos. Freely translated from the French of J. B. Gresset. 4to. pp. 48. 2s. 6d. Bell, Oxford-Street. 1793.

WE gave our opinion of this humorous production, and of an anonymous translation of it, (said to have been the performance of the late Mr. John Gilbert Cooper,) upward of thirty years ago*.

The present translator, in his address *to the reader*, has inserted a short account of the life and writings of the late M. Gresset, as well as of the celebrity of this particular poem; and, in a note, he says: 'Since writing this, I have learned that there is a translation of the whole, or a part of it †, by Mr. Gilbert Cooper, in some collection of fugitive pieces ‡, which I have not seen §.' We are inclined to think the translator sincere in this declaration: because Mr. Cooper seems to have succeeded so well as to preclude the necessity of a

* See our Review for 1759, vol. xx. p. 225.

† Mr. Cooper's Translation contains the whole.

‡ It is in *The Repository*, printed for Dilly.

§ Our records tell us, that Mr. Cooper's translation was first published singly by Doddsley, in a 4to pamphlet, price 1s. 6d.

new plumage for *Ver-Vert*. Previously, indeed, to the publication of Mr. Cooper's version, we had been somewhat disgusted with that lively gentleman's flippancy and self-importance; yet we passed a sentence on his translation of *Ver-vert*, which we have no occasion either to rescind or disclaim, at the distance of so many years: "The ingenious translator of the poem before us has succeeded, perhaps, better than any other writer in imitating the French familiar style and irregular versification. His diction is so light, so ambling, and so easy; and he appears to be himself, all the while, so perfectly *degagé*; that a stranger to the idioms of our tongue might be apt to take him for a Frenchman in good earnest;—and we must ingenuously confess that we have read this translation with pleasure*."

The present version has been made in heroic measure, or in the versification of the *Rape of the Lock*, more than in that of Gresset: but this can be no objection with those who are unacquainted with the numbers of the original.

Though the French language (as we have formerly observed,) be "less adapted to the sublime species of poetry than most others in Europe," justice obliges us to allow that, in the gay and playful style, it is unrivalled; and in this species of poetry, La Fontaine, Chaulieu, Voltaire, Gresset, &c. may be placed high in the rank of original writers. This opinion is so general, among the judges of French literature, that we certainly run no risk of incurring the censure of singularity, by maintaining it.

Though the translation before us is said, in the title, to be *free*, it seems to be more literally and *lineally* close than the former. As we have already given the plan of this playful production in our xxth volume, we shall now only extract a few passages as specimens of the new versification.

The high favour, in which the young feathered friar stood in the convent, is thus described:

' As reason's age he had not yet attain'd,
His frolic freedoms never were restrain'd :
Say what he list, or do whate'er he will;
None took offence—'twas "charming, charming," still.
Whether he half-unveil'd their hidden charms,
Or tore their bands, or bit their milk-white arms;
Flutter'd, or whistled; humm'd a *psalm*, or *sang* :
'Twas *right*—for He, like KINGS, could do no wrong.
' Yet had he, in his sporting and his speech,
That modest air which convents only teach :
Such as in docile novices appears
So pretty—during their probation-years.'

* See our Review for 1759, vol. xx. p. 226.

His readiness at repartee, his powers of imitation, and his conformity to the sanctity of the place, procured him not only tid-bits, but unbounded fondness and indulgence :

‘ When night approach’d, he, like a *Sultan*, chose
The fav’rite cell in which he would repose.
Nice was, indeed, his choice ; for, it appears,
He never harbour’d with a nun of years :
But where he found a nunlet young and neat,
There he was sure to make his ev’n-retreat.
Upon the box, her *Agnus** that kept
And other holy toys, he perch’d, and slept.
Whether, with her, his ev’ning hymn he said ;
Or, graceless, went, without a prayer, to bed ;
It is not known.’—

‘ But soon as break of day begins to peep ;
And busy bells rouse lazy nuns from sleep ;
He too awakes, to view with curious eyes,
Fresh from her couch, the lovely vestal rise :
To see her lave, and dress—in short, to share
In all her little toilet’s morning care.
Toilet, I say, but say in lowly tone,
What to the vulgar ought not to be known—
Toilet, I say—For I have heard it said,
That nuns themselves call in the toilet’s aid
To raise their charms, and make them still appear
Devoutly decent, e’en in holy gear.’

His loquacity and eloquence are celebrated in the following lines :

‘ We may suppose, that, in a school like this,
To have the gift of speech he could not miss.
The gift of speech so fully he possess’d,
That, save at meals, his tongue was ne’er at rest.
And so correctly all his words he spoke
As if he read his lesson in a book !’—

* In that learn’d residence he had, indeed,
The means abundant, that to science lead.
There, all the christmas-carols, old or new,
By mem’ry many sapient sisters knew.
This precious lore our parrot took so fast,
That he his tutorettes soon surpass’d.
He mimick’d e’en the languor of their tones,
Their sighs, their sobbings, and their dove-like moans.
To sum up all, this well instructed friar
Knew all that’s known by *MOTHERS* of the choir.’

His fame was not confined to the convent or town of Ne-

* * An *Agnus*, or *Agnus Dei*, is a circular piece of white wax, stamped with the figure of a lamb ; solemnly blessed by the Pope ; and kept as a sort of *talisman* by the devout of the Romish Church.’

vers; it had extended to Nantes, where the news of the *visitation* had so much curiosity excited by the extraordinary reports of his virtues and talents, that they wrote a letter to the superior of the convent at Nevers, entreating her to permit Friar *Ver-Vert* to make them a visit. This request being granted, with great reluctance,—

‘ The morn arrives, the sad, the fatal morn,
When *VER-VERT* must be to the vessel borne.
Ah! how shall I, e’en aided by the muse,
Be able here to paint their dear adieus?
No turtle yet, forsaken by her mate,
More mourn’d her loss, than now did sister *Kate*:
Nor she alone—for ev’ry sister strove
By some kind token to express her love.
By turns, they snatch’d him from each other’s arms,
They stroke, they kiss, and weep o’er all his charms.’

Alas! in going down the Loire,

‘ In the same galliot, that our hero bore,
Of other passengers were half a score.
A pair of playful nymphs, two droll gascoons,
A monk, a friar, and two or three dragoons.’

The language and manners of these fellow-travellers so corrupted the morals and depraved the speech of *Ver-vert*, that—

‘ ————— In three short days he
Not only understands whate’er they say,
But talks as firm and fluently as they.’

At length his arrival is announced at the convent in Nantes; when,

‘ To the great parlour with uncommon speed
Mothers and sisters instantly proceed:
All order laid aside, each onward rushes:
Nun jostles nun, and novice novice pushes:
E’en mother *Angelique*, at full four-score,
Was seen to run, who never ran before.
‘ All come, all see this object of delight;
And all are ravish’d at the charming sight.
Nor without reason—for the rogue had not
Of his attractions lost a single jot.
His crimes had nothing in his form derang’d:
A single plume its colour had not chang’d.
Nay, his new, pert, and *petit-maitre*-air,
His warlike look, and confidential stare
Enhanc’d his other beauties—Why, just heav’n!
Should such attractions to a knave be given?
Why should not those, who are devoid of grace,
Have reprobation’s marks upon their face?’

Instead, however, of the wise and pious bird which report had made them expect, they find him vulgar, insolent, and profligate.

profligate. He curses, swears, and accosts the holy abbess and the pious sisters with the most gross and indecent ribaldry.

Grieved and indignant at the scandal brought on their order, by the education which he was supposed to have received in the convent at *Nevers*, they send him back by the same conveyance; and, in this second voyage, he is not supposed to have purified his language and morals by better company than before: so that,

‘ Not less offensive to the *Nevers*-saints
Was his behaviour, than to those of *Nantes*.—
Shock’d at his dire apostacy,—

It was decreed, that

‘ —————. He must fast
On bread and water, till two months be past !
As many more, although allow’d to eat,
He must remain in absolute retreat !
And, worst of all, *one* word he must not say
Till four lunations more have roll’d away.’

At length—

‘ ————— He appears contrite,
Nor longer talks the language of dragoons,
Lewd girls, rude sailors, and profane buffoons ;
But sympathizes with each pious note,
That by his new directress he is taught—
Such symptoms of repentance could not fail
With the most rigid casuist to prevail.’

Absolution being granted, all is joy and festivity in the convent :—but the excessive kindness of the sacred sisters to their penitential brother sent him abruptly to the celestial regions :

‘ So long accustomed to a diet spare,
This glut of luxury he could not bear :
With sugar cloy’d, and by liqueurs oppress’d,
He drops his head upon his heaving breast,
And softly sinks into eternal rest.’

The moral of this tale is expressed in the following lines :

‘ It has been stated, as a certain thing,
That little *good* accrues from *travelling*.
That trade of running up and down the world
Has many a christian into error hurl’d.
Better in virtuous ignorance remain,
And live, at home, a pleas’d unpolish’d swain ;
Than, hunting knowledge through earth’s various climes,
Come loaded back with folly and with crimes.’

This translation is unequal : there are many faulty rhymes, and some prosaic lines :—indeed the whole version more frequently gives us the *sensé*, than the gay and sportive turn, of the original : yet there are parts of it which may be justly preferred to the performance of Cooper.

ART. VIII. *Mr. Heron's Translation of Niebuhr's Travels through Arabia.*

[Article concluded from the last Review, p. 439.]

IN our former article relative to this work, we considered, at some length, the contents of the first volume: we are now, therefore, to proceed to the second.

The scientific traveller begins this volume with the following philosophical reflexions:

'Man, even in society, where civilization has been carried perhaps to excess, where art extinguishes or disguises the sentiments of nature, never forgets his original destination. He is still fond even of the very shadow of that liberty, independence, and simplicity, which he has lost by refinement, although they are so congenial to his existence. He is charmed to meet with these again, even in the illusions of pastoral poetry.'

'We are no less fond of tracing these native features of the human mind, where they are to be discovered in the records of remote ages, in which the natural manners of mankind appear undisguised by affectation, and not yet altered by the progress of arts or policy. Even without adverting to the causes of the pleasure which we feel, we are always pleased to find some faint traces even of our natural and primary rights, and of the happiness to which we were originally destined.'

'If any people in the world afford in their history an instance of high antiquity, and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one's self suddenly carried backwards to the ages which succeeded immediately after the flood. We are here tempted to imagine ourselves among the old patriarchs, with whose adventures we have been so much amused in our infant days. The language, which has been spoken for time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, completes the illusion which the analogy of manners began.'

This florid description of the liberty, innocence, and simplicity of the modern Arabs is hardly deducible from the author's narrative in the first volume. Even in Yemen, ignorance, superstition, tyranny, and cruelty, especially cruelty to the Jews, prevail, more than in any civilized nation in Europe. If leading a vagrant life, like the wild Arabs, without a home, or any other occupation than that of highwaymen and robbers; or dwelling, like the more civilized, in miserable towns under the despotism of an Imam or Dola, ignorant of arts, sciences, and mechanics, which are necessary to the conveniences and comforts of life; be marks and valuable remnants of our 'natural and primary rights,' and of that happiness to which we were originally destined,' there are, we apprehend, men in Europe so depraved as to prefer a settled habitation, a mild go-

vernment, and those rational employments, which procure us not only conveniences and comforts, but amusements and elegant pleasures. In the countries through which M. Niebuhr and his companions have hitherto passed, tyranny, ignorance, and indolence, have so much discouraged and checked industry, ingenuity, and civilization, that large tracts of land are left uncultivated and desert in the finest climate of the globe. Indeed the author relinquishes the epithet *felix* even in the two provinces of Yemen and Hadramaut; as he did not find that the Arabians themselves ever called their country Arabia *the happy*; which epithet was formerly applied by others, more to the climate and fertility of the soil, than to the people.

‘ I should have wished (says our author,) to add a brief compend (compendium) of the history of this singular nation. But this I found impossible. In the East there are no libraries, and no men of deep erudition, resources which a traveller might find with great facility in Europe. Yet there are ancient Arabic historians; but the copies of their works are very rare, as I learned at Kahira and Mokha. It would be of consequence, however, to examine those authors, who are still unknown in Europe. The search, I am persuaded, could hardly prove fruitless. Those works would throw new light on several epochs in the history of ancient nations.’

Sir William Jones, in his 4th anniversary discourse delivered to the Bengal Society, in 1787, seems to have pursued this idea *.

The second chapter of this volume treats of *the extent and divisions of Arabia*, in respect of which Geographers at present are not agreed. The two next chapters relate to *the revolutions of Arabia*, and *the government of the Arabs*. Here we are told that,

‘ Such is the national character of the Arabs, that they cannot readily sink into a servile subjection to arbitrary power. Despotism would never have been known, even in the slightest degree, in Arabia, had it not been for *theocracy*, the usual source of it. The Imams being reputed successors of Mahomet, and his descendants, and being acknowledged both as temporal and spiritual heads within their dominions, have thus found means to abuse the simplicity of their subjects, and to enlarge their authority. Nevertheless, the genius of the people, their customs, and even their religion, are all inimical to the progress of despotism, and concur to check the Imams in the exercise of their power.’

We have next an account of *the Sheriffs of Mecca*, a title given to the descendants of Mohammed by *Hassan ibn Ali*. ‘ Although this branch of the posterity of Mahomet have never

* See Asiatic Researches, Vol. II. or Review, N. S. vol. vii. p. 360. et seq.

attained to the dignities of Caliph or Imam, they, however, appear to have always enjoyed the sovereignty over most of the cities in Hedjas; the province in which Mecca and Medina are situated. The *Sheriffs*'s principal revenue arises from the imposts levied on pilgrims, and from the gratuities bestowed on him by Mussulman monarchs.

M. Niebuhr's accounts of Mecca and Medina are curious and entertaining: but we have not room to extract them.

In the short histories which our author gives of the Arabian *Imams*, and *Schiechs*, there is nothing which can interest an European reader, more than a list of the sheriffs of our counties, or mayors of corporations, would interest an inhabitant of Arabia. Mr. Bruce's detail of the Abyssinian monarchs, and the history of the ancient Egyptian and Chinese dynasties, seldom excite much curiosity after such a lapse of time and at such a distance from the scenes of action. Dr. Johnson's reflections, (Rambler, No. 122.) on Knolles's history of the Turks, seem applicable to this part of M. Niebuhr's work: "he has exposed himself to oblivion, by recounting enterprizes and revolutions, of which none desire to be informed."

After the character which M. Niebuhr has given of the liberty, simplicity, and independence of the Arabs, the reader will be surprized to find such detestable instances of treachery, cruelty, and injustice, as are recited in the history of the Schiech Abd Urrab:

' Abd Urrab, son to a *Nakib* or general, who was governor of a small province, succeeded his father in the government. The Imam, (of Sana,) pleased with his services, conferred on him the government of *Kataba*, which was more considerable; and at the same time intrusted him with a commission to demolish the castles of some neighbouring lords. The zeal with which he carried this order into execution, raised him many enemies among the nobility; the most bitter of whom was a *Nakib*, of the ancient family of *Wadei*, who, among others, had lost his castle.

' This *Nakib* prepossessed the Imam against Abd Urrab, by accusing him of rebellion; and obtained three thousand men to reduce him to obedience. With this army, he besieged the pretended rebel for eleven months in *Kataba*, the capital of the district under his government. When Abd Urrab could no longer hold out, he sallied forth with six hundred men, made his way through the midst of the enemy, and retired to the district of *Hodsjerie*, where his friends opened to him the gates of their fortresses, and acknowledged him their Schiech. Another army, sent by the Imam to besiege him here, was as unsuccessful as the first.

' As yet, the new Schiech had only stood upon the defensive; but, beginning now to feel his strength, he attacked the dominions of the Imam, made himself master of various places, and levied heavy contributions. The Imam, unable to reduce him to obedience, en-

tered into an alliance against him with the prince of *Aden*. Abd Urrab upon this entered *Aden*, besieged the sovereign in his capital, and forced a large sum of money from him. The Imam on this occasion entirely abandoned his ally.

In the account of the siege of *Taas*, I have already related in what manner the Imam concluded a peace with the Schiech, and how the latter took that city. The conditions, I may here add, were, that the Imam should treat the Schiech as a friend, acknowledge him Schiech of *Hodsжере*, and renounce all his own pretensions to the sovereignty of that province. This engagement the Imam not only confirmed with seven oaths; but, according to a prevalent custom in the East, sent to the Schiech the copy of the *Koran* upon which he had sworn, and the rosary which he used at prayers, as pledges of his sincerity. Moreover, his two generals, *El Mas*, and *Achmed el Hamer*, also bound themselves that the Imam should abide by his promise.

Trusting to so many oaths, and to those pledges of faith, and to the assurances of the two generals, Abd Urrab yielded to the pressing invitations of the Imam, and repaired to his court. By the way he was treated with the highest marks of respect. The inhabitants of *Sana* went out to meet, and gaze upon him, as a hero. His valour, his address, his noble exploits, were generally talked of with passionate admiration.

It is not known whether the Imam had any previous intention of destroying him, or became jealous of those praises, and began to fear that a party might be formed, even in his own capital, in behalf of the rebel. However it might be, the Schiech, soon after his arrival, was seized, bedaubed on the face and hands with red paint, and, in this condition, placed on a camel, with his face to the tail, and conducted through the streets. His sister, who was at this time in *Sana*, seeing her brother thus maltreated, sprang from the roof of a house, and fell dead at his feet. After being led about in this plight, and still farther abused with blows, the Schiech was thrown upon a dunghill, and, at the end of three days, beheaded.

This perfidious act of the Imam moved the indignation of his subjects. The two generals, who had pledged themselves for the safety of Abd Urrab, were particularly enraged. The first, *Nakib El Mas*, was commander of the national troops; the other, *Nakib Achmed el Hamer*, commanded the mercenaries from *Hafchid-u-bekil*, and his brother *Khassem* was general of the confederates. These two considerable persons thought that it became them to shew their resentment.

El Hamer, therefore, reproached the Imam for his perfidious cruelty, but was immediately cast into prison. *El Mas*, now more enraged than ever, formed a party to dethrone the Imam; but the prince preventing him, made coffee to be given him, upon a friendly visit; by the effects of which the *Nakib* died before he could leave the palace.

As soon as *Kahasssem* received notice of the imprisonment of his brother *El Hamer*, he attacked the Imam's dominions with the forces of the confederates; but happening to lose his son in a skirmish, he retreated

retreated home. The Imam, fearing new movements on the part of the allies of Hafchid-u-bekil, set Nakib El Hamer at liberty, by beheading him in prison. Since that time, the allies have never ceased avenging his death, by inroads upon the dominions of the Imam; in which they burnt several cities, soon after our arrival in Arabia.

'The conduct of the Imam, in respect to this unfortunate Schiech of Hodsjerie, has rendered him odious to his neighbours and subjects, and may probably occasion his deposition from the throne, and premature death.'

Another monster is thus described :

'The reigning prince of Bender Rigk, *Mir Mabenna*, is distinguished through this country for his vices and cruelties, as one of the most execrable tyrants that ever existed. He made servants murder his father in his own presence, because the old man had a predilection for his eldest son. He killed his mother, because she reproached him for his crimes. He caused his brother, and sixteen of his other relations, to be assassinated, that he might establish himself in unquestioned possession of the throne. He drowned two of his sisters, because a neighbouring prince had asked one of them in marriage. He exposes all the female children that happen to be born to him. In 1765, this detestable monster was under the age of thirty years.'

'The tyrant had abandoned himself to drunkenness; and had begun to exercise his cruelties upon his troops to such excess, as to cut off the nose and ears of some of the principal officers; yet his soldiers were still so steadily attached to him, that, even in the period of his exile, he took the title of Karek from the Dutch. A band of robbers never abandon their chief, while he continues to share the plunder among them.'

Of the arts and commerce of Yemen, (*Arabia felix*,) the author says :

'Notwithstanding the natural abilities of the Arabs, the arts receive no encouragement, and are totally neglected in the Imam's dominions, and no less throughout the neighbouring countries. Books are scarce in Arabia, because the Arabs have a dislike of printed characters. Their intricate alphabetical writing is best performed with the hand; they can hardly read books from our presses. It was for this reason, that the attempt of *Ibrahim Effendi* to introduce printing at Constantinople failed of success, and the renegado was ruined by the project. The Hebrew characters indeed are much easier cast, and therefore the Jewish presses at Constantinople, Smyrna, and Salonica, may possibly maintain their ground.'

From M. Niebuhr's narrative of the wars and revolutions among the Imams and Schiechs in Arabia,

'The reader (he says,) may form an idea of the continual revolutions which take place among this multitude of petty princes. At Basra I learned some particulars concerning their complicated quarrels, which I could not well comprehend: I was told, that every Arab

prince was always at open war with two or three others of his own nation.

'The navigation is continually disturbed and interrupted by these strong quarrels. On board any Arabian vessel, passengers are always in danger of falling into the hands of one enemy or another. It is only on board an European ship, which the Arabian small craft dare not attack, that one can perform this voyage in safety.'

The customs and manners of the *Bedouins*, or wandering Arabs, are not more favourable to the liberty and happiness of the people, than those of the inhabitants of cities and sea-port towns ;

'I have repeatedly, (says M. Niebuhr,) noticed the different acceptations in which the word *Schech* or *Schiech* is used. Among the Bedouins it belongs to every noble, whether of the highest or the lowest order. Their nobles are very numerous, and compose in a manner the whole nation; the plebeians are invariably actuated and guided by the *Schiechs*, who superintend and direct in every transaction.

'The *Schiechs*, and their subjects, are born to the life of shepherds and soldiers. The greater tribes rear many camels, which they either sell to their neighbours, or employ them in the carriage of goods, or in military expeditions. The petty tribes keep flocks of sheep. Among those tribes which apply to agriculture, the *Schiechs* at least live always in tents, and leave the culture of their grounds to their subjects, whose dwellings are wretched huts.

'It is the difference in their ways of living that constitutes the great distinctions which characterise the different tribes. The genuine Arabs disdain husbandry, as an employment by which they would be degraded. They maintain no domestic animals but sheep and camels, except perhaps horses. Those tribes which are of a pure Arab race live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The former tribes, distinguished as noble by their possession of camels, are denominated *Abu el Abaar*; and the second *Moadan*. The latter are esteemed a middle class, between genuine Arabs and peasants. I have heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The *Moadan* transport their dwellings from one country to another, according as pasturage fails them; so that a village often arises suddenly in a situation where, on the day before, not a hut was to be seen.

'The genuine Bedouins, living always in the open air, have a very acute smell. They dislike cities, on account of the foetid exhalations produced about them. They cannot conceive how people, who regard cleanliness, can bear to breathe so impure air. I have been assured, by persons of undoubted veracity, that some Bedouins, if carried to the spot from which a camel has wandered astray, will follow the animal by smelling its track, and distinguish the marks of its footsteps, by the same means, from those of any other beasts that may have travelled the same way. Those Arabs, who wander in the desert, will live five days without drinking, and discover a pit of

water by examining the soil and plants in its environs. They are said to be addicted to robbery; and the accusation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. Schiechs ride continually about on their horses or dromedaries, inspecting the conduct of their subjects, visiting their friends, or hunting. Traversing the desert, where the horizon is wide as on the ocean, they perceive travellers at a distance. As travellers are seldom to be met with in those wild tracts, they naturally draw nigh to those whom they discover, and are tempted to pillage the strangers when they find their own party the strongest.

These free-booters, ever restless and perturbed, have such a rage for independence, that mutual jealousy of their chiefs and neighbours banishes all tranquillity and security from this happy country; and yet these Bedouins, so jealous of their own liberty, have established personal slavery in their hordes and tribes.

A considerable part of the second volume of the work before us is little more than a history of free-booters, robbers, and plunderers; such as infested Sherwood forest on our island, in the days of Robin Hood.

We have a terrible chapter on *the vengeance of the Arabs*, in which the instances of their vindictive spirit surpasses any thing that we have heard of European nations.

'The Arabs are accused of being vain, full of prejudices with respect to birth, and ridiculously attentive to records of genealogy, which they keep, even for their horses.' Our sportsmen at Newmarket will not see the ridicule of *equestrian* pedigrees.

The chapter on marriage among the Arabs is curious, and furnishes ideas of Mohammedan polygamy, very different from those which the accounts of Turkish Seraglios excite.

'The Europeans (says M. Niebuhr,) are mistaken in thinking the state of marriage so different among the Mussulmans from what it is with christian nations. I could not discern any such difference in Arabia. The women of that country seem to be as free and as happy as those of Europe can possibly be.'

'Polygamy is permitted, indeed, among Mahometans, and the delicacy of our ladies is shocked at this idea; but the Arabians rarely avail themselves of the privilege of marrying four lawful wives, and entertaining at the same time any number of female slaves. None but rich voluptuaries marry so many wives, and their conduct is blamed by all sober men. Men of sense, indeed, think this privilege rather troublesome than convenient. A husband is, by law, obliged to treat his wives suitably to their condition, and to dispense his favours among them with perfect equality: but these are duties not a little disagreeable to most Mussulmans; and such modes of luxury are too expensive to the Arabians, who are seldom in easy circumstances. I must, however, except one case; for it sometimes

happens that a man marries a number of wives in the way of commercial speculation. I know a *Mullab*, in a town near the Euphrates, who had married four wives, and was supported by the profits of their labour.

Divorce, the idea of which is also regarded as horrid by the fair sex in Europe, is not nearly so common as is imagined in the East. The Arabians never exercise the right of repudiating a wife, unless urged by the strongest reasons; because this is considered a dishonourable step, by persons who value their reputation, and throws disgrace on the woman and her relations. Wives are entitled to demand a divorce when they think themselves ill used by their husbands. Only profligate and impudent men, who have married without consideration, will divorce their wives for slight causes.

An Arabian, in moderate circumstances, seldom marries more than one wife. And even the most considerable persons in the nation are often contented with one for life. Rich men, who are in a condition to maintain as many wives as they please, have often confessed to me, that although they had begun to live with several wives, they had at last found that they could be happy only with one.

The Arabian women enjoy a great deal of liberty, and often a great deal of power, in their families. They continue mistresses of their dowries, and of the annual income which these afford, during their marriage; and, in the case of divorce, all their own property is reserved to them. Hence it happens, that when a man in narrow circumstances marries a woman of fortune, he is entirely dependent on his wife, and dares not divorce her.

It is absurd to say, as some travellers have, that the Mahometan wives are all slaves, and so entirely the property of their husbands, that they are even inherited by his heirs. In this representation, slaves purchased with money have been confounded with women of free estate, who dispose of themselves in the East just as in Europe.

The opinion, that women are slaves in Arabia, seems to have arisen from the mistaken notion, that fathers there sell their daughters to the highest bidder. It many times happens, no doubt, that a poor man, who has a handsome daughter, is pleased to match her with a rich man, from whom he may receive occasional presents. And rich voluptuaries, who choose to marry more wives than one, are obliged to take young women of low condition, who are compelled by interested parents, or seduced by splendour, to accept a husband who associates them with other wives, and at length divorces them.

Instead of selling his daughter, every man, in tolerable easy circumstances, strives to give her a dowry, which may continue her own property. The marriage is made out by the Cadi, and signed in his presence; and in it not only is her dowry secured to the wife, but also a separate maintenance, in case of a divorce. The rich often give their daughters, in preference, to poor men, and consider their children as more likely to be happy, when thus settled, than if they were married to rich men. The wife is then mistress of all the property, and even of the house of her husband, and is not in danger of being sent away.

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The life of the Arabians in their houses is so vacant and unvaried, that they cannot help feeling it irksome.—‘ They frequent coffee-houses and markets, and are fond of assembling in public meetings as often as possible. Yet they have not the same means of diversion as other nations. It is, no doubt, to divert the tedium of a sedentary life, that the people of the East make so much use of tobacco.’

The author ends a curious chapter on *some peculiar customs* in the following manner :

‘ The ignorance of the Arabians subjects them to all the illusions of superstition. They wear almost all amulets upon their arms; on their fingers they have ordinary rings. Their religion is said to oblige them to take off their rings, which are of gold, or set with precious stones, whenever they say their prayers, which, if this precaution were neglected, would be of no efficacy. They seem to think, that, in order to be heard, they must appear before the Deity in the utmost humiliation and abasement.’

The latter part of this volume becomes more and more interesting as we advance. Section xxvii. which treats of the *Language and Sciences of the Arabians*, is peculiarly instructive.

‘ The Arabian language, one of the most ancient and general in the world—has gradually undergone such alterations, that the Arabic spoken and written by Mahomet may now be regarded as a dead language.’

In a chapter on the *Education and Schools of the Arabians*, we are told that these are in general confined to reading, writing, and arithmetic : but, beside these small schools, there are colleges in some great towns, in which the sciences of astronomy, astrology, philosophy, and medicine, are taught. ‘ In these, (says M. Niebuhr,) the Arabians, though possessed of natural abilities, have, for want of good books and masters, made but little profit.’—‘ The interpretation of the Koran, and the study of the ancient history of the Mahometans, are the principal employments of men of letters among the Arabians.’

‘ The Arabians have been always accounted admirers of poetry. Their early history records many instances of the estimation in which they held this art, even before the days of Mahomet, and of the glory which any family acquired that produced a poet.

‘ The Arabians have no great poets among them at present, although they still cultivate poetry, and sometimes reward those who excel in it. The best poets are among the Bedouins of *Dijof*. A Schiech of that country was, a few years since, imprisoned at Sana. The Schiech, observing a bird upon the roof of a house, recollected the opinions of those pious Mussulmans, who think it a meritorious action to deliver a bird from a cage. He thought that he himself had as good a right to liberty as any bird, and expressed this idea in a poem, which his guards got by heart, and which becoming generally

rally known, at length reached the monarch's ears, who was so pleased with it, that he set the Schiech at liberty, although he had been guilty of various acts of robbery.

'The Arabians often sing the exploits of their Schiechs. Not long since, the tribe of *Khafael* having obtained a victory over the Pacha of Bagdad, made a song, in which the actions of every one of their chiefs were celebrated. But the tribe of *Khafael* being beaten next year by the Pacha, a poet of Bagdad made a parody of the Arabian song, in which he extolled the valour of the Pacha and his officers. In my time, the song of the Arabians still continued to be sung at Bagdad, and among the Bedouins. When *Affad*, Pacha of Damascus, who had long commanded the caravans, and was beloved by the Arabians, was assassinated by order of the Sultan, the Bedouins made an elegy on his death, and sang it openly in the towns of Syria. That piece is in the form of a dialogue between some Arabians, the daughter of the Schiech of the tribe of *Harb*, and the lieutenant of the assassinated Pacha.

'A maronite informed me, that the poets of Syria sent their compositions to the Academy of *Djirna el Affar*, at Kahira; and did not sing them publicly till they had received the approbation of that academy.'

The modern Arabians have made little progress in *astronomy*; they know indeed something of its elements, but rather from tradition than from observations of their own. — 'It is not for want of a passion for astronomy that the Arabians have made so inconsiderable a progress in that science; but the want of books and instruments.—*Astrology*, however, is a science highly esteemed, and very lucrative in the East.'

M. Niebuhr has taken great pains to acquire some knowledge of the agriculture and natural history of Arabia. It seems, throughout the globe, as if the arts of cultivation were bad in proportion to the goodness of the climate and soil. Where nature does much, man is inclined to do little. In countries where the fruits of the earth grow spontaneously, hot-houses are unnecessary; and 'in Egypt, Assyria, Mesopotamia, and Syria, the finest climates in the world, agriculture is very much neglected.'

'In Arabia, the government of which is more favourable to agricultural industry, husbandry is in a more prosperous condition. Yet the implements of husbandry are, even here, coarse and ill made;' and it seems that agriculture is still in its infancy in a country so long celebrated for its climate, arts, and sciences. From the second century of Mohammed, that is, the eighth of the christian *Æra*, "the Western world, (according to Voltaire *,) was enlightened by the Mahometans." In Arabia, during the times of the Caliphs, astronomy, geo-

* *Essai sur l'Hist. Gén. tom. i. ch. 5.*

graphy, chemistry, algebra, arithmetic, poetry, and medicine, are supposed to have flourished more than in any other part of the globe. Aaron Rachid, contemporary with Charlemagne,—who brought Spain and a great part of India under his subjection, revived science and the useful and agreeable arts, encouraged learning, composed verses, and freed from barbarism his vast empire,—was himself, in many instances, a capricious tyrant and barbarian. Some verses of an Arabian poet at the time of that celebrated Caliph have been preserved. They were composed on the disgrace of Giafar Barmecides, who was the favourite of that prince, and who had received the princess his daughter in marriage, on condition that the nuptials should never be consummated: on discovering that the contract had not been strictly kept, the husband was put to death, and the wife was exposed to the most miserable distress and beggary:

Ye feeble mortals whom the fates allow
With sweet prosperity awhile to toy,
To princes' transient smiles no longer bow—
See Barmecide, and tremble at your joy.

M. Niebuhr, in his chapter on the domestic animals of Arabia, discusses the interesting subject of the horses of that country, and describes the manner in which the highest race of those noble animals is preserved. We have likewise many judicious and important chapters on the *Natural History of Arabia*, being the substance of the discoveries and memoranda of M. Forskal the botanist, which were found on small detached pieces after his decease, and were published by M. Niebuhr in two Latin works, entitled, *Descriptiones Animalium*, 4to. Hafniæ, and *Flora Arabica*, 4to, ib, both in 1775. See M. Rev. vol. lv. p. 310, 311.

The travellers left Mokha, August 23, 1763, in order to proceed to Bombay. At this time, Mess. Cramer and Baurenfeind, the physician and painter, were very ill.

'In this part of our voyage, Mr. Cramer's health seemed to recover daily; but M. Baurenfeind grew worse and worse. He sunk into a deep lethargy, and died on the 29th of August. The designs of this artist, of which I have published a part, sufficiently bespeak his praise.'

A description of *Bombay*, at which island the Danish philosophers arrived on the 11th of September, next occurs:—also an account of *the Government and Power of the English on the Coast of Malabar*, dependent on the government of Bombay. These are subjects sufficiently known to our countrymen.

The author's account of the *Antiquities of the Isle of Elephantia* is extremely curious. Plates are much wanting to this chapter;

ter : but the subject has been since discussed and drawings given in the 7th volume of the *Archæologia* ; as well as in the other publications subsequent to M. Niebuhr's voyage ; the last period of whose description of the antiquities of the island of Elephanta is worthy of attention :

‘ It were to be wished, that some enlightened scholars would undertake a voyage into India for the purpose of investigating its antiquities. But, such an undertaking is more than can be expected from any private person, and might be worthy of the patronage of a prince or a nation. The Portuguese, who were for two years masters of Salsset, must have been well acquainted with these temples, for they converted that of *Kanari* into a church. But, instead of seeking to make those monuments known to other nations, they sought to conceal them, and covered the finest of the *bas-reliefs* with plaster. The English, although they have been settled at Bombay for these hundred years, have still neglected these researches. It is to be hoped that they will at length think of meriting the gratitude of the public, by bringing those hidden curiosities to light, which lie in the extensive conquests on the continent, now possessed by that nation.’

If these reflections did not give birth to the *Asiatic Society* instituted in Bengal, 1784, they seem, at least, to have suggested to its members objects for their *Researches*.

Before M. Niebuhr quitted Bombay, he lost his only companion Dr. Cramer, the physician ; ‘ who, sinking under his complaints, died on that island, February 10, 1764, in spite of the care of a skilful English physician.’

‘ Being now the sole survivor of all our party, I thought it my duty to attend to my own preservation, and to provide for the safe conveyance of our papers to Europe, as I feared that these would be lost, if I also should die by the way. Foreseeing that I should have to undergo the same fatigues in passing through Turkey, which I had already encountered in Arabia, and which the weak state of my health was unfit to bear, I resolved to set out straight for London, by the first ship which should sail for Europe. In the mean time, to gratify my curiosity with a sight of Surat, I took the opportunity of going on board an English ship bound on a voyage to that port.’

We have next an ample and very satisfactory account of *the city of Surat*, its environs, inhabitants, customs, government, revolutions, and trade, at the time when it was visited by our author.

In other subsequent chapters, the manners and religion of the *Hindoos* are described ; and, lastly, we have an account of the *Persæ*, or descendants of the ancient Persians, who took refuge in India, when their country was conquered by the Mohammedan Arabs, eleven centuries ago.

We have now terminated our perusal of these volumes. They have been composed with due attention ; and the travels

were performed by men who were eminent for learning and science, previously to the voyages on discovery, which were instituted by our government,—or indeed to any voyage of mere curiosity, exempt from views of commerce, conquest, or any species of gain, except knowledge. They therefore seem entitled to respect on account of their primogeniture, as well as for the interesting information which they contain.

As M. Niebuhr and his companions travelled with views truly philosophical, and were furnished with the necessary *præcognita*, they seldom bestowed attention on trifling objects. Perhaps a more important voyage to the learned in every part of Europe has not been undertaken since the days of Pausanias; and we may venture to pronounce the editor of the modern voyage to be a more scientific and careful inquirer, than the celebrated antient author to whom we are indebted for the *Historical and Geographical Description of Greece*. The charts and itineraries are admirable, and will be of infinite use to future voyagers; while the drawings, which represent the cities, countries, manners, dress, and features of the inhabitants, of distant parts of the globe, will only amuse the idle, or, at most, gratify speculative curiosity.

With respect to this translation, the language is sufficiently clear to be intelligible, and is sometimes strong, but is neither elegant nor accurate. It abounds with Scotticisms, and what Johnson would have called *colloquial barbarisms*: such as—aversion *at* living; superficial *enough* manner; *near by*; *enough* of opportunity; *lint*, for *flax*; *consumpt*, for consumption; to *transact* for the purchase; woman's *shirt*, for shift, repeatedly: the translator forgetting that, though *hemd* is equally shirt and shift in German; as EIN WIEBER HEMD; das MANNS HEMD;—and *chemise*, Fr. a shirt or shift; yet the English language has a generical term for each:—*glynns*, for glens; *of purpose*; *keep on foot shipping*; *life*, for lives; *wrought*, for worked; *morsels of juice*; *herd*, for flock; Jewish *church*, for *synagogue*; &c. &c.

Still heavier charges, however, must be preferred against the translator, who has neither given us all the plates, nor the entire text: in his preface, he tells us, indeed, that,

‘It would be unfair to neglect advertising the reader, that the whole of Mr. Niebuhr’s account of his travels, and observations in Arabia, is not comprized in these volumes. Various things seemed to be addressed so exclusively to men of erudition, that they could not be expected to win the attention of the public in general, and have therefore been left out.’

This apology appears to us insufficient. A work, of which the reputation has been so long established, and which has been
cited

cited as authority by the most respectable writers in Europe, should not have been abridged in a general translation. In the 1st chapter particularly, all the maritime and scientific remarks have been omitted; and, in general, the narrative is cut down to the level and taste of novel readers; and of such as are in search of mere amusement.

Of the maps and drawings given in the original German, and in the French translation, amounting in the first volume to 72, only ten are inserted in the English translation; and not one of the 52 plates of the original 2d volume is to be found in the English edition.

A very important chapter at the end of the first volume, containing 'Observations on the atmosphere, at Constantinople, at Cairo, in Arabia, and at Bombay,' is wholly omitted; and the periods of other chapters are so abridged, transposed, and dislocated, that it is in vain to attempt to follow the translator with the German or French edition in hand.

Beside the omission, in the first volume, of a *Voyage by a Dutch Navigator* through the Red Sea, by different tracts; and of a map, and very important geographical remarks concerning the Delta, and roads from Raschid to Cairo and Damietta; very little of the second volume of the original is to be found in the English edition after the 60th or 70th page. The voyage to Persepolis is not even mentioned in the English version, though the description and plates of the ruins of that renowned capital of antient Persia occupy a great portion of the original second volume. Yet notwithstanding these and many other omissions, such is the merit and importance of the original, that we cannot help thinking our countrymen obliged to the person who makes them at all acquainted with so excellent a work; and we have long wondered that it was not much sooner made to speak English. Let us not forget to add that, though we have instanced several inaccuracies of language, it is but justice to allow that the chapter 'on some peculiar customs of the Arabs' is translated with judgment, and with delicacy of expression.

ART. IX. *Sermons*. By John Disney, D. D. F. S. A. 8vo. 2 Vols. pp. 480 and 429. 12s. Boards. Johnson. 1793.

THE established custom of addressing the people from the pulpit, at stated seasons, on religious and moral subjects, provides a most powerful instrument for forming and regulating the public mind. That this instrument be well directed, and employed to the best advantage, is an object of much greater importance than, as far as we can judge from the use which

which has actually been made of it, is commonly apprehended. A comparison of the present method of preaching, with those methods which have been in vogue, through several successive periods, from the time of the reformation, will indeed shew that this art, like many others, has undergone considerable improvement. Our modern discourses are less tedious in length, are less incumbered with scholastic terms and logical distinctions, and they have a greater unity of subject and consistency of plan, without the flatness of endless divisions and subdivisions, than the sermons of past times. With the leave of those zealous theologians who wish to separate religion from morality, and who think the people can never hear enough concerning the mysteries of faith, we would add, that the most essential particular, in which the present race of preachers excel their predecessors, is that the train of preaching has lately taken a more moral and practical turn. Still, however, there is great room to improve; and it is earnestly to be wished that farther advancement in an art of such general utility were seriously attempted. This is not to be effected by lowering the standard value of British eloquence, in order to admit into it the glittering but unsubstantial alloy of flimsy ornament, of which the French sermons afford so many examples. It is to be done by rendering sermons more interesting, and more instructive;—more *interesting*, by bringing them nearer home to man's business and bosom, in distinct and minute descriptions of private and public manners, and in forcible appeals to experience in favour of virtue;—more *instructive*, by converting sermons into familiar *courses of lectures* on all points, respecting religion and morals, concerning which it might be of use to the people at large to be distinctly informed.

Dr. Disney, in the discourses which he here presents to the public, furnishes a good specimen of that class of sermons, which may be distinguished by the character of instructive. He has not indeed given any connected view of the evidence or doctrines of religion,—but the primary object in nearly all his discourses appears to be the communication of correct and enlarged ideas of religion. It will be impossible to peruse these sermons without perceiving that the writer is inspired with an ardent love of truth, and is earnestly desirous to promote a spirit of free inquiry, and to excite a generous attention to the civil and religious interests of society. We find him every where asserting the principles of freedom against the encroachments of civil or ecclesiastical tyranny, and taking laudable pains to correct whatever he judges to be false representations of christian doctrine. If he be sometimes led into polemics far her

farther than may be thought useful in popular discourses, the exclusive distinction bestowed by public authority on a system of faith which, according to his judgment, is erroneous in several important particulars, may be reasonably admitted as a sufficient apology. The style of the sermons is rather studied correctness and simplicity, than diffuse and flowery eloquence.

Eight of the sermons in the first volume have already appeared in print: a visitation sermon on the right of private judgment; a discourse at the opening of a church; a sermon on industry; a Fast sermon; a discourse entitled Christ insufficient of himself; a defence of public worship in reply to Mr. Wakefield; a discourse on sedition; and a centenary commemoration of the revolution in 1688, entitled, "The progressive improvement of civil liberty." Among the new discourses, those of a more speculative or critical kind are on the following subjects: The principles of the revolution the security of liberty; Man accountable for his actions, consistently with God's government of the world; the external evidence of the gospel; the proper test of religious truth; Christ the deliverer of mankind; bowing at the name of Jesus; Christ the Son of God; the use of liturgies; the prophesy of Isaiah concerning Christ; in what sense Christ is a propitiation for our sins; the civil magistrate has no cognizance in matters of religion; compulsion in religion unwarrantable; cause of separation from any established church; blasphemy against the Holy Spirit; impediment to the right knowledge of the scriptures; the importance of the doctrines of the gospel; Christ's speech on the cross no evidence of an intermediate state; the resurrection of Jesus; the spirit of intolerance; the christian religion independent of civil government; the right knowledge of God and Christ.—Beside these, the work contains many valuable discourses on practical subjects, which may be perused with pleasure even by those who do not coincide with the author in theological opinions.

ART. X. *Surgical and Physiological Essays*. By John Abernethy, Professor of Anatomy to the Corporation of Surgeons; Assistant Surgeon to St. Bartholomew's Hospital; and Lecturer in Anatomy and Surgery. 8vo. pp. 106. 3s. Boards. J. Evans. 1793.

THIS small volume contains one chirurgical, and one physiological, or rather chemical, essay. The first relates to a very important subject, the *lumbar* or *psoas* abscess: the author proposes a mode of practice, by which, if it could be perfectly accomplished, he thinks it can clearly be demonstrated

stated that the lumbar abscess would be reduced to a complaint of little danger.* The practice which he recommends is founded on a very ingenious inference from two principles, established by a variety of facts in surgery: 1. That by immediately closing the aperture through which fluids are drawn off from any cavity of the body, the inflammation, which would otherwise ensue, is prevented; and 2dly, that after the matter of an abscess is discharged, the cyst contracts, and the cavity becomes much diminished. These considerations led Mr. A. to discharge the pus collected in this abscess by a small puncture, which was afterward very carefully closed, that it might heal by the *first intention*; and to repeat the operation in the same manner before the pus should have accumulated again in equal quantity for several successive times, till the cavity in the loins should be totally obliterated, and a very small cavity only be left below Poupart's ligament; which he then opened, in order to unite the inelastic fascia of the thigh by inflammation. This treatment appears, from the five cases here related, to have succeeded to a considerable degree. One only of the five patients died; and in her case were some very peculiar circumstances. She does not appear to have suffered at all, much less to have lost her life, by inflammation excited in the cavity of the abscess, but in consequence of that obscure irritability of the nervous system, which is every now and then observed to render ordinary surgical operations suddenly fatal. It will give the reader a more accurate idea of this plan of treatment, if we remark that, in one case, the quantities of matter discharged at four successive operations were, three pints; 9 ounces; 10 ounces*; 4 ounces: in another case the successive quantities were 24 ounces; between 8 and 9 ounces; 6 ounces. The chief difficulty appears to consist in preventing the wound from being burst open by coughing, and from ulcerating: it also requires judgment to fix on the proper time for making the final opening which is to complete the cure.

In some general remarks, subjoined to these cases, Mr. A. very properly questions the justness of the common opinion, that the psoas abscess causes a caries of the vertebræ; though he admits that, in consequence of carious vertebræ, pus may be collected in the loins, and present itself, as in a lumbar abscess. He remarks that, in chronic inflammations, terminating in abscess, the cellular substance remains much more

* This third operation had been too long delayed on account of Mr. A.'s absence. In general, a fortnight is suffered to elapse between the first and second operation.

untractile than in phlegmonoid tumours, where it is condensed by the pressure of the closely-confined pus, and altered by the violence of the inflammation. In his inquiry into the cause of the topical inflammation and hectic fever, which have so commonly followed the opening of the psoas abscess, the author does not seem willing to attribute much to the admission of the air. Air, he says, is admitted into the cellular substance in emphysema, without producing inflammation; and Mr. Ashley Cooper, having inflated the abdomen, thorax, and cellular substance of dogs, found that the air was absorbed without any inflammation ensuing. He might also have quoted the curious experiments of inflation made by M. Achard and Dr. Maxwell: but it should be remembered that the cavity of an abscess must be in a state very different from, and probably far more susceptible of irritation than, the cellular substance in perfect health. Surgeons, merely perhaps from a latent wish to put off as long as possible the evil day of hectic fever, have been slow to open lumbar abscesses. Mr. A. advises to open them on their very first presentation; and we think it probable that experience will confirm his judgment. Should his method, on a more extensive trial, be found to answer, it will be applicable to the discharge of fluids collected in other situations; and it will turn out, of course, to be a great improvement in the beneficial art of surgery.

The second essay, *on the composition and analysis of animal matter*, is not so important as that which precedes it. The author, indeed, himself expresses his sense of its imperfection. 'Having,' he says, 'prosecuted his experiments so far as to convince himself, he desisted from all farther investigation:—but ought Mr. A. to be convinced by experiments, which are incapable of satisfying others, even though they were made by himself? and where is the use of publishing experiments of this description? The experiments themselves were made partly in order to ascertain whether the simpler animals might not be supported on air and distilled water, which Mr. Boyle and others have found to be the case with vegetables; and partly in order to discover whether certain substances, procured by subjecting organic matter to violent heat, pre-exist, or are formed from their elements during the operation. Mr. A.'s investigation tends to prove that different substances consist of the same elements, variously arranged or in different proportions. He found that leeches, kept in distilled water, increase in weight: but, as he observes, the impossibility of excluding heterogeneous matters, floating in the atmosphere, renders such experiments indecisive.—It also appeared that different substances, as iron, lime, and alkali, are yielded by vegetables,

reduced

reduced to ashes, though the strong acids do not extract them from the unburnt plant. Hence Mr. A. concludes that these substances do not exist *formally* in the vegetable before incineration. We are disposed to acquiesce in his general conclusion, that most, if not all, bodies, consist of the same elements: but to prove this rigorously, requires more time than the present author has bestowed on the subject;—and, perhaps, more knowledge of chemistry than he seems to possess.

Mr. A. announces an intention to publish two other papers soon. We shall be glad to see them; especially if they treat, as they probably will, of some chyrurgical or anatomical subject. In the mean time, we would seriously recommend it to him to study greater simplicity of style: phraseology, like the following, figures extremely ill in a book of science—‘As the cyst was without repletion, the contraction of the sides was unopposed.’ It occurs, however, so often in these essays, as to remind us of the censure passed by the judicious Astruc on a medical writer of the last century: *Oratio, modo vocibus ad ostentationem quaesitis aspera, modo vero per mellitos verborum globulos, dictaque quasi papavere et sesamo sparsa exaggerata, Philologum vel Rhetora magis sapit quam Medicum.*

ART. XI. *Picturesque Views on the River Thames*, with Observations on the Works of Art in its Vicinity. By Samuel Ireland*. Royal 8vo. 2 vols. Many Plates. 2l. 12s. 6d. Boards. Egerton. 1792.

IF, in book-making, the pencil has been long accustomed to play an under part to the pen, the case seems now to be somewhat altered; for the pencil often takes the lead, while the pen is only employed as an humble auxiliary. Publications of this kind must necessarily be expensive: but they possess a high degree of elegance, and display new attractions to invite us into the fields of knowledge. There are subjects which, to be completely illustrated, require the combined aid of the pen and the pencil. *Verbal description*, whether in verse or prose, is inadequate to give a correct idea of a landscape, or of that combination of objects by which any particular prospect becomes beautiful; while *views* of rural scenery, of public and private edifices, or of towns and cities, are incompetent to instruct in the history of the inhabitants: but, when both these arts are united, they serve to explain and to illustrate each other. We often wish them to act in concert. When, in books of travels, we read of a country which is said to be singularly beautiful,

* For an account of Mr. Ireland's Tour through Holland, &c. see M. R. New Series, vol. v. p. 93.

we are dissatisfied that the writer has only described; and when we are amused with views, we are equally dissatisfied unless they are accompanied by some account of the objects depicted.

The subject, which the author of the present work has chosen, affords much scope for the exercise of his genius in the double capacity of artist and author. We deem him singularly happy in the choice of so charming and copious a subject as *THE RIVER THAMES*; for its luxuriant and varied scenery continually solicits the landscape-painter to exercise his delightful and most enviable art; while its *royal, classic, and storied* shores at the same time afford ample matter for the most interesting narration. In tracing this chief of British rivers from its source to its union with the ocean, how much will be seen to gratify the eye, and how much to instruct and improve the mind! As the current of the stream wafts the traveller by scenes which combine every beauty of nature and of art;—by edifices which are now sacred to religion, or by ruins which were once the seat of superstition;—by the magnificent residences of royalty, or by domes and turrets consecrated to learning and science;—by spots celebrated as the theatres of British heroism, liberty, and virtue, or by others which awaken unpleasant recollections;—by the seats of antient hospitality, and of modern refinement and elegance;—by the still shades of the Muses, and by the busy haunts of trade and commerce;—his mind, unless it be apathy itself, will be awakened, and stimulated to a great variety of inquiries and reflections.—With the events of modern history he will blend *tales of other times*; and he will find his knowledge advanced, his taste improved, and the noblest affections of the heart strongly excited.

We envied Mr. Ireland in his voyage down the Thames, while we were contemplating his representations of the scenes which he surveyed. These prints are fifty-three in number; the first of which contains a view of *Thames-head Bridge*, and the last of *Tilbury-fort*. There are also engraved frontispieces, and maps of the course of the river, from its source to the *Nore*, with cuts (in wood) of a variety of curious objects introduced in the letter-press. Near the several bridges over the Thames, Mr. Ireland has taken his stations; so that these, with the neighbouring landscapes, principally occupied his pencil. The plates are worked with *acqua-tinta*: they are pleasingly executed, and in general contain faithful delineations of the objects intended to be represented: but when Mr. Ireland speaks of himself, as ‘holding a faithful mirror up to nature, and of having taken as little licence with the pencil as with the pen,’ we expected to have found the *views* and the *real landscapes* universally to have more minutely corresponded. The drawing, from which the
plate

plate entitled *Richmond-Bridge* was made, seems to have been taken in his parlour in London rather than in sight of the object, for it very imperfectly resembles it; that part of the plate, which represents the toll-house at the end of the bridge, is totally unlike. We could adduce other instances, to prove that the mirror has not been so faithfully held up to nature as we could have wished: but, instead of making critical remarks on the more minute parts of these views, we shall content ourselves with expressing our surprize at the liberty taken by gentlemen of the pencil with domestic and familiar objects. Where the drawing can easily be compared with nature, accuracy should be deemed indispensable. The artist should not satisfy himself with taking a rough outline of two or three principal objects in the view, and then finish from his own imagination: but the drawing should be completed, as far as truth of representation is concerned, on the spot where it was begun. When the painter undertakes *faithfully* to delineate, he should scrupulously abstain from creative strokes; otherwise, if it be of a distant object, it will deceive; if of an object at hand, the fault will be detected, and the pleasure of beholding the picture or plate will vanish. *Picturesque* gentlemen are so prone to deviate from the truth of representation, for the sake of producing what they deem picturesque effect, that it becomes our duty to remind them that the value of works of this kind depends on fidelity. Each plate should be, as it were, a *fac simile* of what it pretends to represent.

The letter-press accompanying these views contains many amusing particulars concerning the Thames and its shores. Mr. Ireland commences his narrative with an account of the source of this celebrated and, as Hollinshed calls it, *good* river; in which he briefly notices the controversy respecting its name, and assigns his reasons for doubting its having ever received, in any part of its course, the name of *Isis*, and for giving to the whole that of *The Thames*: but, in opposition to Mr. Ireland, we shall here introduce a quotation from the antient Chronicler just mentioned; which, while it gives his reason for affixing to this river the epithet *good*, strenuously asserts that *Isis* was a name *sometimes* given to that part of it which is near its source. "I do affirm that this famous stream hath its head or beginning out of the side of a hill, standing in the plain of Cotswold, about one mile from Tetbury, where it was sometimes named *Isis* or *Ouse*. From hence it runneth directly toward the East, as all good rivers should." Hollinshed's word *sometimes* appears to us to explain the whole matter. From the country people, who lived near this part of the stream, it obtained a provincial name; though those who wrote or spoke

of the river, in general, included its whole course under that name by which it is now known.

Watermen on the Thames have an opinion that, when the river freezes, the bottom of the river freezes first; and that the *ice-meers*, or cakes of ice, which float on the surface, are thus formed. This opinion Mr. I. mentions without decidedly adopting it; to give it, however, some weight, he quotes Dr. Plott. We believe it to be a vulgar error. The stones and sand observable in the ice-meers only prove that they once adhered to the shore, whence they were broken off by the force of the current; not that they came from the bottom.

From the observations which Mr. I. bestows on fishing, and on the fish of the Thames, we conclude that he is fond of angling. He informs us that *lampreys* (the bait which the Dutch employ in the turbot fishery,) are only caught between Marlow-dock and Battersea.

Objects on the shores of the river occupy Mr. I.'s principal attention. When passing Blenheim, Oxford, Windsor, &c. he does not omit to give some remarks on their beauty, and to point out to the traveller the riches of art which they contain. We wondered that, with his attention to pictures, he should name Burford, without mentioning the celebrated picture of Sir Thomas More and his family by Hans Holbein, in the possession of Mr. Lenthal, a descendant of the Speaker Lenthal, at the Priory.

General Guise's collection at Christ Church College, Oxford, is so severely criticized, that, had the General been alive, we fear Mr. Ireland would have been in great danger: for we are told that when the General was shewing his pictures, he used to say "If any man dares to assert that this picture is not an original, I will cut his throat."

In his survey of the paintings, &c. in Windsor Castle, after mentioning the Cartoons and a few other pictures, Mr. I. particularizes one (in an apartment not commonly shewn,) of the poetic Earl of Surrey, an engraving of which would be a great acquisition to the admirers of portrait; and he adds

"It is with regret we observe that, in this stately residence of the first Prince of Europe, under whom the arts have made so rapid a progress, so few works of excellence can be pointed out to attract the attention of foreigners, or of the connoisseur in our own country. We are, however, in some degree, compensated for the want of specimens of ancient art by the modern decorations from the pencil of Mr. West, which give additional fame to the artist, and reflect honour on our munificent Sovereign: but we regret that the glorious period recorded in this work, the heroism and virtues of the renowned Edward III. one of the first monarchs that has graced the throne of this realm, was not represented in St. George's Hall: that spacious apartment

ment would have afforded sufficient scope for the display of the artist's superior talents, and is better adapted to the grandeur of this undertaking.

Among the antiquities noticed by Mr. Ireland, we must not overlook a living antique residing near Chertsey,—a farmer of the name of Wapshote, whose ancestors have resided on the spot ever since the time of Alfred, by whom the farm was granted to Reginald de Wapshote, the ancestor of the present race. ‘In spite (says Mr. I.) of the antiquity of this family, and amid the various changes and chances of human life, their fortunes have by no vicissitude been elevated or depressed; perhaps a surer test of their integrity than if they had been ennobled.’ Whether our author records this from common report, or whether he took pains to investigate the matter, he does not say. If it be a fact, it is a very curious one.

“That man (says Johnson) is little to be envied, whose patriotism could not gain force on the plains of Marathon;” and if the plains of Marathon could now inspire patriotism, why not Runny Mead?—as Mr. Ireland passes through it, he catches the sacred flame, and delivers his political creed.

As the author descends, following the course of the stream, objects worthy of observation crowd on his view, and render it more difficult for him to compose a concise narrative. Many things, consequently, are passed over in silence, where subjects for folios presented themselves: but though we will allow Mr. Ireland to plead in excuse for supposed omissions, what we are often under the necessity of pleading, *confined limits*, he will permit us to say that we were surprized at his taking no notice of the Column at Blenheim; and to add that, considering the poetic quotations with which he enriches his prose, he should not have left out Mr. Pope's beautiful enumeration of the rivers which flow into the Thames, in his *Windfor Forest*.

Errors, in consequence of the haste with which the information in some instances may have been collected, the intelligent reader will discover. These it will be needless to point out: but we may just notice the historic error which Mr. Ireland has committed by making Queen Mary the grand-daughter of Charles II. and his *bull*, in *prefixing a sketch at the end*. (Vol. I. p. 167.)

As the merits of this work much outweigh its defects, the latter amount to a very small diminution of its value. Mr. Ireland narrates with ease; and he has contrived, while gratifying the eye, to furnish an elegant intellectual repast.

ART. XII. *The Plays and Poems of William Shakspeare*; collated *verbatim* with the most authentic Copies, and revised: with the Corrections and Illustrations of various Commentators; to which are added, an Essay on the Chronological Order of his Plays; an Essay relative to Shakspeare and Jonson; a Dissertation on the three Parts of King Henry VI.; an historical Account of the English Stage; and Notes; By Edmund Malone. Crown 8vo. 10 Vols. about 600 Pages in each. The first Volume divided into two. 3l. 17s. Boards. Cadell, &c. 1790.

A COMMENTATOR, who confines himself within the proper limits of his province, may be briefly described as a dealer in obscurity, and a haberdasher of difficulties. Such being the nature of his office, it is obvious that it must require a much more patient and attentive perusal, to estimate fairly the merit of his labours, than is necessary to judge of the value of most other literary productions. The dark and ambiguous passages of a writer living, like Shakspeare, in times remote from the present;—dealing in language, which, from the nature of his subject, must be loose and popular; and which, from his own choice and habits, abounds with modish but transitory phraseology, and with allusions to the familiar but fleeting incidents of his own days;—the ambiguities, we repeat, of such a writer are often susceptible of so great a variety of meanings, that the mind, inclining one while to this side, and again to that, fluctuates long in a state of uncertainty before it can come to a decision;—and it often happens that the fragments of neglected events, customs, and language, which industrious annotators scrape together for the support of their discordant elucidations, though they may ultimately end in conviction, yet, for a time, add to the perplexity which detains the judgment in a state of suspense between opposite probabilities. The day spring from on high * may indeed visit us at last: but we are often forced to crawl through long and rugged subterraneous windings, before we can arrive at it.

Partly for this reason, partly because the work was not of a temporary nature, and partly, too, because we have lately been overwhelmed by the vast quantity of political matter which has poured from the press, we have delayed, beyond the usual time,

* The obscure text, of which the light is only to be seen by groping our way through “antres vast,” and at times through “deserts idle” of earth beneath, is frequently so highly elevated in the page, that it is barely entitled to Milton’s appellation of *darkness visible*; and now and then it soars even above this, mounting (to use an old phrase,) *beyond a kenning*.

our account of a publication, which, as it casts much new lustre around one of the first poets in the world, deserves much both of the notice and of the gratitude of the public. As it has turned out, however, we are rather glad, than sorry, for this delay; because, as Mr. Steevens has since republished, with considerable improvements, his valuable edition* of our poet's plays, we have now an opportunity, by occasionally comparing the two impressions, of rendering the present article more full and complete than it would otherwise have been.

We cannot but, first, remark, respecting Mr. Malone's work, his assiduity, and the great pains which he has taken to give a *genuine text* of all his author's writings; and for this we are the more grateful, when we consider that it is a labour so dull and dry, that few men of genius will condescend to submit to it.

* In the following work, (says he,) the labour of eight years, I have endeavoured, with unceasing solicitude, to give a faithful and correct edition of the plays and poems of Shakspeare. Whatever imperfection or errors therefore may be found in it, (and what work of so great length and difficulty was ever free from error or imperfection?) will, I trust, be imputed to any other cause than want of zeal for the due execution of the task which I ventured to undertake.

He then proceeds to state his opinion of the difficulties which an editor of Shakspeare has to encounter; and which, in some instances, he does not rate so highly as Dr. Johnson did, though, in other points, he seems to think the difficulty of the task has not been sufficiently manifested. The true state of the ancient copies of the poet's writings, in particular, has not, he says, been properly laid before the public; and till it be established which of the ancient copies is entitled to preference, we have no criterion by which the text can be ascertained.

Accordingly, he inquires very diligently into the respective merits of the old quartos and folios, concluding that, though the former 'were undoubtedly all surreptitious†; (that is, stolen from

* We mean however to give a separate account of this edition in 15 vols. 8vo.—which we have called Mr. Steevens's, both because he is the editor of it, and because he has done more toward the improvement of it, than twice as much as has been done by any of his coadjutors.

† We suspect this is too strongly stated, when it is said that *all* the quartos were surreptitious. Heminge and Condell, Shakspeare's fellow comedians, and editors of the first folio edition of his works, in their preface to that book, only say to their readers: "whereas before you were abused with *divers* stolne and surreptitious copies, maimed and deformed by the frauds and stealthes of injurious impostors,

from the playhouse, and printed without the consent of the author or the proprietors;) they are in general preferable to the exhibition

postors, that exposed them, *even those* are now offered to your view cured, and perfect of their limbs." We feel ourselves inclined to except from this censure the first quartos of *Richard II.* 1597: *Richard III.* 1597: *Henry IV. part 1st.* 1598: *Much ado about Nothing*, 1600; and *Henry IV. part 2d.* 1600: the first three of which were printed for *Andrew Wise*, and the two last for *Andrew Wise and William Aspley*, who probably was *Wise's* partner and survivor. Now it is to be noticed that this *Aspley* was one of the proprietors of the folio 1623. If therefore he, or his late partner *Wise*, had published the above mentioned plays surreptitiously, it is hardly probable that Heminge and Condell, while they were receiving the pay of this same *Aspley* for revising those very copies, should, in a preface joined to them, talk so plainly of "the frauds and stealthes of injurious impostors."

Another of the proprietors of the first folio was *J. Smetbewecke*. The only quartos printed for this *John Smetbewecke* or *Smetbewicke*, antecedently to the folio 1623, are a copy of *Romeo and Juliet*, without date; another copy of the same play in 1609; a copy of *Hamlet*, without date, with the initials of the printer's name, W. S.; and another copy of the same play in 1611. There was an entry made in the books of the Stationers' company to *John Smythwicke*, Nov. 19, 1607, of the plays of *Hamlet*, *The taming of a Shrew*, *Romeo and Juliet*, and *Love's Labour Lost*. It is probable that the two plays of *Romeo and Juliet* and *Hamlet*, which this man printed, might be fairly obtained; and of better authority than the copies which preceded them. We know that, in the first editions of these plays, there are great variations from the subsequent copies.

The first edition of *K. Lear*, printed for *Nathaniel Butter* 1608, might not be surreptitious. We feel some partiality for it on account of the fullness, accuracy, and regularity with which it is entered in the Stationers' books, Nov. 26, 1607, by this *Butter*, in conjunction with *John Busby*. There is some suspicion, indeed, that *Butter* was (reader, excuse the pun;) a slippery kind of a gentleman: for we find that on Nov. 12, 1604, the stationers required him to "get good allowance" [i. e. approbation] "for the interlude of Henry VIIIth. and then to procure the warden's hand to it for the entrance of yt, and to have the same for his copy," before they would grant him their licence for printing it. *Busby*, however, might be "an honourable man:"—but what chiefly weighs with us is the copiousness and particularity of the entry itself, viz. "Mr. William Shakspeare, his hystorie of King Lear, as it was played before the king's majestie at Whitehall, upon St. Stephen's night at Christmas last, by his majestie's servants playing usually at the Glo'e on the Bank-side."—This looks like the boldness of integrity. All the records of Stationers' hall, as far as Shakspeare is concerned, cannot match it.

exhibition of the same plays in the folio :—that, of the quarto copies, the first of each play is alone of any authority, and to no other has he paid any attention, unless where, as in the case of *King Lear*, there happen to be two or more of the same date, or where there exists an undated copy, which it is necessary to examine, because it cannot be ascertained whether the earliest dated, or the undated copy, be the first ;—and that ‘ of all the plays of which there are no quarto copies extant, the first folio, printed in 1623, is the only authentic edition.’

In confirmation of these opinions; after giving some instances of the gradual progress of corruption through the several quartos, down to the first and occasionally to the second folio, as exemplified in the plays of *Richard II. Richard III. Henry IV. part 1. and Romeo and Juliet*, Mr. M. enters on ‘ a long, minute,’ and what he himself is ‘ afraid will appear to many (who do not remember the great importance of ascer-

In many copies of the first folio 1623, *Troilus and Cressida* is omitted : but it was inserted before the whole impression was worked off. In a note in Mr. Malone's edition of our poet's works, vol. viii. p. 145. Mr. Steevens says he found it in *eleven* different copies; and in his own last edition of Shakspeare 1793, vol. ii. p. 212. he says, he has found it in *twenty* at least. It is not, however, according to Dr. Farmer, in the *list* or table prefixed to the first folio; and in his copy it is thrust in between the *histories* and *tragedies*, without any enumeration of the pages, except on one leaf, and differs entirely from the copy of the same play in the *second folio*. Does not all this seem as if the proprietors of the first quarto 1609 of this play, Bonian and Whailey, had a fair and legal right to it; and had, for some reason or other, refused it to the proprietors of the first folio; who in consequence once designed to leave it wholly out of their edition, but afterward printed it from an inferior copy? It appears from the preface to the quarto 1609 that the persons concerned in that edition were not on good terms with Heminge and Condell; and we think that the whole language of that preface is not the language of a man engaged in a surreptitious publication.

As for the remaining quartos entered, published, or printed, by *Pavier, Creede*, and their associates, &c. they probably were surreptitious. At least we can say nothing in their favour. *Thomas Creede*, like some other *Creeds* which we could mention, may, for any thing that we know to the contrary, have had more or less to do with forgery. There is something in the name that creates a secret suspicion. When we call to mind the infinite mischief which has been caused by the whole family, who, in general, (whatever may have been the case with *Thomas*,) are by no means entitled to the appellation of “ tame cheaters,” we feel, whenever the word *Creed* comes across us, as Mrs. Quickly felt when she was “ put into a canary” by the word *swagger*. “ By my troth I am the worse when one says—*swagger*,” feel, masters, how I shake.—I cannot abide *swaggers*.”

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taining a genuine text,) an uninteresting disquisition,* to prove that 'the editor of the second folio, printed in 1632, was entirely ignorant of our poet's phraseology and metre, and that various alterations were made by him in consequence of that ignorance, which render his edition of no value whatsoever*.'

Though Mr. Malone, by the long list of errors which he has extracted from the second folio, has unquestionably proved that it contains so many inaccuracies as must considerably lower the estimation in which it has been commonly held, yet we do not think that he is warranted, by the evidence here produced, to speak of it in terms so *very* degrading as those which he employs. Mr. Steevens entertains an opinion widely different as to the value of this edition; and certainly, as he observes, it is a very partial way of appreciating any work, to expose its errors and to maintain a careful silence about its deserts†. The truth, as to the merit of the second folio, lies perhaps in the middle between the opposite opinions of these two editors. We do not think it very likely that it was corrected by the help of any "remaining manuscripts" of Shakspeare, nor that it derived any assistance from the "oral information of the poet's friends, or original performers, in his different pieces." We will grant to Mr. Steevens that it is *possible* such authorities might be accessible: but not, we think, without greater pains and more scrupulous attention to accuracy than could be found in any of the publishers, or "putters forth," of those days. On the other hand, we cannot suppose, with Mr. Malone, that the changes in the English language were so uncommonly rapid, at that time, as that, in a course of only nine years, viz. from 1623 to 1632, the supervisor of the second folio should be so much at a loss for Shakspeare's meaning, as that gentleman would persuade us. We agree with Mr. Steevens that "the edition of 1632 has the advantage of various readings, which are not merely such as a re-iteration of copies will naturally produce." Many of the alterations there found, we are sa-

* Mr. Malone calls the person who superintended the publication of this second folio, and Mr. Pope, 'the two great corrupters of our poet's text.' In another place, he says that this edition, which is commonly rated at two or three guineas, 'is not worth three shillings.'

† The many corrections, however, from the second folio, which Mr. Malone has admitted into his text and pointed out in his notes, bear a testimony in favour of that edition. A very accurate compositor had the curiosity to count them; and, in a table annexed to the preface of Mr. Steevens's new edition, 1793, has specified the number in each particular play. They amount in all to 186.

ished, are not the effect of accident but of design : but we do not conceive that the person who introduced them had any other authority for so doing than that of his own judgment, unassisted by any manuscripts, or oral information, from those who knew more of Shakspeare, or his writings, than himself. The judgment, however, of one who lived so near the times, merits great attention; as, from the circumstances of proximity alone preserving the memory of events now lost, customs now altered, and language now obsolete, he would be enabled to comprehend, almost without an effort, what perhaps all the labour and assiduity of modern commentators cannot make intelligible. We therefore think that the variations of the second folio (such, we mean, as are not evident errors of the press,) should be considered as the comments of an old scholiast, which ought always to be examined, though not always implicitly adopted; and we greatly approve of the practice of Mr. Tyrwhitt, who, as we are told by Mr. Stevens, never attempted any emendation before he had consulted this edition.

After thus laying before us proofs of the great assiduity with which he endeavoured to form a just opinion of the comparative merits of the antient copies, Mr. Malone gives an account of the uncommon pains which he took to secure the accuracy and correctness of his own edition, and of what was the result of his labour :

‘ My late friend Mr. Tyrwhitt, a man of such candour, accuracy, and profound learning, that his death must be considered as an irreparable loss to literature, was of opinion, that in printing these plays the original spelling should be adhered to, and that we never could be sure of a perfectly faithful edition, unless the first folio copy was made the standard, and actually sent to the press, with such corrections as the editor might think proper. By others it was suggested, that the notes should not be subjoined to the text, but placed at the end of each volume, and that they should be accompanied by a complete glossary. The former scheme (that of sending the first folio to the press) appeared to me liable to many objections; and I am confident that if the notes were detached from the text, many readers would remain uninformed, rather than undergo the trouble occasioned by perpetual references from one part of a volume to another.

‘ In the present edition I have endeavoured to obtain all the advantages which would have resulted from Mr. Tyrwhitt’s plan, without any of its inconveniences. Having often experienced the fallaciousness of collation by the eye, I determined, after I had adjusted the text in the best manner in my power, to have every proof sheet of my work read aloud to me, while I perused the first folio, for those plays which first appeared in that edition; and for all those

which

which had been previously printed, the first quarto copy, excepting only in the instances of *The Merry Wives of Windsor* and *King Henry V.* which, being either sketches or imperfect copies, could not be wholly relied on; and *King Richard III.* * of the earliest edition of which tragedy I was not possessed. I had at the same time before me a table which I had formed of the variations between the quartos and the folio. By this laborious process, not a single innovation, made either by the editor of the second folio, or any of the modern editors, could escape me. From the index to all the words and phrases explained or illustrated in the notes, which I have subjoined to this work, every use may be derived which the most copious glossary could afford; while those readers who are less intent on philological inquiries, by the notes being appended to the text, are relieved from the irksome task of seeking information in a different volume from that immediately before them.

‘If it be asked, what has been the fruit of all this labour, I answer, that many innovations, transpositions, &c. have been detected by this means; many hundred emendations have been made †, and, I trust, a genuine text has been formed. Wherever any deviation is made from the authentick copies, except in the case of mere obvious errors of the press, the reader is apprized by a note; and every emendation that has been adopted, is ascribed to its proper author. When it is considered that there are one hundred thousand lines in these plays, and that it often was necessary to consult six or seven volumes, in order to ascertain by which of the preceding editors, from the time of the publication of the second folio, each emendation was made, it will easily be believed, that this was not effected without much trouble.’

Such have been the diligence and the care of Mr. Malone to exhibit the *genuine text* of his author! As to the other duty of an editor, that of *explaining* his author's *obscurities*, he says: ‘both of these objects have been so constantly before my eyes, that, I am confident, one of them will not be found to have been neglected for the other. I can with perfect truth say, with Dr. Johnson, that “not a single passage in the whole work has appeared to me obscure, which I have not endeavoured to illustrate.”’

* At the time the tragedy of *King Richard III.* was in the press, I was obliged to make use of the *second* edition printed in 1598; but have since been furnished with the edition of 1597, which I have collated *verbatim*, and the most material variations are noticed in the appendix.’

† To shew that this assertion is not introduced without reason, Mr. Malone has here subjoined a list of the restorations made from the original copy in two plays only, viz. *The Winter's Tale*, and *King John*, consisting of 25 in the former, and 27 in the latter play. *Rev.*

‘I have

* I have in general given the true explication of a passage, by whomsoever made, without loading the page with the preceding unsuccessful attempts at elucidation, and by this means have obtained room for much additional illustration: for, as on the one hand, I trust very few superfluous or unnecessary annotations have been admitted, so on the other, I believe, that not a single valuable explication of any obscure passage in these plays has ever appeared, which will not be found in the following volumes.*

Beside this, the industrious editor has made it a rule, in revising the notes of former editors, to compare such passages as they have cited from any author, with the book from which the extract was taken, if he could procure it; by which mode some inaccuracies have been rectified*.

The short essay on the economy and usages of our old theatres, which Mr. Malone published originally in his supplement to Shakspeare, 1780, has been enlarged, in consequence of various researches since made, and of a great accession of very valuable materials, to such a size that it is become almost a new work, occupying more than half of the second part of his first volume. It now bears the title of an *Historical account of the rise and progress of the English stage, and of the economy and usages of our ancient theatres*; and contains several particulars both new and curious, some of which we shall presently extract.

The attempt to ascertain the chronological order in which Shakspeare's plays were written, which was annexed to the second and third editions of Johnson's and Steevens's Shakspeare in 1778 and 1785, has also been considerably enlarged and improved.

Rowe's meagre and imperfect narrative of the poet's life has been augmented with a variety of particulars: but the information having been obtained at very different times, it is dispersed in different parts of Mr. Malone's prolegomena. At some future time, he hopes not only to unite the whole of what he has already published in detached fragments, into one

* In one place, however, on which we accidentally cast our eyes, Mr. Malone appears to have introduced a trifling inaccuracy. In order to illustrate the expression *St. Nicholas clerks*, used in 1st part of Henry IVth. act 2, sc. 1. Mr. Steevens quotes a passage from the *Hollander*, a comedy by Glapthorne, 1640. "Next it is decreed that the receivers of our rents and customs, to wit *divers rooks* and *St. Nicholas clerks*", &c. under pain of being carried up Holborn in a cart," &c. Mr. Malone, in his abridgment of this note, vol. v. p. 150, has it *dicer's books*: but in Glapthorne's comedy, now before us, it is *divers rookes*, and so it is rightly printed in Mr. Steevens's edit. 1793, vol. viii. p. 419.

uniform and connected narrative, but to add some circumstances relative to Shakspeare, which were obtained too late to be introduced into any part of the present work.

The prefaces of Theobald, Hanmer, and Warburton, are not allowed a place in Mr. Malone's edition, because he thinks that they throw no light either on Shakspeare or his works. The play of *Pericles** is inserted, because the hand of Shakspeare, says Mr. M. is indisputably found in that piece. *Titus Andronicus* and the first part of *Henry VI.* are retained, because some small additions were made to both those plays by our great poet; though it is decisively settled, by some papers which have come to Mr. Malone's hands, that they were not his original productions; and the same papers also entirely clear the dramatic Bard from the imputation of having written *Sir John Oldcastle*, *The London Prodigal*, and the other four contested plays which were falsely attributed to him in the later folios, and which were reprinted (though not as the genuine works of Shakspeare,) in Mr. Malone's supplement, 1780, but which obtain no place in the present work.

Having thus given a general description of the present edition of Shakspeare's plays and poems, we shall now proceed to notice more particularly some things contained in it.

From a careful inspection and examination of antient manuscripts, old records, parochial registers, monumental inscriptions, &c. Mr. Malone finds reason to conclude that Shakspeare's father had only nine children, instead of ten, as Rowe supposed; that probably there was an elder brother of the poet, whose name was John; that when our bard was scarcely

* Of this play, Mr. Malone has changed his opinion. He formerly thought that it was the entire work of Shakspeare, and one of his earliest compositions; while Mr. Steevens, on the contrary, maintained that it was originally the production of some elder playwright, and afterward improved by our poet, whose hand was acknowledged to be visible in many scenes throughout the play. To the edition of this drama published in Mr. Malone's supplement 1780, two dissertations were subjoined, one written by Mr. Steevens, the other by Mr. Malone, in support of their respective opinions. On a review of the arguments, Mr. Malone has been since convinced that Mr. Steevens was in the right, and therefore has here suppressed the dissertations. Mr. Steevens, however, (which we are glad to see,) has republished them in his recent edition 1793, "for the sole purpose of manifesting that the skill displayed by his late opponent in defence of what he conceived to have been right, can only be exceeded by the liberality of his concession, since he has supposed himself in the wrong."

two months old; the plague broke out in the town of Stratford upon Avon, and raged with such violence for the space of six months, that it swept away more than a seventh part of the inhabitants, but fortunately did not reach the residence of the Shakspeare family, not one of that name being found in the dead list; that the poet's father, after having exercised the office of a justice of the peace, being possessed of lands and tenements to the amount of 500l. and having been bailiff or mayor of Stratford, was so reduced in his circumstances, in the latter part of his life, as to make it probable that he united the trade of a butcher to that of a woolstapler*:—but though Mr. Malone gives so much credit to the account of Aubrey, as to suppose that Shakspeare's father may have been, during some part of his life, a butcher; yet he does not seem willing to admit the assertion of that antiquary, that the poet in his youth exercised the servile parts of his father's occupation, and, "when he killed a calf, would do it in a *high style*, and make a speech." Mr. Malone also thinks it probable that Shakspeare was engaged, during part of his early life, in learning, and perhaps in teaching, the profession of a scrivener, attorney, or conveyancer. He finds that he had two daughters, Susanna and Judith, the former of whom, and not, as Mr. Rowe tells us, the latter, was the elder; and one son named *Hamlet*, not Samuel, as he was erroneously called in the extracts from the Stratford register inserted among the prolegomena to the late editions of Shakspeare; and that there is no lineal descendant of the poet now living; the supposition, that the family of Miller of Hyde-hall in the county of Herts was descended from Shakspeare, being founded on an erroneous pedigree. It is Mr. Malone's opinion, also, that Shakspeare was a better actor than he has been represented †; and he estimates that, from his exertions as an actor, manager, and writer, he contrived to acquire a fortune of at least 200l. a year, with which he retired to the place of his nativity. In his emendations and additions,

* It excites some surprise, if John Shakspeare was put out of the corporation of Stratford on account of his poverty in 1586, that he should apply to the Heralds' office in 1596 and 1599 for a grant or confirmation of arms: Perhaps he had retrieved his affairs; or perhaps the application was made at the instigation of his son, who might feel himself rising into wealth and consequence.

† Mr. Malone thinks it probable that he played *Old Knowell* in Ben Jonson's *Every Man in his Humour*, and *Adam* in his own *As you like it*, and that he excelled in representing old men. In a scarce old pamphlet called *Kinde-Hartes Dream*, published in December 1592, the author, Henry Chettle, speaks of Shakspeare as "no less civil in his demeanour than excellent in the qualitie he professes."

Mr. M. says, that 'to Shakspeare's income from his real and personal property must be added 200l. per ann. which he probably derived from the theatre while he continued on the stage.' It seems hence as if our editor supposed that Shakspeare, at one period of his life, was in the enjoyment of 400l. a year: a large sum for those times! but he seems to forget that his real and perhaps most of his personal property, was no other than his theatrical income converted into a different form; and that to estimate it first as property, and then as income, is to estimate it twice over.

Among other original papers which Mr. Malone presents to his readers, in order to elucidate the history of Shakspeare, of his relations, contemporaries, acquaintance, or fellow-comedians, we meet with the extract from the parish register of 'Stratford greatly enlarged: the wills of Lady Eliz. Barnard the poet's grand daughter, of Burbage, Heminge, Condell, and Underwood; some curious extracts from Aubrey's manuscripts preserved in the Ashmolean museum at Oxford, relative to Shakspeare, Ben Jonson, and Sir William D'Avenant; a singular paper called the will of John Shakspeare, either the poet's father or elder brother, found between the rafters and the tiling about twenty years since, when the old house in which the poet was born was repaired; and several other documents.

To the assertions of Aubrey, Mr. Malone seems to think more credit is due, than is given to them by Dr. Farmer, or Mr. Steevens. The last named gentleman totally disbelieves the piece of anient scandal derived from Aubrey, that Sir William D'Avenant was Shakspeare's natural son. That antiquary, he adds, 'was a dupe to every wag who chose to practise on his credulity, and would most certainly have believed the person who should have told him that Shakspeare himself was a natural son of Queen Elizabeth.' No more attention, says he, is to be given to that 'absurd gossip' on the present occasion, than when he gravely assures us that "Anno 1670, not far from Cirencester, was an apparition; being demanded whether a good spirit or a bad? returned no answer, but disappeared *with a curious perfume and most melodious twang.*" Aubrey's Miscellanies, edit. 1784, p. 114. Mr. T. Warton has pleasantly observed that he "cannot suppose Shakspeare to have been the father of a doctor of divinity who never laughed," which is the description given by Wood of D'Avenant's elder brother; and Mr. Steevens says, if his readers will but survey Sir William's own heavy, vulgar, unmeaning face, as represented by Fairthorne, they will as readily conclude that Shakspeare "never holf to make it."

Be the dependance that is to be placed on this story, relative to D'Avenant's being the poet's son, what it will, we shall transcribe from Aubrey's manuscript, as exhibited by Mr. Malone, the following particulars concerning D'Avenant; because we think that they are not improbable, and will entertain our readers:

'In the civil warres in England, he was in the army of William Marquess of Newcastle, [since Duke,] where he was generall of the ordinance. I have heard his brother Robert say, for that service there was owing to him by King Charles the First 1000*l*. During that warre 'twas his hap to have two aldermen of Yorke his prisoners, who were somethinge stubborne, and would not give the ranfome ordered by the councill of warre. Sir William used them civilly, and treated them in his tent, and sate them at the upper end of his table *à la mode de France*. And having done so a good while to his charge, told them (privately and friendly) that he was not able to keepe so chargeable guests, and bade them take an opportunity to escape; which they did; but having been gon a little way, they considered with themselves, that in gratitude they ought to goe back, and give Sir William their thanks, which they did: but it was like to have been to their great danger of being taken by the soldiers; but they happened to gett safe to Yorke.

'The king's party being overcome, Sir W. Davenant (who had the honour of knighthood from the D. of Newcastle by commission) went into France, and resided in Paris, where the Prince of Wales then was. He then began to write his romance in verse, called Gondibert; and had not writt above the first booke, but being very fond of it printed it, before a quarter finished, with an epistle of his to Mr. Th. Hobbes, and Mr. Hobbes' excellent epistle to him printed before it. The courtiers, with the Prince of Wales, could never be at quiet about this piece, which was the occasion of a very witty but satirical little booke of verses in 8vo. about 4 sheets, writt by G. D. of Bucks, Sir John Denham, *etc. etc.*

"That thou forsak'd thy sleepe, thy diet,
And what is more than that, our quiet."

'This last word, Mr. Hobbes told me, was the occasion of their writing.

'Here he lay'd an ingeniofe designe to carry a considerable number of artificers (chiefly weavers) from hence to Virginia; and by Mary the Q.'s mother's meanes, he got favour from the K. of France to goe into the prisons, and pick and chuse; so when the poor dammed wretches understood, what the designe was, they cryed *uno ore, tout tisseran*, we are all weavers. Well, 36, as I remember, he got, if not more, and shipped them; and as he was in his voyage towards Virginia, he and his *tisseran* were all taken by the ships then belonging to the parliament of England. The slaves, I suppose, they sold, but Sir William was brought prisoner into England. Whether he was first a prisoner at Carefbroke castle in the Isle of Wight, or at the Tower of London, I have forgott; he was prisoner at both: his Gondibert was finished at Carefbroke castle. He expected

pected no mercy from the parliament, and had no hopes of escaping with his life. It pleased God, that the two aldermen of Yorke aforesaid, hearing that he was taken and brought to London to be tryed for his life, which they understood was in extreme danger, they were touched with so much generosity and goodnes, as upon their own accounts and mere motion to try what they could to save Sir William's life, who had been so civill to them, and a means of saving theirs; to come to London; and acquainting the parliament with it, upon their petition, *etc.* Sir William's life was saved. 'Twas Harry Martin that saved Sir William's life in the house: when they were talking of sacrificing one, then said Hen. that "in sacrifices they always offered pure and without blemish; now ye talk of making a sacrifice of an old rotten rascal." Vid. H. Martyn's life, where by this rare jest, then forgot, the L.^d Falkland saved H. Martyn's life.

'Being freed from imprisonment, because plays (scil. trage. and comedies) were in these presbyterian times scandalous, he contrives to set up an opera, *style recitativo*; wherein Sergeant Maynard and several citizens were engagers: it began in Rutland House in Charter-house-yard: next, scilicet anno—at the Cock-pit in Drury lane, where were acted very well, *style recitativo*, *Sir Francis Drake*, and the *Siege of Rhodes*, 1st and 2nd part. It did affect the eie and eare extremely. This first brought *scenæ* in fashion in England: before, at plays, was only an *hanging*.'

To the foregoing particulars relative to Sir William D'Avenant, we will add a circumstance which Mr. Malone, by an examination of the Patent Roll, 33 Eliz. p. 3. has discovered concerning *Spenser* the poet; which is, that in February 1596-1, he obtained from Queen Elizabeth an annuity or pension of 50l. during his life; which, the value of money and the modes of life being jointly considered, may be estimated as equal to 200l. per ann. at this day. This renders very disputable, as Mr. M. observes, Camden's account, which has also been the prevailing opinion ever since, viz. that *Spenser* died in great poverty in 1598. It also strongly militates against the opinion that the passage in the fifth act of *The Midsummer Night's Dream*,

'The thrice three muses, mourning for the death
Of learning late deceas'd in beggary.'

alludes to the death of the author of the *Faery Queene*. There is also a mistake in Camden's date of his death; *Spenser*, as Mr. Malone shews, in his chronological attempt to settle the date of the above mentioned play, not dying till 1599. Among the Harleian MSS. in the British Museum, is a paper addressed by Queen Elizabeth in September 1598, to the Lords Justices of Ireland, desiring that *Spenser* might be appointed Sheriff of the county of Corke.

As to what John Shakspeare calls his *will*, it ought rather to have been called his last dying words and confession. Who-
ever

ever he was, whether father, or brother, of our poet, he appears to have been a good catholic, talking of the mass and purgatory in a way that would have given great offence to some of our early reformers. Our readers may judge of the complexion of this curious will, and of the exuberant fertility of the writer's fancy, from the following short specimen :

' Item, I John Shakspeare doe by this my last will and testament bequeath my soul, as soon as it shall be delivered and loosened from the prison of this my body, to be entombed in the sweet and amorous coffin of the side of jesus Christ ; and that in this life-giving sepulcher it may rest and live, perpetually inclosed in that eternall habitation and repose, there to blesse for ever and ever that direfull iron of the launce, which, like a charge in a cenfore, formes so sweet and pleasant a monument within the sacred breast of my lord and saviour.'

By means of Aubrey's papers, and other materials, Mr. Malone has been enabled to correct some errors of Antony Wood, relative to Ben Jonson ; and, from the same sources, has given us many curious anecdotes concerning this old antagonist of Shakspeare. In particular, we learn that he had ' the audacity (so Mr. Malone calls it,) to write a play after our author on the subject of King Richard III.' in earnest for which, and for some new *adycions* to Kyd's play of *Jeronymo*, he received on the 22d June 1602 the sum of 10l. It appears that *Bengemy Johnson* was not the only *playwright* who undertook to *mend owlde* plays that were *made* by other hands. The dates also of two of his plays, which were hitherto undetermined, are here ascertained, viz. *The Magnetic Lady*, licensed 12th October 1632 : and *The Tale of a Tub*, on the 7th of May 1633. In this last play, Ben had inserted a character called *Vitru* [i. e. Vitruvius] *Hoop*, which part was wholly cut out by command from the lord chamberlain ; exceptions being taken against it by *Inigo Jones*, surveyor of the king's works, as a personal injury to him *. Had we room, we could enrich our page with many other interesting circumstances relative to Jonson †, but we must content ourselves with the following little incidents respecting his dress and domestic habits, from Aubrey's papers :

* Hewas [or rather had been] of a clear and faire skin. His habit was very plain. I have heard Mr. Lacy the player say, that he was

* From Sir H. Herbert's papers, it appears also that the *Magnetic Lady* did not escape the censure of the high commission court and that of ' my lords Grace of Canterbury.' [Abp. Laud.]

† One laughable anecdote, which we here find, has been already recorded in a former volume of our Review. See vol. lxii. p. 259.

wont to weare a coate like a coachman's coate, with slits under the arm-pits. He would many times exceede in drinke : canarie was his beloved liquour ; then he would tumble home to bed ; & when he had thoroughly perspired, then to studie. I have seen his studyeing chaire, which was of strawe, such as old women used ; & as Aulus Gellius is drawn in.'

For the rest, we must refer to Mr. Malone's work, vol. i. part 1st, page 397, &c. and part 2d, pages 170, 228, and 321. or to Mr. Steevens's new edition of Shakspeare, 1793, vol. i. page 622, &c. and vol. ii. pages 309. 378. 484.

We might now go on to notice more minutely *The Chronological Attempt to settle the Order of Shakspeare's Plays* ; *The Essay on Shakspeare, Ford, and Jonson* ; *The Historical Account of the Stage* ; *The Dissertation on the three Parts of Henry the Vth*, &c. &c. were not the present article already extended to so great a length ;—and indeed there is the less necessity for enlarging on these matters now, as they will all come before us again when we give an account of Mr. Steevens's new edition ; at which time we may perhaps find room for some things which we are here forced to omit.

Before we conclude, however, we must just observe that, though subsequent inquiries have enabled Mr. Malone greatly to enlarge and improve his *Chronological Attempt* since its first publication ; yet his researches have tended much more to confirm, than to alter, his opinion as to the dates of our great poet's writings. His original table or list of the plays, with the several dates annexed according to the order in which he then supposed them to have been written, may be seen in our Review, vol. lxii. page 18. In the list which he now gives us, there are but two plays which are much removed from their former dates. These are *The taming of the Shrew*, which is now given to the year 1594, twelve years earlier than its former date ; and *The Winter's Tale*, which, in the present table, stands against the year 1604, and which, from information obtained since this last table was formed, he is now inclined to think was written even still later than that, namely in 1613, which is nineteen years later than he originally placed it. Some minute changes have likewise been made in the disposition of the following five plays, viz. *The Midsummer Night's Dream*, and *The Comedy of Errors*, which are each placed three years earlier than they were ; and *Love's Labour Lost*, *The Two Gentlemen of Verona*, and *Cymbeline*, of which the first is placed later by three years, the second by two, and the third by one year. *Coriolanus*, also, and *Timon of Athens*, which were assigned to the years 1609 and 1610 respectively, are now made to change places ; the former being assigned to

the latter year, and the latter to the former. The first part of King Henry VIth is now dated 1589: formerly it was 1591; and the second and third parts of the same play are now both allotted to 1591. Originally, as may be seen by referring to our Review, these two last parts, if we have not erred in transcribing the dates, were attributed to different years, viz. 1591 and 1592; and in 1785, (see Reed's edition of Shakspeare of that year,) they each bore the last of these two dates. It should be noticed also, that, from the present table, are excluded all the spurious plays, even *Titus Andronicus*, and *Pericles*; though Mr. Malone has republished these two last in his edition of the poet's works.

For some of the particulars which we have extracted from Mr. Malone's prolegomena, and for many more curious pieces of information which remain behind, the indefatigable and intelligent editor has been greatly indebted to some valuable manuscripts, in the use of which he has been indulged by the proprietors. They consist chiefly of the office book of Sir Henry Herbert, Master of the Revells to King James I. and to the two succeeding kings*; and of the book of accounts and other papers of Mr. Philip Henslowe, who appears to have been proprietor of the *Rose* theatre near the Bankside in Southwark. The former of these manuscripts was lately found in the same old chest which contained the manuscript memoirs of Lord Herbert of Cherbury, from which Mr. Walpole, (the present Earl of Orford,) about twenty years ago, printed the life of that nobleman, who was elder brother to Sir Henry Herbert. It is now in the possession of Francis Ingram of Ribbisford near Bewdley in Worcestershire, Esq. deputy remembrancer of the Court of Exchequer. The latter ma-

* Sir Henry Herbert entered on the exercise of his office in August 1623. His predecessors were Edmund Tilney, Esq. Sir George Buc, and Sir John Astley. The former enjoyed the place from July 1579 till Oct. 1610: Sir George Buc from the last mentioned period till the end of the year 1621, when he was succeeded by Sir John Astley, who, it is supposed, soon after appointed Sir Henry Herbert his deputy; in which capacity Sir Henry probably discharged the duties of the place till the death of his principal in January 1639-40, when he became principal himself.

'If ever,' says Mr. Malone, 'the office books of Mr. Tilney and Sir George Buc shall be found, they will ascertain precisely the chronological order of all the plays written by Shakspeare; and either confirm or overturn a system, in forming which I have taken some pains.' It were to be wished that the descendants of these gentlemen would cause the proper researches to be made, to ascertain whether such manuscripts are now in existence.

manuscripts are deposited in the college founded at Dulwich by the celebrated player Edward Alleyn, one of whose wives, Joan Woodward, was the daughter of Agnes the widow of — Woodward, whom Henslowe married after Woodward's death*.

We must not omit to inform our readers that Mr. Malone's work is very neatly and correctly printed, and embellished with some truly elegant plates, consisting of a head of Shakspeare charmingly drawn by Ozias Humphry, and delicately engraved by C. Knight: the heads of Dr. Johnson, Dr. Farmer, Mr. Tyrwhitt, and Mr. Edwards, all in one plate: a representation of *New Place*, the house in which Shakspeare lived†, and in which Charles the First's queen, during the civil wars, kept her court for three weeks, while it was the residence of the poet's grand-daughter: a portrait of John Lowin, one of the actors in Shakspeare's plays; and another of Lord Southampton, Shakspeare's great patron.

In a future number, we propose to lay before our readers some of Mr. Malone's explanations and illustrations of such difficult and obscure passages, as have exercised the ingenuity of the poet's numerous commentators.

[*To be continued.*]

ART. XIII. *Oubbi: or the Virtues of Nature. An Indian Tale*, in four Cantos. By Philenia, a Lady of Boston. 8vo. pp. 51. Printed at Boston, New England, 1790†.

SINCE the Muses have often been represented as loving the haunts and shades of liberty,—instead of receiving this Bos-

* Hence Mr. Malone corrects an error in the *Biographia Britannica*, respecting the number of Alleyn's wives, which was not three as there stated. He did not marry the daughter but the step-daughter of Henslowe, who was one and the same person with the daughter of Woodward.

Having occasion, from Sir Henry Herbert's papers, to speak of Sir George Buc, Mr. M. also corrects another error adopted by the same work from Anthony Wood. This Sir George Buc, who was knighted by King James, July 23, 1603, was not the author of the celebrated *History of King Richard the Third*; which was written above twenty years after his death by George Buck, *Esq.* whom Mr. M. supposes to have been the son of the former.

† The poet's mansion makes a most respectable appearance. It was no "airy nothing:" but a "local habitation with a name:" very different from that "form of a thing unseen" which his "imagination has bodied forth" for his own Justice Shallow, for whom, "the case of a treble hautboy was a mansion, a court."

‡ An accident prevented this poem from reaching our hands till the Summer of the present year.

Indian production with any degree of surprize, we might rather be induced to wonder at not having seen more specimens of trans-atlantic poetry: but whatever may be thought as to the influence of freedom on poetic genius, we must regard the cultivation of this species of elegant composition in the United American States, as an undoubted proof of their advancing in refinement and literary taste. Viewing the poem before us in this light, it has afforded us double pleasure. While we bestow our commendation on *Philenia*, we would congratulate America on having become *the seat of the Muses*. If we may judge from the production before us, poetry has made no inconsiderable progress on the western shores; and of which we have given several instances in some late volumes of our Review.

OUÂBI is an interesting and amusing tale, delivered in varied and harmonious numbers, and, with a few exceptions, in good rhymes. To the poem are subjoined many illustrative notes, containing curious information respecting the customs and manners of the Aborigines of North America; in the perusal of which, the reader may sometimes be led to great admiration of the superior excellence of savage virtue. The authoress exhibits the following note on the chastity of the Indian women; in the practice of which virtue they appear to surpass many European wives. "The Indian women of America are very chaste *after marriage*, and if any person makes love to them, they answer, "*the friend that is before my eyes, prevents my seeing you.*" A circumstance, however, favourable to this virtue, is the advantage which they have over the Europeans in their marriage contract; which is not necessarily binding during life, but only while the parties continue agreeable to each other. The ceremony is performed by their mutually breaking small shivers or sticks of wood in the presence of their friends, which are carefully deposited in some safe place, till the parties are desirous of a separation; when, with like ceremony, the sticks are thrown into the sacred fires, and the marriage is consequently dissolved.

The characters of this poem in praise of the virtues of nature, are *Ouâbi*, an Illinois chief, *Azâkia*, his wife, *Celario*, an European wanderer*, and *Zisma*, a female friend of *Azâkia*.

The story is as follows:—*Celario* rambling in hopeless exile on the banks of the *Mississippi*, is alarmed by a piercing shriek, and espies a beauteous captive, on her knees, imploring life of a tall Huron, whose arm is uplifted to destroy her:—he imme-

* Who, having slain a young man in a quarrel, was forced to quit his native land.

diately fires at and kills the Huron, thus delivering the captive *Azákia*:—She, having never till now seen an European, nor heard the report of fire-arms, addresses her deliverer as a God:—he, in return for her deliverance, asks the reward of love,—is refused, but allows *Azákia* to conduct him to her home, where he is introduced to her husband *Ouábi*, who promises to cherish and defend him as a brother.—*Celario* follows *Ouábi* to the war; and, on being wounded in battle, is carried back to the hospitable residence of the chief, and submitted to the care of the beautiful *Azákia*.

• *Azákia's* hand the chemic juice applies,
 Her constant aid the strength'ning food prepares,
 Her plaintive voice beguiles his closing eyes,
 And sooths his slumbers with unceasing prayers,
 • Now winds his ringlets round her dusky hand,
 And views the contrast with enamour'd boast,
 Now o'er his features bends with accents bland,
 'Till ev'ry swimming sense in wonder's lost.'

A mutual passion is enkindled:—*Celario* attempts to persuade *Azákia* to be faithless to her husband: but she, without disguising her love for the European, nobly rejects his base proposal. Abashed and overwhelmed by the purity of savage virtue, *Celario* forms a resolution of quitting his asylum: but *Ouábi*, returning, employs himself, at the solicitation of his faithful *Azákia*, to sooth the anguish of his mind, and to divert him from his intention.—Having secured to his wife the society of *Celario*, *Ouábi* again goes out to battle, and is wounded and taken prisoner by the Hurons.—Tidings being brought of this disastrous event by a bleeding fugitive, *Celario* hastens to revenge the supposed death of the chief. Accompanied by a band of valiant Illinois, he attacks and defeats the enemy, and discovers *Ouábi* surrounded by the Hurons, who were employed in torturing him; while he, defying his tormentors, was singing the *Death Song*. *Celario* delivers his dusky friend, dresses his wounds, and conducts him to his dwelling, and to his *Azákia*. *Ouábi*, overwhelmed with admiration at the valour of *Celario*, and penetrated with gratitude for the deliverance which both his wife and himself had experienced at his hands, gratifies the passion which he knew *Celario* had conceived for *Azákia*, by resigning her to him; while he himself weds the youthful *Zisma*. Scarcely, however, were the nuptial rites solemnized, than the generous and noble *Ouábi* expires, anticipating the enjoyment of realms in which godlike valour will be rewarded, and appointing *Celario* to sustain his place among the Illinois.

The

The versification, in which this simple tale* is delivered, sometimes flows with majesty and pathos. As an example of its elevated style, we shall select the description of *Ouâbi*, and of his interview with *Anâkia* and *Celario* after her deliverance from the Huron :

- ‘ Far o’er the chieftains great *Ouâbi* moves,
With step majestic thro’ the boundless plain ;
Thus tow’rs the cedar o’er the willow groves,
Thus shines bright Cynthia midst her starry train.
- ‘ Swift to his arms the fond *Anâkia* flies,
And oft repeats the fear-embellished tale ;
How pointed lightning pierced her wond’ring eyes,
While the near thunder broke the trembling gale. †
- ‘ *Ouâbi* ! form’d by Nature’s hand divine,
Whose naked limbs the sculptor’s art defied,
Where nervous strength and graceful charms combine,
Where dignity with sweetness was allied.
- ‘ High from his head the painted plumes arose,
His sounding bow was o’er his shoulder slung,
The hatchet, dreadful to insulting foes,
On the low branch in peaceful caution hung.
- ‘ Adown his ears the glist’ning rings descend,
His manly arms the clasping bracelets bind,
From his broad chest the varied beads depend,
And all the hero tow’r’d within his mind.
- ‘ His hand he yielded to the gentle youth,
Inquir’d his sorrow with benignant air,
And, kind as pity, unreserv’d as truth,
Sooth’d ev’ry grief, and proffer’d ev’ry care.’

We cannot refrain from adding the Death Song of *Ouâbi* ; which, in our apprehension, combines a considerable share of the two great attributes of poetry, which we have just mentioned : — majesty and pathos :

- ‘ Rear’d midst the war-empurpled plain,
What Illinois submits to pain !
How can the glory-darting fire
The coward chill of death inspire !
- ‘ The Sun a blazing heat bestows,
The Moon ’midst penfive evening glows,
The Stars in sparkling beauty shine,
And own their flaming source divine. .
- ‘ Then let me hail th’ immortal fire.
And in the sacred flames expire ;
Nor yet those Huron hands restrain :
This bosom scorns the throbs of pain.

* Which may afford a subject for the stage.

† Alluding to the effect of *Celario*’s fire arms.

' No griefs this warrior-soul can bow,
No pangs contract this even brow ;
Not all your threats excite a fear,
Not all your force can start a tear.

' Think not with me my tribe decays,
More glorious chiefs the hatchet raise ;
Not unreveng'd their Sachem dies,
Not unattended greets the skies.'

The easy elegance of the varied measure in the dialogues has considerable merit. We shall transcribe part of the conversation between *Celario* and *Azákia*, after the latter refuses to yield to the force of lawless love.

Celario. ' All the turtle's charms are thine,
All her constant love is mine ;
Ev'ry sweet the bee bestows,
On thy fragrant bosom grows ;
May each bliss descend on thee,
Be thy griefs reserv'd for me.

' Yes ! I must thy choice approve :
Give *Oudbi* all thy love ;
But with thee I cannot stay,
Soon, ah ! soon I must away,
Where *Sciata's* waters flow,
Or the fiery *Chaataws* glow ;
Or the snowy mountains rise,
Frozen by Canadian skies :
There for refuge will I fly
From the ruin of that eye ;
Yet this heart with love will glow
Mid the northern mountain's snow,
On the *Chaataw's* southern plain
Feel the chill of cold disdain.

Azákia. ' Why, ungrateful youth, ah ! why,
Must the poor *Azákia* die !
If you leave this blissful plain,
Never shall we meet again.
Tho' to great *Oudbi* true,
Yet this soul resides with you.
Still will follow all thy care,
While the body wastes to air.
Not the golden source of light,
Not the silver queen of night,
Not the placid morning dream,
Not the tree-reflecting stream,
Ever can a charm display,
When thy heav'nly form's away.'

Much as we may be desirous of still farther extending this article, we perceive ourselves under the necessity of taking our leave of the fair authoress ; who, to her other merits, joins an
attention,

attention, throughout her poem, to what the painters call the *costume*. We sincerely wish that she may long continue to enjoy the smiles of the Muses.

Such faulty rhimes as *arm* coupling with *form*; *care* with *far*; *war* with *far*; and *spread* with *shade*; may be justified, if we allow authority to sanction what is manifestly wrong. We are not ignorant that Pope and Prior have many such rhimes;—but no precedent can be allowed to justify the *muses* in any deviation from the rules of accuracy and elegance. We wish our fair authoress to consider this observation, and to present to the poets of America an example in every respect worthy of imitation.

We think, with the late Mr. Bowdoin, to whom this poem is dedicated, that, instead of *Philania*, the real name of the lady should have been substituted; and, having been fortunate enough to learn it, we shall finish this article with informing our readers that they are indebted for the pleasure which the perusal of this poem will afford them, to Mrs. Morton, of Boston.

ART. XIV. *Letters on the Subject of the Concert of Princes, and the Dis-
memberment of Poland and France.* By a Calm Observer. 8vo.
5s. Boards. Robinsons. 1793.

IN a period like the present of high intellectual culture, when the speculations of literature are diffused with a celerity and brought into action with a boldness hitherto unknown, the profession of an author is becoming one of the most important and most responsible of human employments. It is, therefore, a reasonable subject of congratulation to the friends of their country, that we find among its instructors this CALM OBSERVER. In our review for April, we noticed, with applause, *Comments on the proposed War with France*, which seem to bear more than a casual resemblance of style and opinions to this volume.

The same precautions, however, which have wrapt in hopeless mystery the real name of Junius, also conceal the author of *these* letters*. Both are first-rate publications: those exhibit the vehemence of a writer yet in blossom; these manifest the temper of experienced wisdom. They are reprinted, with a few alterations and omissions, from the Morning Chronicle; in which newspaper they appeared between the Midsummers of 1792 and 1793: they contain a series of inquiries respecting

* We have heard, however, that a noble Marquis, once high in office, now in opposition, is the author of this work: but we know not whether the report be deserving of credit.

the consequences which are to be feared from the existing concert of princes ; they warn the ruling powers at home against acting with this confederacy, which is pourtrayed with temper and with justice ; they explain the misunderstood proceedings of the French toward us ; and they exhort to peace.

The preface first agitates the important question of the *right of foreigners to interfere in the internal government of other countries* ; which is denied on grounds decidedly convincing in *all circumstances*, even in the case of invitation from one portion of the people. From the history of the little republics of Italy, the mischief uniformly flowing from such invitations has long been apparent. We are accustomed, therefore, to reprobate the Sforzas who recur to them. If supported by a majority of their countrymen, no party needs this aid : if by a minority, no party has a claim to it. A farther duty is now incumbent on annalists,—to heap infamy on the country *affording the assistance* ; it being, to the largest as well as to the smallest communities, of unspeakable importance to preserve inviolated the power of governing themselves ; or, as it has been called, “the right of autonomy.” The author then proceeds to shew, in opposition to Mr. *Burke*, that a nation may *rise as well to assert as to defend its rights*, to encroach on the powers habitually exercised by its rulers, as well as to preserve the franchises which it inherits. The postscript will by some be thought tinctured with party politics : but, when parties, fortunately for the people, have once separated on grounds purely of principle, the philosopher is necessarily a partizan. It contains an approbation of Mr. Fox’s motion to recognize the National Convention of France. Among the friends of liberty in England, the clubs had the merit of first perceiving that, to acknowledge the validity of every authority legally delegated by the people, is a duty essential to the preservation of representative government.

The first letter analyzes the conduct of the Prussian court toward Poland ; shews that it encouraged the late revolution by offers of armed assistance in its defence ; and that, at the first breath of Russian displeasure, it shrunk from the promised support. The duplicity and treachery of this conduct are detailed at length : but, to render it the more disgusting, the *Calm Observer* eminently favours the opinions of those who admire the Polish Revolution. As little has been written on the subject in England, it may deserve a moment’s pause. The former constitution of Poland is usually studied in the preface to *Coyner’s* life of *Sobieski* : its peculiar feature is that it originated in a military aristocracy ; the burden of the common defence reposing exclusively on the nobles, who were exclusively represented

seated in the Diet. On great occasions, they were bound to arm all their vassals; and this national exertion was known to their laws by the name of the *Pospolite Ruszenie*. In 1776, a partition of certain portions of the Polish empire was undertaken by the Imperial and Prussian courts. A nation of fifteen millions of men, surrounded by military potentates, had been left unprovided by its rulers with a standing army; yet they did not resort to the constitutional mode of defence. The nobles rather chose to lose quietly a fifth of the country, than to fulfil their military obligations. From this time, many became alive to the radical fault of the constitution. No effective proposals, however, were made for its improvement; nor were even new precautions taken for the national defence, till the movements of the French nation drew the attention of all Europe to projects of political improvement. The Polish nobility had been fond of frequenting Paris; their king was partial to corresponding with French philosophers; and the deficiency in a very narrow public income required a taxation of the inhabitants of towns, who were too enlightened not to claim franchises in return. Accordingly, an aristocratic parody of the French revolution was determined. The distinction between patrician and equestrian families was abolished: nobility was put within reach of the monied interest; and holders of mortgages were permitted to vote:—but Dekkert, the venerable mayor of Warsaw, in vain presented, on the day before his death, (3d October 1790,) that eloquent and spirited plea against the exclusive representation of the nobles, against the neglect of the trading classes, and against continuing the vassalage of the boors, which will ever endear his memory to the friends of freedom. It is true that the whole of this revolution was improvement: but so little was done for the numerous classes of the people, that to defend the country was no object to the multitude; so little was done for the trading classes, that to pay for its defence was no object to the towns people; and the country was once more partition'd without any struggle of the natives, or other obstacle than here and there the virtuous but impotent indignation of a Sapieha or a Largoriski, and apparently with the hired concurrence of many of its noble representatives. Still, however, all that was done is a just object of regret, and deservedly called forth the following beautiful apostrophe:

“And will you then, great Catharine, you, who already possess far more of the globe than any other power upon the face of it; will you spoil this fair work of human hands? will you, a lover of science, replunge a large district of the earth into the cruel barbarism, in which it has been held by means of its government for centuries,

centuries, not omitting the period when you presided over it? and will you frustrate that *independence*, which may save Poland from falling into the hands of an enemy in future times?—Your power is certain; but despotism and injustice; whatever may be the fate of democratic principles; cannot now obtain the esteem or the praise of an European public. Your guarantee of the former Polish Constitution, can only serve as a reason for preventing the present constitution from being changed for a *worse*, and not against the introduction of a *better* in its place.—Be known then, by the good you do, and not by the evil: seek for the blessings of mankind; and not for their curses. It is easy for the strong to add to their strength; but it is not given to every one to shew magnanimous forbearance. Besides; the term of nature (to which, alas! you know the proudest of us must submit) does not promise you many years longer for the rule of human affairs; and you are in a great measure ignorant of the characters of those who are to come after you, to conduct your various systems and dominions; perhaps too these may be usurpers instead of your own issue.—But if your plans of *conquest* are irrevocable; at least insure to Poland a *good government*. In an age, when it is said that Princes are to be supported, if the King of Poland only is oppressed, it will be thought that he found no favour from his fellow-sovereigns, only because he was supposed the most amiable among them.—Time, on account of this Prince's age, must soon remove him in order to make way for a successor, who, by the Polish laws, must be found out of his family. Let the Polish government then remain, as now projected, even if you seek to change the intended line of descent of the crown.—The alterations of the constitution are of such a happy nature, being at once favourable to the nation and to its Prince, that the King of Poland has performed here in an acceptable service for *every Sovereign* who shall succeed him in that country.—Be the restorer then of kingdoms, but not their confounder.—Let the stigma of your late manifesto be wiped away as speedily as possible from the memory of the public, where the shock it has given to your reputation is beyond your means of comprehending it, because none can possibly dare to tell it to you.—Be assured, great Princes, that while the applause of men is worth receiving, it is necessary that they should be *civilized*; and when they are civilized, it is impossible, whatever they may write or say in public, that they can ever *think or say* in private, that Princes are not bound to promote the happiness of our race in unison with their own. I will go further, and affirm, that Princes will always in reality, be deemed secondary characters, and that nations will always be held the principals; and that those Sovereigns who cannot, upon occasion, personally sacrifice themselves to the people depending upon them, or for their sakes restrain a weak ambition within proper bounds, are wholly unworthy of their stations. As the power of Princes cannot survive the grave, the mighty monarch, when dead, leaves behind him a republic in the living; the page of history becomes his tribunal; there are none so humble, as not to find defenders at it; and a single sentence founded in truth, in the present enlightened times, is sufficient to lay prostrate the proudest character, if really unworthy of fame. The reason is evident,—it is *that*

that men are impartial to the dead, who excite neither their fears nor their hopes. Hence it is that the venal pen is found an insufficient protection even to the fame of Peter the Great, as he is called, though censured by Voltaire; the world having *lately* become instructed as to his manners, before concealed from them by the obscurity in which Russia and its concerns so long lay buried."

The second letter on the Concert of Princes is the most finished and masterly of the collection. Tacitus might learn from it a new detestation of despotism, without imbibing any of that impassioned hostility, which irritates without weakening the powerful. Though full of severe dispraise, it is a model of polite writing: it will be read long after the events which gave it birth shall irrevocably have terminated; and it will shew that, in an age which was fond to excess of gaudy diction, those who thought most deeply chose to write with most simplicity. The general cast of opinion may be gathered from a short extract:

'Several Princes have agreed mutually to lend to one another the powers respectively entrusted to them for national objects, in order that each may thence be enabled to enforce his respective pleasure upon his respective people. In other words, they engage to bring the military forces and the revenues of *all* nations, to act, when requisite, upon the *people* of any *single* nation; although that people has already enough to struggle with at home, whenever its own public force is applied to support tyranny. As a counter-concert among the *people* of *different* nations is impossible, it is henceforth then intended, that Princes shall legislate at their own discretion; and that no nation shall ever be able to right its own wrongs; the example of Poland even proving, that when a *prince* is disposed to concur with his own people in improving the Constitution of the nation, permission is to be denied even for a measure of *mutual* happiness.—Each nation is, therefore, to be considered as designed to be governed by an enemy *within*, and an enemy *without*; and every order in society, whether civil or religious, is to vanish before an union of military despotism.'

In this and through the following letters (in number 14.) the author proceeds to evolve the inevitable tendency of this union to produce the subjugation of all the smaller states of Europe, and to parcel them out among the greater continental powers. The case of Poland shews them to stand in no awe of public opinion; and consequently every opportunity will be followed by transgression, until all the independent part of Germany, perhaps even Holland and Hanover, shall be swallowed up by one or other of them.

In the statistical account of the resources of the respective members of the triumvirate which intervenes, and which is replete with the most accurate information, the Calm Observer insinuates that the power of Prussia reposes on a less solid basis than that of the Imperial Courts; and that an ultimate partition

of the Prussian empire between them is no unlikely termination of a war, which, *originating, like the thirty years' war, in the hope of coercing opinion*, offers every symptom of an equal duration. It is scarcely conceivable that a power should not be stable, which so remarkably hinges on the personal qualifications of the people, and on the military skill of a numerous peasantry. The *throne* of Prussia reposes indeed on foundations somewhat equivocal, being connected with none of those corporate institutions which are the great sources of stability, and being wholly unsupported by any prejudice of birth, from the habitual neglect of an order of nobility. Among the Prussian clergy, the alarm of ex-jesuitism has nearly rendered orthodoxy disreputable; yet the mystically orthodox alone are devoted to the court; the Socinianizing divines, who are the majority, and their hearers, leaning to revolutionary politics. In the provincial towns, the inhabitants are neither irreligious, nor effeminate, nor rich; and consequently have very little dread of anarchy. None of them are attached as public creditors to the existing establishment. The villagers are all trained to the use of arms, and are considerably better instructed than the same class in England. Add to this, a metropolis full of intellect and of corruption, where the speeches of Dupont would hardly startle, where a mighty influence over the public mind is possessed by a nest of writers, who are read with avidity from Königsberg to Emden, and who have only to proclaim a constitution, sanctioned by the public opinion of Weimar, to find it, in case of commotions in the capital, executed by the people;—and it will appear more probable that Berlin should become a new fountain of liberty, should attract the adhesion of the contiguous independent states, and absorb the greater part of the provinces using the German tongue, than that Austrian or Prussian troops should be able to partition a country guarded by a quarter of a million of militia, who may easily be interested to defend it. If, however, the *Calm Observer* insists, “he shall have Trent turned.” It is not unlikely that the partitioning system will be found eventually advantageous to liberty. The smallness of the European states has been the great obstacle to political innovation. A national spirit of reform arose between 1785 and 1790 in Aix la Chapelle, in Liege, in Holland, in Flanders: but the troops of the circle were at hand to quench the rising flame. France bids defiance to the troops of the circle of Europe, with the disadvantage of a senate the most indecorous. Neither can liberty go *so far* in a small as in a large state. All little democracies presently degenerate into an oligarchy of the rich: a few leading families manage every thing in Bern or Basil: it was the same in Genoa and Florence:—
but

but the wealth of a Duke of Orleans weighs as nothing in France. The will of individuals, however eminent, and whose influence perhaps can raise a department, avails not at all against the spirit of the whole. England itself, with its *present* wealth and population, is perhaps too small to be any thing more than an aristocracy.

However we may dissent in this and in a few other particulars from the opinions of the Calm Observer, he has certainly proved his leading positions :

That Europe, if the war continues, must break up into large masses ; which, *in any case*, will diminish the relative importance of Great Britain :

That, if France be dismembered, some of these masses will be more dangerous to us than France :

That a prolongation of the war tends peculiarly to the aggrandizement of Russia, already too great, which threatens our East-Indian possessions on the one hand, our maritime consequence on the other, and whose conquests (which seem likely to extirpate liberty and civilization,) must proceed with accelerated momentum :

That it has all along depended on ourselves to superinduce a pacific spirit on France, and is still for our interest to do so ; that there is nothing in the conduct of the French to justify the costly extravagance of our anger, the aggressions being mostly on our side ; and that we had better forget and forgive,

“ Be to their faults a little blind,

“ Be to their virtues very kind ;”

and, if necessary, *assist* their land forces to preserve the west of Europe from the destructive swarms which are likely to issue from the Eastern hive.

This book is the more amusing, as the theory of negotiations has been little cultivated as a branch of philosophy ; and it abounds with important hints to the managers of the diplomatic corps. The conduct, to which it points, is to invite the people of England to remonstrate against the war, (see p. 59. of the preface,) and the ministers to negotiate with France for its termination. There is a passage in the *Principes des Négociations*, published about thirty years ago, which the projectors of this war should have recollected. “ *Si la puissance rivale profitait de ses avantages pour susciter des affaires à son ennemie, l'écraser & prendre sa place, peut-être n'agirait elle pas suivant ses vrais intérêts. Il est certain du moins qu'elle travaillerait à grands frais, & avec beaucoup de peine, à mériter la jalousie & la haine des Etats dont elle était auparavant la protectrice. Passer de la seconde place à la première, c'est peut-être ne faire qu'un grand pas vers sa décadence.*”

ART. XV. *Medical Facts and Observations*, Vol. III. 8vo. pp. 232. 3s. 6d. Boards. Johnson. 1792.

As we have given an account of the design of this collection in the 8th vol. of our New Series, p. 155. and of its continuation in the 9th vol. p. 248, we shall proceed to the consideration of the original papers contained in the production now before us.

1. *Cases of Ischuria Renalis in Children*. By Robert Willan, M. D. The Dr. describes a disease which he has seen fatal to several children, and in which the train of symptoms are nearly as follow: slight feverish heat, restlessness, diarrhæa, sometimes bilious vomiting: urine at first in small quantity, afterward an entire cessation of this discharge, soon followed by an easy death. Being at last allowed to inspect the viscera of one patient, he discovered that the whole of the mesentery had been inflamed, and that there were gangrenous spots on the ileum. From this dissection, medical practitioners will learn how to treat the disease: but, as it is so little alarming at first, it is not probable that they will often be consulted in time.

2. *A case of Pemphigus*. By T. M. Winterbottom *, M. D. This description is so concise, and indeed so imperfect, that it may well be doubted if this were a case of real pemphigus.

3. *Case of Injury of the Brain, without a Fracture, relieved by the Application of the Trephine*. By Mr. John Andrews, Surgeon, London. Mr. A. very judiciously perforated the cranium at the place where the patient seemed, on pressure, to feel pain. As soon as the bone was removed, the *dura mater* appeared distended with blood, which was discharged by a small oblique puncture; and then the pulse, from being slow and oppressed, grew frequent; and the convulsive fits, with the paralytic symptoms, gradually vanished.

4. *Case of a Cyst containing Hydatids, extracted from the right Anterior Ventricle of the Brain of a Cow*. By Mr. W. Moorcroft, Veterinarian Surgeon, London. The *Gid*, or *Turn*, is a disease well known to prove frequently fatal to sheep, and more rarely to individuals of the ox or dog kind, but never, as far as has been yet observed, to the horse. It is also pretty generally understood, that the symptoms are occasioned by hydatids lodged in the substance of the brain. The cow, whose disease is the subject of this communication, was observed to carry her head always near the ground, and to be continually walking near the hedges, or turning in a circular direction. Mr. M., on paying close attention to her motions, discovered

* Physician to the Settlement at Sierra Leone.

that, when she was driven toward the right hand, she constantly formed a circle of about three yards in diameter: 'but when tempted to go to the left, she kept at a little distance from, and followed the line of the hedges and ditches, and occasionally thrust her head, particularly the right side of it, against projecting boughs and tall tufts of grass.' The right pupil was more dilated than the left, and, on opening the cranium, the cyst was found in the right hemisphere. It seems therefore as if the cyst operated like gravity, and determined the animal toward the side on which it lay. It would at least be well worth while to observe, in future, whether the unequal dilatation of the pupils, and the circular movement toward the diseased side of the brain, be constant. Where the cyst is superficial, and, by irritating the absorbents, produces a soft spot in the cranium, there seems to be some chance that the animal may survive its extraction. Mr. M. could not discover where it was lodged, till he had made a pressure on the brain itself: it nevertheless appears from his narrative, that, if he could himself have superintended the treatment of the wound, the injury done to the brain in the present case would not have proved fatal.

5. *Facts relative to the Prevention of Hydrophobia.* By Mr. Jesse Foot. In this short paper, Mr. F. strongly enforces the necessity of extirpating the bitten parts, and recites cases in support of that practice.

6. *Two Cases of Fracture, one of the Upper, the other of the Lower, Jaw.* By Mr. T. Hughes, Surgeon, Stroudwater, Gloucestershire. These cases deserve the attention of surgeons, whom we must refer to the paper for the particulars as well of the injury sustained by the parts as of the treatment.

7. *Case of an enlarged Nympha.* By Mr. W. Morlen, Surgeon, London. Mr. M. rescued the patient from a most deplorable situation, by removing the tumour.

8. *Account of the good Effects of Electricity in a Case of violent Spasmodic Affection.* By Mr. G. Wilkinson, Surgeon, Sunderland. A case of cataleptic affection cured, or at least much relieved, by passing electrical shocks down the spine, through the arms and legs, and across the jaws.

9. *Case of a singular cutaneous Affection; with some Remarks relative to the Poison of Copper.* By Mr. W. Davidson, Apothecary, London. It appears from the circumstances mentioned in this paper, that a small quantity of calx or solution of copper, taken in soup, produced in eight persons a peculiar eruption, without any other disagreeable or dangerous symptoms. The eruption, we are told, was seemingly of the leprous kind: it consisted of spots of different sizes, of which the largest

were white and scaly, with moist bases, appearing as if something acrimonious were secreted under the cuticle, which thickened, raised, and separated it from the cutis. It spread more or less all over the body, and was very thick among the hair of the head. There was no itching nor pain; nor did the general health of the patients seem affected. The disorder was cured by administering the *lac sulphuris*, night and morning.

10. *Two Cases of Pulmonary Hemorrhage, speedily cured by abstinence from Liquids*: By the same. The idea pursued by Mr. D. in these two cases, is ingenious. In order to take off the stimulus of distension from the vessels, he limited his patients to one pint of liquid in 24 hours, giving at the same time saline opening draughts. The simplicity of the practice will doubtless induce others to adopt it; and its general efficacy, in consequence, will soon be determined.

The remaining ten papers are borrowed from the Philosophical Transactions and other publications; and most of them have already appeared in our review. The case of a double hare lip from the French, and that of a double uterus from the German, require to be read with the plates. In a case of polydipsia, related by M. Vauguelin, a child, five years old, drank 10 quarts of water in 24 hours, and voided 12 quarts of urine. We pass over the papers relative to animal electricity, because the publications of Dr. Valli and Mr. Fowler, in which the same curious subject is more largely treated, will soon come under our examination. This volume closes, as the others did, with a catalogue of domestic and foreign books relative to medicine.

A 4th vol. has lately appeared; which we shall farther notice at the first opportunity.

ART. XVI. *The Portrait of St. Paul*: or, The true Model for Christians and Pastors. Translated from a French Manuscript of the late Rev. John William de la Flechere, Vicar of Madeley. To which is added, some account of the Author. By the Rev. Joshua Gilpin, Vicar of Rockwardine, in the County of Salop. Second Edition, corrected. 8vo. 2 Vols. 1ps. 6d. Boards. Longman. 1791.

OF the portrait of St. Paul, we hoped long ago to have inserted an account: but our intentions have been frustrated by various accidents. We now, however, hasten to do what will render any farther apology or explanation unnecessary.

It is justly observed by the author, M. de la Flechere, in his preface, that the holy scriptures furnish abundant materials for a picture of the illustrious apostle Paul. Recourse is

is had to this copious source in composing the portrait before us, which is a *whole length*, and painted *con amore*. The moral and religious character of St. Paul cannot be surveyed without exciting admiration, extorting praise, and prompting to virtue. With ministers, it is a frequent subject of public eulogy. By his example, religion is powerfully recommended; and all who love religion must venerate this apostle's character. Our author's regard for it was extreme: perhaps the following anecdote, recorded of him by Mr. Gilpin, may induce some readers to pronounce it enthusiastic: but such enthusiasm we can more than forgive:

' Travelling some years ago with a friend through part of Italy, as they approached the Appian-way, he directed the driver to stop before he entered upon it. He then ordered the chaise door to be opened, assuring his fellow-traveller that his heart would not suffer him to ride over that ground, upon which the apostle Paul had formerly walked, chained to a soldier, on account of preaching the everlasting gospel. As soon as he had set his foot on this old Roman road, he took off his hat; and walking on, with his eyes lifted up to Heaven, returned thanks to God for the light of christianity, and afterwards recounted the travels, labours, and sufferings of this apostle.' (Vol. i. p. 38.)

The portrait which M. de la Flechere has given of Paul contains distinct traits of his moral and religious character; such as *his early piety—his christian piety—his intimate union with Christ by faith—his extraordinary vocation to the holy ministry—his entire devotion to Christ—his rejection of praise—his universal love.*

Of these traits, 40 are distinctly specified at the head of so many sections or chapters, which contain quotations from the history and epistles of Paul, with suitable observations. The whole is written in an edifying strain, and may be perused with advantage by ministers and lay-christians. The chief view of the author in this portrait is to delineate a faithful minister of the gospel; and fearing lest the singular designation and peculiar circumstances of this apostle may abate, with modern ministers, the influence of his example, he observes that

' Leaving out the miraculous appearance of our Lord, passing over the circumstance of a commission given in an extraordinary manner; substituting the word *sinners* for that of *gentiles*, and, instead of *Jews, hypocritical professors*, and you will perceive the commission of St. Paul to be the commission of every faithful minister in the church.—As for taking the ecclesiastical habit, reading over some pages of a liturgy, solemnizing marriages, baptizing infants, keeping registers, and receiving stipends, these things are merely accidental: and every minister should be able to say, with St. Paul, *Christ sent me not principally to baptize, but to preach the gospel.*'

This work, we are informed by the translator and editor, was begun and nearly completed in the course of M. De la Flechere's last residence at Nyon, during a long and painful confinement from public duty, and was chiefly intended, as the author himself tells us, for the French protestants.

The account of this good man and useful minister is exhibited, not in an introduction or biographical preface to the work, in the usual way, but in the form of distinct notes, subjoined to the chapters in which are displayed the several traits of Paul's character; so that Mr. Gilpin might have entitled his work, *a pair of Portraits, or a parallel of J. W. De la Flechere of Nyon with Paul of Tarsus*. In these notes, Mr. Gilpin has done as much to hold up the character of his author to admiration, as the latter has done to display that of St. Paul in the body of the work. The life of this Apostle seems to have been minutely copied into the life of this modern painter of his portrait, who seems to have been *himself the great sublime* of Christian virtue which *he draws*.

As Mr. G. looked up to M. De la Flechere with an extraordinary degree of affection and reverence, he has written a pægyric rather than a life. While he dilates on the character of his friend, he gives but few dates*; and we fear that his veneration for the man has, in one instance at least, made him too credulous. When, as a proof of the intenseness of M. Flechere's piety, the Editor was told that the wall of the chamber against which he was accustomed to kneel was stained by his breath in prayer, and that this was discovered by some about him: should he not have questioned the probability, not to say the possibility, of it? If the wall were stained, near to which this holy man prayed, is it not more likely that it was done by his hands than by his breath? Why will Mr. G. endeavour to make too much of his friend? Why of great men must something wonderful be always told? The Christian world is under obligations to Mr. Gilpin for recording the eminent piety and virtue of such a man as M. Flechere: characters like his should be held up to imitation: but, in doing this, the biographer should avoid inserting any thing which tends to create a suspicion of exaggerated praise.

Not merely in translating, but in collecting and arranging the original MSS. Mr. Gilpin appears to have had considerable trouble; more especially, we apprehend, in the formation of the 2d vol. in which is given the author's model of a true evangelical pastor, particularly as to points of doctrine; at the

* M. De la Flechere was born at Nyon in 1729, was married in 1781, and died August 14, 1785, aged 56.

end of which is added an essay on the connexion of doctrines with morality; the last chapter of which concludes with a translation from Lactantius: but, instead of referring to lib. 3. cap. 26. it should have been to cap. 25.

We recommend this as a practical work; and we conclude with expressing our hopes, in words borrowed from the author's preface, that it may bring back bigoted divines to evangelical moderation, and either reconcile, or bring nearer to one another, the orthodox professor, the imperfect christian, and the sincere deist.

ART. XVII. *A View of the Diseases of the Army in Great Britain, America, the West Indies, and on board of King's Ships and Transports, from the Beginning of the late War to the present Time. Together with Monthly and Annual Returns of the Sick, and some Account of the Method in which they were treated in the 29th Regiment, and the 3d Battalion of the 60th Regiment.* By Thomas Dickson Reide, Surgeon to the 1st Battalion of the 1st Regiment of Foot. 8vo. pp. 396. 6s. Boards. Johnson. 1793.

THE office of Reviewer of this publication is easily discharged, for a very few of the author's own words will inform the reader what he has to expect:

'The registers which compose this work, (says Mr. R.) will add to the collection already before the public, by those eminent writers, Dr. Millar, formerly physician to the Westminster General Dispensary; Dr. Robertson, physician to the Royal Hospital at Greenwich; and Dr. Clarke of Newcastle.'—'The coincidence of our opinions proves and illustrates the doctrines, and confirms the practice we have all adopted.—These registers prove to a demonstration, that one and the same fever, however it may be diversified by accidental unimportant variations, is prevalent over the whole world, and with certainty cured by one and the same treatment, exactly ascertained and carried into execution in all quarters of the globe, with uniform and invariable success. To add to the collection of registers, by which these facts are demonstrated, is the design of this undertaking.'

Mr. Reide imputes the excessive mortality among the troops during the last war in the West Indies, to an opinion which prevailed among the physicians and surgeons, that the remittent fever is not contagious, and to the antiphlogistic treatment which many of them carried to excess. On these two important points he very strenuously combats Doctors Moseley, Blane, Hunter, Jackson, and others. Being dissatisfied, after a trial of several years, with that mode of treatment which in the remittent fever enjoins blood-letting, with the exhibition of antimonials and cathartics, he resolved to give the bark, without waiting for the opportunity of a distinct remission, in as large doses

doses as the stomach would bear; and he attests that the effect exceeded his highest expectations.

In dysentery, also, after a solution of cathartic salt with a small proportion of emetic tartar, (which mixture procures much relief to the patient by clearing the first passages,) he had recourse to the bark in the form of a decoction, with the addition of a few drops of tincture of opium to each dose. Here he is at variance with Dr. Clarke, who extols calomel in dysentery; and asserts that, till the disease be overcome, the bark aggravates the symptoms. We were surprized to find Mr. R. employ mercurials in the scurvy. He says not a syllable of their effect.

In our Appendix to vol. x. p. 568, an account was given of Dr. Robertson's Essay on Fevers: with whose doctrine and opinions those of Mr. Reide greatly coincide.

The utility of tables or registers, like those which occupy so considerable a part of this volume, cannot be questioned. We think, however, that the *deaths* should not be huddled together in one item, but that the disease of which each individual dies should be specified. The comparative value of such registers depends entirely on the judgment, accuracy, and veracity, of each particular author. If Mr. Reide sufficiently possesses these qualities, his book must be considered as a strong confirmation of the practice recommended in fevers by the physicians mentioned at the beginning of this article; and so far it fulfils the design with which it professes to be written. At the end, we find a number of cheap and simple *formulae medicamentorum*; which, in general, seem to be well contrived.

ART. XVIII. *The Works of John Whitehurst, F.R.S. with Memoirs of his Life and Writings.* 4to. pp. 332. 12s. Boards. Bent. 1792.

THE contents of this volume are, I. Memoirs of the life and writings of the author. II. An inquiry into the original state and formation of the earth. III. An attempt toward obtaining invariable measures of length, capacity, and weight, from the mensuration of time, independently of the mechanical operations requisite to obtain the centre of oscillation, or the true length of the pendulums. IV. An appendix to the attempt. V. Thermometrical observations at Derby. VI. An account of a machine for raising water, at Oulton, in Cheshire. VII. Experiments on ignited substances.

From the memoirs of his life, which are written by Dr. Hutton of Woolwich, we gather, that this ingenious and truly worthy man was born at Congleton in Cheshire, in the year

1713.

2713. His father, John Whitehurst, was a clock and watch maker in that town; who, after affording his son but a scanty education, bred him to his own business; in which he soon gave intimations of his future eminence; and, at the same time, manifested an unbounded thirst after scientific knowledge of every kind.

His passion, in this respect, went so far that, having heard, when very young, of an ingenious piece of mechanism, consisting of a clock with certain curious appendages, which had been made by a person at Dublin, he could not rest till he actually undertook a voyage to Ireland, merely to have an opportunity of seeing it, and of conversing with the inventor. Unfortunately, however, when he came there, he had the mortification of being refused a sight of the object which he had gone so far to view, nor yet to draw a single hint from the owner concerning it. Disappointment only rendered him more eager to accomplish his wish, and, as the most likely means to obtain it, he took up his residence in the house of the maker; paying the more liberally for his board and lodging, in hopes of obtaining, by that means, the favour of his landlord, and, in consequence, the indulgence of his wishes:—but the man guarded, with a most inflexible rigidity, every avenue to the sight and knowledge of his machine; so that young Whitehurst began to despair of being ever able to obtain the object of his journey; and would absolutely have returned to England without having his wish gratified, if chance had not assisted his contrivances. The room, with which he was accommodated, was directly over that in which the favourite piece was kept, carefully locked up; and one day, while the artist was employed in examining it, he was called suddenly down on some business; which our young inquirer happening to hear, he slipped into the room, had the pleasure of satisfying his curiosity, and retired without being discovered. His end being thus accomplished, he soon bid farewell to his shy landlord, and returned to his father in England: who, notwithstanding he had been rather too parsimonious in the education of his son, now gave all the encouragement in his power to the inquisitive turn of which he saw him possessed, and sometimes accompanied him in the expeditions which he made to gratify it.

About two or three years after his return from Ireland, he settled in business for himself at Derby, where he made the turret clock for the town-hall, in order to his being enrolled a burghers of that corporation, which took place in 1737. The clock and chimes, in the beautiful tower of All Saints church, were also executed by him, and do him credit as an artist.

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In 1745, he married Elizabeth, daughter of the Rev. George Gretton, rector of Thursley and Daubery in the county of Derby; a woman ever mentioned by those who knew her as the best of female characters, and whose talents and education were such as enabled her to be useful to her husband in correcting some parts of his writings. He first appeared as an author, at least to the best of our knowledge, in the *Philosophical Transactions* for 1767; where he gives an account of the degree and sudden variation of the cold which was experienced at Derby in the beginning of that year; and our readers will find an account of that paper in our Review for December 1768, vol. xxxix. p. 421.

In 1772, he executed a machine for raising water to a small height at the seat of Philip Egerton, Esq. at Oulton, in Cheshire. This he effected in a new and ingenious manner, by the momentum of the water itself; which was caused by drawing it off, at a lower cock, for the use of the kitchen offices. He has described it in a paper which is printed in the *Philosophical Transactions* for 1775. See Review for August 1776, vol. lv. p. 123.

In 1775, he was appointed examiner and stamper of the money-weights, in consequence of the act of parliament which was passed in that year for regulating the gold-coin: on this account, he removed to London, where his house soon became the resort of the ingenious and scientific of every rank and nation. In the same year, he made, and related to the Royal Society, "Experiments on Ignited Substances;" and the account of them is printed in the *Philosophical Transactions* for the year 1776. See Review, vol. lvi. p. 378.

In 1778 he published his "Inquiry into the original State and Formation of the Earth;" of which we gave an account in January 1779, vol. lx. p. 37.; and a second edition of the same work, with great additions and improvements, appeared in 1786; in which the importance of the additions induced us to give a more ample account of it than we generally do of second editions. See Review, vol. lxxv. p. 12.

Mr. Whitehurst was elected and admitted a member of the Royal Society on the 13th of May 1779; and he was also a member of some other philosophical societies, which admitted him of their respective bodies without his previous knowledge: but so remote was he from every appearance of ostentation, that this circumstance was known only to a few of his most intimate friends; and he never used any other addition to his name than that of F. R. S.

In 1783, he made a second visit to Ireland, for the purpose of examining the Giant's Causeway, and other natural curiosities

ties in the northern parts of that island, which he found to be almost entirely composed of volcanic matter. During this excursion, he erected an engine for raising water, from a well, to the summit of a hill, in the bleaching ground of Messrs. Eyre and Jackson, at Tullidoo, in the county of Tyrone: it is worked by a small steam of water; and, for its utility, is, perhaps, unequalled in any country.

In the year 1787, Mr. Whitehurst published his "Attempt toward obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time;" and an account of it is given in our Review for November in the same year, (p. 379, vol. lxxvii.); to which we see no reason, at present, to add more than that the machine, with which these curious experiments were made, was purchased by Dr. George Fordyce, and remains in his possession. In an appendix to this paper, the editor (Dr. Hutton) vindicates the author in respect to some errors with which he had been charged, by the Rev. George Skene Keith; (see our Review for Sept. 1791;) and adds some results which had been deduced from Mr. Whitehurst's experiments by that ingenious gentleman. He also informs us, that Dr. Rotheram has revised his solution of the problem for determining, from Mr. Whitehurst's experiment, the true length of a pendulum which vibrates seconds, by making allowance for the weights of the ball and rod, the resistance of the air, the effect of the maintaining power, and the magnitude of the arch of vibration; and he finds 'that the true length of the pendulum vibrating seconds in the latitude of London, and in the temperature of 60°, is 39,1237 inches. While (says he) the authors of the Monthly Review for November 1787, page 383, from the same datum, or leading fact, determine as follows.' He then quotes the deductions given in our Review, as above cited. Why *we* are thus placed in opposition to Dr. Rotheram, does not appear. Dr. H. has not given us his own conclusions on the subject, nor has he dropped a single hint as to where the difference lies. We believe that we could point it out: but it is time enough to defend, or revise, when we are charged with error.

Mr. Whitehurst, for several years, had felt himself gradually declining: but his active mind remitted not, in the least, of its accustomed exertions. He had been long employed, at intervals, on a treatise concerning chimnies, ventilation, and the construction of garden stoves; which, in his short intervals of health, he laboured earnestly to complete: but at his death nothing perfect enough for publication was found among his papers; and he is supposed to have destroyed some parts of it by mistake. He was subject to frequent slight attacks of the gout; and,

and, in Nov. 1787, had a regular fit of it; during which, having rather incautiously exposed himself to cold, he was suddenly attacked with the same disease in his stomach; which, notwithstanding he in some measure got the better of it by the assistance of Dr. David Pitcairn, Dr. Austin, and Dr. Willan, who attended him, never left him entirely, and put an end to his life on the 18th of February 1788, in the 75th year of his age.

We shall conclude our brief account of this truly worthy man, and of his useful labours, with a few farther traits of his character, selected from the full and just account given of him by his biographer. In person, he was somewhat above the middle stature, rather thin than otherwise; and of a countenance expressive at once of penetration and mildness. His fine grey locks, unpolluted by art, gave a venerable air to his whole appearance and deportment. In dress, he was plain; in diet, temperate; and, in his general intercourse with mankind, easy and obliging. In company, he was cheerful, or grave, as the occasion required; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those, who knew him but slightly, were apt to think him serious; when he was merely playful. Where a desire of information was expressed on subjects with which he was conversant, he readily gave it: but never affected, after the manner of some, to know what he knew not; nor did he make any display of what he did know. Thinking that all useful learning lies in a narrow compass, and having little relish for what is merely ornamental, he did not read much: but he observed and reflected; and he was blessed with a quick apprehension, and with a clear and discriminating judgment. Unbiased by system, he had always immediate recourse to nature herself for information, and he studied her with patient and indefatigable industry; by which means he attained a degree of consequence in science not rashly to be expected, without regular initiation, by minds of less native energy than his own. Upright and punctual in his dealings, benevolent and friendly in his affections, he was a philanthropist in the truest sense of the word. Every thing that tended to the good of his fellow-creatures he was on all occasions, and particularly in cases of distress, ready to forward; and he considered nothing foreign to him, as a man, which related to man. Though known intimately to many of the great, he never stooped to the degrading mode of obtaining favour by flattery, which he detested, as well as every other deviation from truth, at whose shrine he may be said to have been a constant worshipper. In short, the virtues of this excellent man are worthy of being held up as a pattern for
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the imitation of mankind, in general: these, in particular, who pride themselves on their learning and science, may see confirmed in him, what, among other good observations, they may have overlooked in an old author, that *lowly meekness, joined to great endowments, shall compass many fair respects, and, instead of aversion or scorn, be ever waited on with love and veneration.*

MONTHLY CATALOGUE,

For SEPTEMBER, 1793.

LAW.

Art. 19. *Reports of Cases determined in the Courts of Common Pleas, and Exchequer Chamber, from Easter Term, 28th Geo. III. 1788, to Trinity Term, 31st Geo. III. 1791, both inclusive.* By Henry Blackstone, of the Middle Temple. Vol. 1st. Folio. pp. 694-21. 5s. Boards. Butterworth.

WE have already noticed several of the numbers contained in the present volume *, and are happy to find that our opinion of Mr. Blackstone's merit as a reporter has been confirmed by the encouragement which he has received from the public to persevere in his undertaking. He has uniformly confined his attention to points of real importance, and throughout his work evinces much accuracy and fidelity, with as great a degree of conciseness as is consistent with perspicuity.—The first part of vol. ii. is published.

Art. 20. *Notes on the Claim of the British Peers to vote at the Elections of the Representatives of the Peerage of Scotland to Parliament.* 8vo. pp. 31. 1s. Debrett. 1793.

By article xxii. of the Treaty of Union, sixteen Peers are to be chosen to represent the Peerage of Scotland in Parliament; and there being, at the time of the union, a few persons who were in the double capacity of Peers of England, and also of Scotland, it was enacted by the statute 6 Ann. c. 23. s. 5. "that such Peers of Scotland, as are also Peers of England, shall sign their proxies and lists by the title of their Peerage in Scotland." The Dukes of Marlborough, Richmond, and Leeds, were the only persons thus peculiarly circumstanced. A question soon arose, whether this power of voting was confined to those who enjoyed these double titles *previously* to the union, or should be extended to those who were so created *afterward*.

Queen Anne, in the seventh year of her reign, created James Duke of Queensberry also Duke of Dover, with remainder in tail to his second son, then Earl of Solway in Scotland; and, on the 21st of January 1708-9, it was resolved by the House of Lords, that a Peer of Scotland claiming to sit in the House of Peers by virtue of a patent

* See Review, vol. lxxx. p. 360. New Series, vol. iii. p. 335. under

under the great seal of Great Britain, and who now sits in the Parliament of Great Britain, had no right to vote in the election of the sixteen Peers, who are to represent the Peers of Scotland in Parliament.—This first resolution of the House, after the passing of the act, evidently restricted the power of voting to those who were Peers both of England and Scotland *at the time of the union*. On the 13th of February 1787, on the creation of the Dukes of Gordon and Queensberry, and the Earl of Abercorn to English peerages, a proclamation issued for a new election to supply their places among the sixteen. ‘At this election, votes were tendered for the Dukes of Gordon and Queensberry; against the admission of which, a *protest* was taken by every Peer present; and, upon complaint, the House of Lords found, “that the *clerks* of election ought not to have received these votes, and ordered the resolutions of 1708-9, abovementioned, to be transmitted, by the Clerk of Parliament, to the Lord Register of Scotland, with instructions to him and his deputies, *in future to conform thereto*.” With such express authorities in point, it might have been expected that the question would never again have been agitated. At the last general election in 1790, however, the Duke of Queensberry and the Marquis of Abercorn tendered their votes, which were rejected. On application being made to the House of Lords, they determined, on the 23d of May 1793, notwithstanding their former resolutions, that the votes, if properly tendered, should have been accepted.—The present pamphlet was written before this last resolution of the House of Lords, and the author gives strong and convincing reasons (though not expressed in elegant language,) that the House should adhere to their former order in 1708, and in 1787.

Art. 21. *Reports of the Proceedings before Select Committees of the House of Commons in the following Cases of controverted Elections, viz. Horsham, Sutherland, Honiton, Steyning, 1st, and 2d; Roxburgh, Cirencester; heard and determined during the second Session of the seventeenth Parliament of Great Britain. By Simon Frazer, Esq. Barrister at Law. Vol. II. 8vo. pp. 456. 6s. 6d. Boards. Murray, &c. 1793.*

Mr. Frazer has here pursued the same mode of reporting which he adopted in his former publication*, namely, that of exhibiting the speeches of counsel at length, instead of condensing them into one argument; and, in his preface, he gives some sensible reasons to justify his practice. The account of the Roxburgh cause Mr. F. received from a friend, on whose accuracy he could depend; and he extracted the Cirencester cause from the minutes of their Committee, attendance on other Committees rendering it impossible for him to be present at these.

Art. 22. *Observations on the State of the English Prisons; and the Means of improving them; communicated to the Rev. Henry Zouch, a Justice of the Peace, by the Right Hon. Lord Loughborough, now Lord High Chancellor of Great Britain. Published at the Request of the Court of Quarter Sessions, held at Pontefract, April the 8th, 1793. 4to. pp. 30. 1s. Stockdale.*

* See Review, New Series, vol. x. p. 215.

This pamphlet contains many excellent remarks on houses of correction and common gaols: the noble author's chief attention, however, is directed to the former subject; which, in his opinion, if under proper management and regulations, would in a great measure render the severer confinement of the latter unnecessary. Constant employment, spare diet, and a partial seclusion from those who are committed, are the means recommended to ensure that advantage to houses of correction, for which they were originally instituted: as they are at present conducted, they serve no other purpose than to corrupt the misguided, and to confirm the depraved.—Much utility would result from following the plan here laid down.

Art. 23. *Addenda to the Law of Charitable Uses*, comprising the Cases reported and adjudged since the Publication of the History of Mortmain, &c. until Hilary Term 1793. By A. Highmore, jun. Attorney at Law, Author of the Digest of the Doctrine of Bail, the History of Mortmain, a Tract on the Law of Libel, &c. 8vo. pp. 82. 2s. Butterworth. 1793.

Mr. Highmore published his History of Mortmain in the year 1787*; from which time, many cases relative to the same subject have been decided, and made public by the different periodical reporters. These are introduced into the present publication, and form a valuable addition to the author's former work, as they carry down the history of this important part of English jurisprudence to the present time.

Art. 24. *Major Hook's Defence to the Action for Criminal Conversation*, brought against him by Capt. Charles Campbell, and tried at Westminster 26th February 1793. 8vo. pp. 177. 2s. 6d. Murray.

In this cause, the jury found Major Hook guilty of seducing and debauching *his own niece*, the wife of the plaintiff, and returned a verdict for Capt. Campbell with 3000l. damages. To exculpate his character to the world from so foul a charge, is the object of the defendant's publication. In his defence, he endeavours to invalidate the testimony of the witnesses who appeared against him, by shewing it to be inconsistent and improbable; and he inserts, in an appendix, numerous letters, which are honourable to his moral character, written by persons of avowed respectability and worth.—The inference is, that a man of such a description would never commit so detestable a crime; and that the evidence of such uncommon guilt, as is charged against the Major, should be clear, unequivocal, and free from all imputation of malicious and revengeful motives in those who give it. For the honour of human nature, we sincerely wish that Major Hook's defence may be well founded; tho' we cannot avoid expressing our surprize that, if he were conscious of his own innocence, he did not apply to the court for a new trial, on the strong ground of the perjury of the witnesses.

An account of the trial, taken in short hand by Mr. Blanchard, is annexed to the pamphlet.

MEDICAL, CHEMICAL, &c.

Art. 25. *An Essay towards a Definition of Animal Vitality*; read at the Theatre, Guy's Hospital, January 26, 1793: in which several

* See Review, vol. lxxx. p. 266.

of the Opinions of the celebrated John Hunter are examined and controverted. By John Thelwall, Member of the Physical Society, &c. 4to. pp. 41. 2s 6d. Robinsons.

Disputes concerning *nominal essences* are always fruitless. They originate in mistakes concerning the nature of *general terms*, which, having no external object corresponding to them, may be applied or defined by every individual according to his fancy. The terms *animal, vegetable, living, inanimate*, express purely arbitrary classifications; and there exist objects and phenomena of so ambiguous a character, that different persons will vary concerning the title to which they ought to be referred. Mr. Hunter, to whose sect, if he be the chief of a sect, the writer of this article does not belong, seems to him to be fully justified in saying that the blood is endowed with life, in consequence of the various changes which he has observed it to undergo, when extravasated in different situations within the body:—but the improvement of physiology was effected by the discovery of these changes, not by the term which he has applied to the fluid which undergoes them. Whatever becomes of the *word*, the *facts* will remain. The author of this Essay submits the following definition, ‘to those who wish to consider life as entirely dependent on organization.’ Life is ‘*that perfect harmony of organized parts, by which the animal frame is rendered so far susceptible of the proper stimuli, as to have its functions, or any of them, induced upon such stimuli being applied.*’

If ‘it be objected that life may exist without matter being in a state of action; and the property of self-preservation may alone be present, life being at the same time present in its full force—to the solitary instance brought in support of this assertion, I must reply that the life of the egg is by no means obvious to my understanding; for although the egg be so far organized as to be endowed with the principle of self-preservation, so are also various fruits, whose vitality, I suppose, will not be contended for.’—‘Some, perhaps, (he adds in a note,) will contend for the life of kernels, seeds, &c. I however should content myself with contending for their specific organization; by which, upon the application of stimuli, they are rendered susceptible of life.’

This quotation will sufficiently shew the barrenness of the controversy in which the author has engaged. It is, in fact, a mere *logomachy*. If Mr. Thelwall chuses to consider motion as essential to *life*, we have no great objection.—If Mr. Hunter attributes *life* to eggs capable of being hatched, and to seeds capable of germination, though the one and the other be in a quiescent state, we see no impropriety in such an application of the term. We can go along with both; provided that each distinctly enumerates the ideas for which he uses the term *life* as the sign.

It is painful to us to censure the style of this essay as diffuse and inaccurate; because the author really appears, from some of his remarks, to be a young man of abilities, though, on the present occasion, he has exerted them to little purpose. His youth he himself repeatedly mentions; and many an author, by his maturer productions, has atoned for the imprudence of being in too great haste to publish. We sincerely wish Mr. Thelwall may do the same.

Art. 26. *Friendly Cautions to the Heads of Families*, and others, necessary to be observed, in order to preserve Health and long Life. Containing also, ample Directions to Nurses, who attend the Sick, Women in child-bed, &c. By Robert Wallace Johnson, M. D. at Brentford. 12mo. 3s. bound. Robinsons, &c.

1793.

This is a new edition of a little pocket volume, which is well known and generally esteemed as very useful in families. The work has been long before the public; and another impression being required, the benevolent author has deemed it proper, in this third edition, to make several additions, 'founded on such observations as have occurred to him, in his own practice.' The directions respecting the diet of the sick, and for the making of gruels, caudles, herb teas, broths, &c. may frequently be found peculiarly useful. Medical writers have too seldom attended to such particulars.

NAVAL AFFAIRS.

Art. 27. *A Collection of Papers on Naval Architecture*; originally communicated through the Channel of the European Magazine. To which are prefixed, I. The Eleventh Report of the Commissioners appointed to inquire into the State of the Woods, Forests, and Land Revenues of the Crown; dated February 6, 1792. II. Extracts from Appendix to the same; consisting of various interesting Papers on Subjects of Naval Architecture, Pieces of Timber, &c. III. Two Essays relating to Shipping, by Sir Walter Raleigh, Knt. 1. On the Invention of Shipping. 2. On the Royal Navy, or Sea Service. Part III. 8vo. pp. 166. 3s. Sewell, &c.

1793.

The former publications of this laudable Society were mentioned in our Reviews for October 1791, p. 121, and for May 1792, p. 96: we are gratified in its progress, though the correspondence is not yet so extensive as longer time may produce. It is a great object to direct the attention of practical men to the principles of the art which they cultivate; and a ship on her voyage is the properest academy for studying nautical mechanics, where theory and practice unite. The confinement on ship-board directs the attention to a book as the most suitable amusement; and what subjects are so interesting as those with which the readers are surrounded, and on which their welfare so immediately depends? Whatever knowledge individuals possess must be greatly corrected and enlarged by mutual communications; which diffuse principles and compare personal experience.

The report on the state of the forests, and the official opinions in the Appendix to that report, contain a fund of information highly interesting to the maritime concerns of this kingdom; the extracts, also, from Sir Walter Raleigh, in which that famous navigator appears, as in his greater works, to considerable advantage, are very suitable materials in a publication treating of naval architecture, in which not only the mechanism of the vessel, but the due nature of the materials of which it is composed, are equally objects of consideration.

The miscellaneous papers, communicated by correspondents, consist of such observations made by practical men, as would scarcely per-

haps have found their way into express treatises; though they may accumulate into a valuable body of professional knowledge.

NATURAL HISTORY.

Art. 28. *Indian Zoology*, 2d Edition. 4to. pp. 161. 14s. plain. 11. 10s. coloured. Boards. Faulder.

The account which Mr. Pennant gives of this publication will scarcely allow us to congratulate ourselves on his taking second thoughts, and resuming his pen after having formally renounced it. His prefatory advertisement informs us that,

‘ This work, or rather fragment, was begun in the year 1769. The descriptive part fell to my share: the expence of the plates was divided between Mr. Banks, now Sir Joseph Banks, baronet; John Gideon Loten, Esq. a governor in Ceylon; and myself. Twelve only were engraved and published*: soon after which, the undertaking appeared so arduous, that the design was given over. I prevailed on my two friends to unite with me in presenting the learned John Reinhold Forster with the plates. I also bestowed on him three others, engraved at my own expence, before the work was dropped. These were never published in England; but when Dr. Forster left our island, he took the whole with him, and in 1781 printed at Halle, in Saxony, an edition very highly improved, and translated into Latin and German. He prefixed to it a most elaborate lucubration, *de finibus et indole aeris, soli, marisque Indici*; described the subjects of the three additional plates; and inserted, after the description of the fifteenth plate, a most learned dissertation on the genus of the birds of paradise, and on the phoenix. He added several notes; and at the end presented his readers with a *Faunula* of the quadrupeds and birds of the extensive region of India and its islands.’

‘ The last year, Mr. Robert Faulder, of New Bond-street, book-feller, applied to me for permission to reprint this very imperfect performance. I consented; but advised him by all means to get the additions by Dr. Forster translated, and an improved *Faunula* to be formed from the best authorities which could be procured: but, having myself abjured all future publications, referred him for that labour to any gentleman willing and able to do justice to the performance. I took the liberty of pointing out three friends, of indisputable abilities, and of whose kind services I had long and useful experience.

‘ Dr. Aikin, of Yarmouth, in Norfolk †, with great cheerfulness undertook the translations: Mr. John Latham, of Dartford, Kent, justly celebrated for extending the study of ornithology far beyond any naturalist of our days, and the Rev. Mr. Hugh Davies, rector of Aber, in Caernarvonshire, underwent the task of arranging the very numerous subjects of the Indian *Faunula*. The more laborious part relative to the insects, fell to the share of Mr. Latham: the rest to that of Mr. Davies. A more complete enumeration was never formed, considering the extent of the country; and the materials imported into our islands. Science has of late years found its way into our most distant possessions, and we gather its fruits: the *Fau-*

* See Rev. vol. xlii. p. 219.

† Now of London.

mula is a sufficient proof of the richness of the harvest. Collectors at home, or in the distant Indostan, will find considerable benefit from this part of the work. It will direct their researches, or instruct them in the arrangement of the new acquisitions. If my past labours can in any shape contribute in the least to the amusement of the individual, or to the public in general, the reflection cannot fail bestowing on me the most pleasing sensation."

The preliminary essay on the boundaries, climate, soil, and sea, of India, translated from Dr. Forster, affords a good general idea of that remote region; in the natural, commercial, and political history of which we are rapidly growing more conversant. The essay on birds of Paradise, from the same writer, details all the particulars which can be authenticated, concerning those rare and little known feathered beauties, of which we only (occasionally) see dry, distorted, and mutilated specimens.

The objects described in this volume are so few, that Mr. Pennant might with the utmost propriety term his work a fragment. The animals, chiefly of the feathered kind, specified, are seventeen in number, which are elegantly engraved on sixteen plates; of which, four are added in this edition. The Indian Faunula, or tabular analysis of Indian zoology, must justify the title given to the volume, and will be highly agreeable to the scientific naturalist; who will only have to regret the scanty specimens exhibited of it.

EDUCATION.

Art. 29. *Plans of Education*; with Remarks on the Systems of other Writers. By Clara Reeve. 12mo. pp. 244. 3s. sewed. Hookham. 1792.

The importance of education, and its present imperfect state, entitle every attempt toward its improvement to a serious hearing. Mrs. Reeve appears to have paid attention to the subject, rather practically than theoretically; and, from observation and inquiry, has collected many particulars which may be of use to those who are inclined to undertake new designs for extending the benefits of education. She speaks with contempt of the frivolous plans adopted in most of our boarding schools for young ladies, and appears much inclined to favour the revival of the rigid discipline which was in use among our ancestors. Of her particular plans, the principal are, *one for a school of industry in every parish*; and another *for a female community and a seminary of female education*, consisting of a sisterhood of at least twelve ladies, as general superintendants; proper teachers of every thing useful in female education; scholars to be taught on moderate terms; and female servants and dependants, who shall receive such instruction as is suited to their rank in life. For farther particulars relative to this proposed *convent and seminary*, we must refer to the work. The plans are incorporated, we think, without any material advantage, in a fictitious narrative, or, 'A series of Letters between Mrs. Darnford and her Friends.'

POETRY and DRAMATIC.

Art. 30. *Elegia Thomæ Gray, Græce reddita*. 4to. 1s. Payne.

We learn, partly from the dedication to Lord Darnley, and partly from report, that this translation is the work of Dr. Norbury,

Fellow of Eton college. Whether Dr. N. has published it with a view of surpassing Mr. Cooke's attempt * on the same subject, or has been actuated by any other motive, we are unable to determine. We have ourselves, on various occasions, so plainly hinted our opinion respecting the utility of such versions, that we cannot be expected to bestow much praise on the design, even if we commended the execution. Indeed our principal objection to the design is, that it seldom is followed by proper execution: nor has Dr. Norbury's success been so great as to materially alter our opinion.

In all cases of doubt and difficulty, common sense and casuistical morality prescribe the same rule, to follow what we know to be right, rather than what may be wrong:—but, in writing a dead language, authors seem to forget this maxim, and to indulge themselves in the use of phrases and licenses, which, at best, are scarce and suspicious; and, for that reason, should be excluded peculiarly from short compositions. “The old progenitors” may, in Greek, be called, οἱ παλαιοὶ πρόγονοι, οἱ πρόγονοι οἱ παλαιοί, πρόγονοὶ οἱ παλαιοί: but Dr. Norbury, wanting the article, (though he might have used εἰδόμενοι for οἰδόμενοι) chuses to write οἱ πρόγονοι παλαιοί.

The same mistake is committed in τῇ ᾧ, αὐτὸς ἀλίχων, ἔδοιτο τὴν μοῦσαν, τῆς τοῦδ' ἐξουσίας, and perhaps in τῇ φήγου πρᾶξουσιν.

There are many Greek words which the Greek poets would never admit into the higher kinds of poetry. Several of these we have observed in the present translation. Τυχόν, adverbially used, is an instance which occurs twice in this pamphlet. The hexameter poets are not very fond of keeping any syllable short, which may be lengthened by position, as παῖτρός, ἀγορεύς, &c. Still more unwilling would they have been to have made short the first syllable in ἀβλαβῆ, or the second in ἰσχυρῆ.

The Greeks almost always add the particle αἰ or εἰ to their optative, when they wish to give it any thing like an indicative signification. This rule is transgressed several times in the present elegy.

Μὴ μολίψου, though it may be justified, is so extremely scarce, that the grammarians have particularly noticed the passages where the imperative aorist is used with the negative.

Σμίλαξ has its first syllable long.

Notwithstanding these and many other faults, which we could point out in the translation, if we were inclined to be prolix or censorious, we acknowledge that the poem is written in general with harmony, that the author evinces his learning, and an happy accommodation of classical passages.

Art. 31. *The Genius of France.* A Poem. 4to. pp. 13. 1s. 6d. Debrett.

This cannot be called a lyre of pleasure, for its strings vibrate only to sounds of woe. Accustomed as the gentle muse is to the calm and quiet retreats of Parnassus, familiar with images of love and peace, and with all the mild virtues of humanity, she must undoubtedly be scared and terrified, when she finds herself transported to regions, where

* See Rev. Vol. lxxvii. p. 9. article, Cooke's edit. of Aristotle's *Poetics*.

'Murder and massacre all stain'd with gore,
Stalk horrible around.'—

Can we wonder, then, that she trembles, and can scarcely keep on her feet *, when she relates such tales of woe as — monsters murdering the aged parent ;—then seizing the innocent trembling babes ;—impaling their tender limbs ; — ' writhing with anguish on the pointed steel ?'—Well may she seem hurried, fluttered, and out of breath !

" The repetition in a woman's ear
Would murder as it fell."

The opening of this poem is not unpromising. The description of the Genius of France is well drawn ; as is also the melancholy change in the picture of this unfortunate country. We shall give the former as a specimen :

' High on the cliffs † which overhang the main,
Whose tops stupendous mount aloft in air,
The Genius of fam'd Gallia stood forlorn ;
Her hair dishevell'd floated in the wind,
And wild distraction mark'd her woe-worn face.
Down from her shoulders hung a sable train,
Which suited best the colour of her fate ;
And ever and anon ‡ she turn'd her eyes
Towards those dreary plains, where once she sat,
In happier times to guard her favourite sons.
Now war and massacres had delug'd o'er
Those wide domains with blood. Scar'd with the sight,
She fled her darling land, and wing'd her way
To Albion's happy shore, where smiling Peace
And blooming Plenty reign. But, ah ! nor Peace,
Nor blooming Plenty, in a foreign clime,
Could stop the tears which flow'd incessant down
Her faded cheeks. Fresh horrors smote her breast
Oft as the cruel contrast she survey'd.'

Perceiving that the writer of this poem, who, the preface informs us, is a female, is by no means destitute of poetical talents, we could have wished her a happier subject. In some future visitation, her Muse may present her with better images for description than dead bodies dragged about and insulted, heads on pikes, and bleeding victims :—we shall then pay our respects to this lady with greater pleasure ; and, probably, may be enabled to give her more ample commendation.

POLITICS & COMMERCE.

Art. 32. *Observations on the Constitution and present State of Britain.*
By Thomas Somerville, D. D. 8vo. pp. 77. 1s. 6d. Cadell.
1793.

After having praised the liberal principles and spirit of Dr. So-

* May we be pardoned for this pun ?

† Dover cliffs.

* *Ever and anon* have we disliked this phrase. Would that the English language were well rid of it !

merville as an historian *, we acknowledge ourselves disappointed in finding him, as a political observer, a less zealous and consistent advocate for liberty than we should have expected. He is, it is true, a friend to a constitution which has been erected on the foundation of freedom, and which contains within itself the principles of every thing valuable and useful in government. In the administration of the British government, he sees a few things which might be corrected or improved; and he expresses a wish, that some retrenchment might take place in the public expenditure; that some of the taxes, which bear hard on the poor, might be removed; and that the test and corporation acts might be repealed. He even goes so far as to speak well of the first steps that were taken in the French revolution:—but, with respect to the present state of government of this country, he is of opinion that, after all which has been said of abuses and grievances, they are fewer than in any government under heaven; that none of the wars since the revolution can be fairly imputed to the arbitrary will of the court, or even to its over-ruling influence; that there is no solid ground for suspecting that the public has sustained any damage by the imperfect state of its representation, nor any reason to believe that the public business would have been conducted on a different plan, or to better purpose, under more popular elections; that those, who have taken the lead in the business of parliamentary reform, have held out fallacious and hypocritical pretensions to impose on the people; and that it is necessary to watch sedition with a jealous eye, and, when detected, to consign it to prompt and exemplary punishment. All this is the language of a man who is disposed rather to submit quietly to encroachments on freedom, than to entrust the people with the due exercise of the rights of free citizens.

Art. 33. *Thoughts on the New and Old Principles of Political Obedience.* 8vo. 1s. Rivingtons. 1793.

This is an ingenious and well-written defence of the old political principles against the new. By the old principles, however, the author does not mean those of the divine right of kings to rule, and the religious obligation of the people not in any case whatever to resist the powers that be:—for he expressly admits that ‘whenever any constitution ceases to afford protection to all its subjects, when it allows the passions of any man or any set of men to be gratified at the expence of the happiness of others, nothing should protect such a system from change, or preserve it from absolute annihilation if it did not admit of reform.’ What the author calls the old principle, is that of political compact, which he maintains to be as binding on posterity as on those by whom it was first framed; only so long, however, as the government continues to answer the purposes for which government must ever be instituted. This necessary limitation is expressed with as much decision and force as the most zealous friend of liberty can desire:

‘Let us suppose (says he,) an instance then in which the people, or their ancestors, had actually met, and in person settled the con-

* See Rev. N. S. vol. viii. p. 410.

situation. Yet if the government, formed under the sanction of that meeting, either immediately, or in process of time, failed to answer the purposes for which government must ever be instituted; if real grievances proceeded from it, and any class of the people did not receive that protection in respect to their persons and property in consideration of which alone we enter into society, and which forms the equivalent for the surrender of our natural rights, I should not hesitate to say that the agreement itself was of no effect, on the failure of the condition, which must always be presumed to accompany it, and that the system itself must fall, as the foundation on which it rested was no more. We cherish the tree, while we can enjoy its protection and repose beneath its shelter; but if it prove of a noxious quality and shed a baneful influence around it, or though its shade were originally grateful, if its vigour be impaired by age, or storms have robbed it of its verdure, we may lay the axe to its root, and have only to take care that it do as little mischief as possible in its fall.'

These liberal ideas, however, do not appear very consistent with the reasoning in the sequel, against what is improperly called the *new* principle, that the will of the majority ought to be paramount in every state:—for, according to the limitation above laid down, when it becomes a question whether the public weal requires that the original compact, by which a state subsists, should be continued or dissolved, it seems scarcely to admit a doubt that the question ought to be decided by the majority; and if this be allowed, it clearly follows that the ultimate power in every state rests in the majority. It is admitted, that the people have a right to all the advantages which result from good government; and that somewhere in every state there should exist such an influence as should make it the interest of those who manage the public affairs to consult the common welfare, and to pay the same attention to the happiness of all:—but what certain provision can be made for securing these advantages, or for establishing this influence, unless the people reserve to themselves, not the actual government, but the power of choosing for their representatives such men as they judge to be possessed of honesty and ability suitable to the trust? As to what the author says concerning the necessity of different ranks in society, and even the expediency of privileged orders, it may be admitted in its full extent, without affecting the argument in favour of the principle that the will of the majority is supreme; for it is evident that the people must be the first source of all powers and privileges, in a government which is instituted and conducted solely for their benefit.

Art. 34. *Thoughts upon the Commercial Bill, shewing its Inefficacy in the present Instance, and future evil Tendency, &c.* 8vo. pp. 18. 6d. Parsons. 1793.

This writer arraigns the act for supporting private credit, as requiring a deposit of double value for the bills advanced; and he asserts that deception will be employed in the fabrication of the articles pledged, which will not be redeemed, but be left to be sold by auction, and then be exported, to the depreciation of our commercial credit abroad. The bank, he declares, would, on proper application, have

have taken up the business in the usual line of discounting, on being guaranteed to the amount of value advanced.

Art. 35. *A Charge delivered to the Grand Jury, at a Session of Oyer and Terminer, and General Gaol Delivery for the City, &c. of Bristol, held at the Guildhall there, April 6, 1793.* By Richard Burke, Esq. Recorder, &c. 8vo. 6d. Robinsons, &c.

Zealous, loyal, and well adapted to the occasion, and to the times. A picture of French *anarchy*, painted in glowing colours, is introduced, to illustrate, by comparison, the beauty of *ORDER*, as manifested in the happy constitution and mild government of Great Britain.—Every benevolent heart, we trust, will cordially join in our wish, (and it is a very sincere one!) that the same inestimable blessings were extended to ALL the nations of the earth!

Art. 36. *The Soldier's and Sailor's real Friend*; proper for the Perusal of every British Soldier and Sailor. 8vo. 6d. Owen.

This pamphlet is written to prevent the malign influence of a small publication entitled *The Soldier's Friend**, which is here said to contain scurrilous insinuations, false positions, and every calumny tending to excite mutiny and disaffection. The British soldiers and sailors are instructed that, in going against the French, they are to fight against base robbers and murderers, against a perjured perfidious people, whose army is conducted by ignominy and Bloodshed, and whose councils are directed by blasphemy against Heaven, and by treacherous conspiracy against the peace of mankind. They are farther assured that Heaven beholds the integrity of their cause, and that, were they only hundreds opposed to millions, *that* omnipotent power, which has always fought the battles of the upright, will nerve their arms with double strength. Lastly, the eloquence of the Bishop of St. David's and of Mr Pitt, and the authority of St. Peter, are called in, to stimulate the British soldiers and sailors to bravery.

Art. 37. *The Question between Great Britain and France*, as shaped by the Conduct of Ministers, briefly considered: and an impartial Sketch of the Causes of the War. By a Man of no Party. 8vo. pp. 41. 2s. Kerby. 1793.

This writer takes that middle path, which at present seems to be the only path for Great Britain to pursue with safety. In answer to the question, Shall French principles prevail in Great Britain, or shall she retain her own constitution? he gives a decided opinion in favour of the existing form of government. He is, however, no friend to an administration supported by associations; and he pleads strongly for a reform in parliamentary representation, on the broad ground that every person, paying a direct tax, who has arrived at years of maturity, ought to have a voice in the election of his representative. The pamphlet is written with more vivacity than elegance, or energy.

Art. 38. *Fact without Fallacy: or Constitutional Principles contrasted with the ruinous Effects of Unconstitutional Practices. Together with other illustrative Matter. In a Letter from an im-*

* See Rev. vol. viii. N. S. p. 99.

partial Observer in London to his Friend in the Country. 8vo. pp. 64. 1s. 6d. Jordan. 1793.

This pamphlet presents a confused mass of political speculations in favour of reforms; most of which, taken separately, appear to be just, but are so ill digested and arranged that we can only draw from them this general conclusion, that the national expences of this country have increased, are increasing, and ought to be diminished.

Art. 39. *Considerations on Reform*; with a specific Plan for a new Representation, addressed to Charles Grey, Esq. Member of Parliament for Northumberland. By Miles Popple, late Fellow of Trinity College, Cambridge. 8vo. pp. 41. 1s. Debrett. 1793.

Mr. Popple is evidently a warm, sincere, and manly friend of freedom, and writes in a clear and correct style. His opinion concerning the constitution is thus delivered:—"My political creed, then, you may judge, is not very different from your own, and that of others, who neither blindly censure, nor ignorantly admire. I reverence and would defend the constitution from every rude attack, from all secret as well as open violence; not from a notion of its being absolutely perfect, but from the conviction of its being practically good; because too, that it has, with very few interruptions, been continually progressive, and is also further capable (by infusing fresh vigour into the principles on which it depends,) of every requisite improvement. It rests even on firmer ground than its goodness. It is congenial to the feelings of the nation; and according to the general sense, every institution of man ought to stand or fall. The doctrines of the reformation were no less true in the days of Wickliffe, than in the present; but to have made them the basis of the national religion at that period, when the sentiments of the age were so widely different, had been equally cruel and unjust. It is the same with any other system: while those who live under it are not dissatisfied, all endeavours to subvert it by force violate the very first principle of society, that express or implied consent which forms the only legal ground-work of government. Were even the great object of "the friends of the people," a reform of Parliament, holden in no regard by those in whose behalf they have stepped forwards, their attempts ought not to step beyond reasoning and enquiry. But mere acquiescence is of itself no proof of approbation. For on that principle we must conclude that the North of Europe is charmed with the philanthropic spirit of despotism; because, at present, the inhabitants dare not or cannot resist the tyranny which oppresses them."

Of Mr. Popple's plan we do not pretend to form a judgment. We suspect it is scarcely possible for an individual to conceive a design that may not be truly liable to serious objections. It is our opinion that, when reform shall become the business of the nation, a selection will be made from the numerous plans which will then necessarily be formed and presented.

Art. 40. *Gregory's Nose*, a Political Romance. 4to. pp. 32. 2s. 6d. Jones. 1793.

There is an attempt at novelty in the crude plan of this pamphlet: but the author seems either not to have had any fixed and digested

gested design, or to have wholly forgotten it; for Gregory, whose tame adventures fill the first part, and whom the title page makes the hero of the piece, (him or his nose,) is never mentioned after the introduction of the other characters: consequently, we know nothing of what becomes of him and his prominent feature. The truth is, the author wanted some vehicle for the communication of personal satire; at which, as is the practice, he rails most vehemently; and either had not the ability or the resolution to form one with consistency and unity. No man seems to despise more sincerely those who attempt to gain wealth or fame, by retailing scandal, than this writer; yet this is the very thing which he himself practises with all his power.

Art. 41. *Alfred's Letters*; or, A Review of the political State of Europe, to the End of the Summer 1792. As originally published in *The Sun*. 8vo. pp. 218. 6s. boards. Debrett.

The writer of these letters, which first appeared separately in a daily newspaper called *The Sun*, undertakes to give an impartial representation of the actual state of the several countries of Europe, and to take such a retrospect of modern political transactions, as may tend to elucidate their existing systems and situations. His review commences at the beginning of the summer 1791, and he examines, in succession, the political conduct and characters of all the great European powers. This general survey is applied, with great ingenuity, to the justification of the late measures of the British administration, for which the writer is a zealous and able advocate.

It will not be expected that we should follow this political speculator through his extensive excursions:—but, in justice to his talents, we shall give a specimen of the work, in the following delineation of the character of the late Emperor of Germany:

• The accession of Joseph II. to the Imperial throne, was considered by those, who pretended to know best his character and abilities, as an event which naturally led to an increase of the glory and resources of the House of Austria, already enormously great, whether we consider the situation and extent of the provinces under its dominion, or the alliances and family ties, by which its relative connexions with the rest of Europe were strengthened. Educated by a fond but severe mother; compelled to suppress the natural tendencies of his disposition, and unable to give scope to the workings of his ardent imagination, the restraint under which he passed so many years of his life contributed to the establishment of a reputation, which gradually diminished as he became a free agent, and which, unfortunately for himself, and for the people he governed, lived not to accompany him to the tomb.

• When Joseph, at the death of the empress queen, succeeded to the hereditary dominions, he saw before him a prospect of great and increasing prosperity. The three important states of Bohemia, Hungary, and Austria, formed a compact and powerful dominion, rich, flourishing, and improving. The loss of Silesia had been, in some degree, made good by the acquisition of the large part of Poland which adjoined his hereditary dominions. The remoter provinces

of

of Flanders and Milan were peaceable and prosperous. By the marriage of two sisters to the kings of France and Naples, his union with the House of Bourbon had been cemented, and, consequently, the attainment of all the advantages to be derived from the well-known treaty of 1756 had been facilitated. At peace with all the world, he enjoyed the confidence and friendship of Russia; while his neighbour the Turk, exhausted by a long and ruinous war, had neither the interest nor the ability to recommence hostilities. His treasures, his commerce, and his resources, were every day increasing. His subjects appeared to be attached to him, equally as a man and as a sovereign. His reputation was high throughout Europe. His ardour in the pursuit of military duties, his indefatigable attention to the state and welfare of his armies, his upright administration of justice, his universal courtesy, and the benevolent condescension with which he tempered the austerity of command, were the themes of panegyric both at home and abroad. He appeared born to realize the idea of a patriot king, and to transplant to the throne the united virtues of every order of men.

It would seem not to have been difficult to have maintained a character thus acquired, and to have improved the advantages resulting from so favourable a prepossession. A short experience, however, sufficed to prove the little reliance which could be had on such flattering appearances. In proportion as he became known as a sovereign, the talents he had manifested as a prince appeared to diminish. His military ardour was converted into the trifling minuteness of an adjutant; while his political acuteness degenerated into narrow and undignified craft. No longer adored as the father and friend of his country, he saw successively, in almost every part of his dominions, the discontents and miseries of his subjects ripen into rebellion. While he was engaged in a ruinous and unjust war with Turkey, the weak and unprincipled system he had pursued at home raised every where the flame of opposition to a despotism, to which a weak vanity of imitating his Prussian rival had given birth, but which he had not the mind of a Frederick to maintain and improve.

He flew from province to province, carrying with him oppression and tyranny, and retiring with disappointment, hatred, and contempt. Austria and Bohemia raised high the voice of complaint: in Hungary, the generous spirit of an injured people prompted them to more vigorous exertions: while in Flanders, an accumulation of wrongs drove his subjects to erect the standard of revolt, and to throw off a yoke, the weight and severity of which they were no longer able to bear. Exhausted by foreign war, threatened with new and greater calamities at home, having outlived his reputation, and disappointed every hope which the partiality of mankind had formed in his favour; with a mind broken down by misfortune, and a body worn out and exhausted by disease, he lingered for a while, the object of mingled pity and disapprobation, and died an awful example of the abuse of talents and of power, which, if otherwise employed, or if supported by prudence and moderation, might have rendered him a great and happy prince, the friend of humanity, the idol of the present age, and the model of that which is to come.

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The reader will observe in the above extract more than usual correctness of style, and sufficient proofs that these letters are the production of a writer practised in political speculation.

MISCELLANEOUS.

Art. 42. Curfory Remarks upon the Arrangement of the Plays of Shakspeare; occasioned by reading Mr. Malone's Essay on the Chronological Order of those celebrated Pieces. By the Rev. James Hurdis, M.A. Fellow of Magdalen College, Oxford. 8vo. pp. 55. 1s. Johnson. 1792.

To ascertain the order in which Shakspeare's plays were written, Mr. Malone, with indefatigable industry, has examined the various entries on the books or registers belonging to the Stationers' company; has toiled through volumes of old lumber written by the poet's forgotten contemporaries, in order to find some obscure mention of him or his works; and has carefully selected every minute allusion, or note of time, which occurs in the plays themselves.

When all these helps are collected together, there still remains much room for conjecture; on which account there is no small uncertainty even in Mr. Malone's arrangement. What then shall we say to that of Mr. Hurdis? who, paying very little regard to these assistances, which are the only safe and authentic guides, trusts almost entirely to that gradual progress of the poet's genius from rudeness to maturity, and to that improvement in the mechanical art of versification, which he thinks he can discern in Shakspeare's productions.

As we gave Mr. Malone's table in the 62d volume of our review, page 18, we shall here extract that of Mr. Hurdis:

'New Disposition of the Plays of Shakspeare,

Antony and Cleopatra.	King John.
Winter's Tale.	Richard II.
Cymbeline.	Henry IV. P. I.
Coriolanus.	Henry IV. P. II.
Timon of Athens.	Henry V.
The Tempest.	Henry VI. P. I.
Measure for Measure.	Henry VI. P. II.
The Taming of the Shrew.	Henry VI. P. III.
Romeo and Juliet.	Richard III.
The Midsummer Night's Dream.	Henry VIII.
Much Ado about Nothing.	The Merry Wives of Windsor.
Othello.	The Merchant of Venice.
The Comedy of Errors.	As you like it.
Love's Labour Lost.	Macbeth.
The Two Gentlemen of Verona.	King Lear.
Troilus and Cressida.	Julius Cæsar.
All's Well that ends Well.	Hamlet.'
Twelfth Night.	

Here we may remark that Mr. H. does not adhere strictly to his own system; arranging the historical plays, not according to the order in which he supposes them to have been written, but according to the series of events which they celebrated. 'The last of these plays;

plays,' says he, 'I suspect in many of its scenes to have been first written.'

We may also observe that he places some plays much before others; though, in the Stationers' books, the latter were entered before the former. *The Merchant of Venice*, for instance, was first entered in 1598: but *Titulus and Cressida* not before 1602, and the edition which was published, the first perhaps that was genuine, not till 1608.*

Hamlet is by Mr. Hurd placed the last in his list: but that play was printed in 1604; was entered on the Stationers' books in 1602; and is mentioned by Dr. Gabriel Harvey as being extant in 1598. Does Mr. Hurd imagine that Shakspeare wrote nothing between even the latest of these periods, 1604, and the time of his death, 1616?

The public, however, will be glad to see a scale of the increasing merit of the first of poets drawn up by one who has proved that he is no mean poet himself*: though we apprehend that they will not in every instance agree with Mr. Hurd in his opinion of the comparative excellence of the great Bard's dramas.

Art. 43. *Curfory Criticisms on the Edition of Shakspeare published by Edmund Malone.* 8vo. pp. 104. 2s. 6d. Hookham. 1792.

Our optics are not always acute enough to discover all the merit which an author sees in his own productions. We therefore sometimes have the misfortune to give great offence to very clever gentlemen, whose irritability of temper so far gets the better of their charity, that it will not suffer them to make any allowance for the infirmities of a set of critics who have now been wearing out their eyes in the service of the public for almost half a century.

By some means or other, we know not exactly how, we have unluckily put the writer before us into a most terrible passion. He calls us 'nocturnal banditti,' 'invisible footpads;' and tells us in his rage that many an honest man 'is exposed on a pillory, or perishes in a dungeon, while we have the luck to escape the resentment of the injured, and the vengeance of the law.' He thinks, however, that we may be brought to justice sooner than we imagine. 'Even the *Monster*' he says, 'was caught at last;' and he adds, 'though you may conceive this *brother assassin* to have been as inferior to you in cunning, as he certainly was in criminality, it will not be amiss to let his fate be a warning to you.'

"By my troth, Captain, these are very bitter words †:—but our patience is great. Were it not, we should be unfit for reviewers. Those, therefore, who know us best, will not expect to see us return any thing of this sort in kind. Should any reader, from not being better acquainted with us, look into our work on the present or any similar occasion, in order to see us 'take our revenge' by dealing out the language of altercation, and be disappointed; we beg leave to expostulate with him in the words of Captain Fluellen: "If the enemy is an ass, and a fool, and a prating coxcomb, is it

* For the evidence of this assertion, we refer the readers to our Review, vol. lxxxi. p. 214. &c. Vol. iii. New Series, p. 51. &c. and vol. ix. p. 386. &c.

† Shakspeare.

meet, think you, that we should also, look you, be an ass, and a fool, and a prating coxcomb ! in your own conscience now * †”

The *criticisms* would be better described by being called *captious*, than by giving them the appellation of *curfory*. They are in general very trivial and unimportant : but if they were of ten times the consequence and ten times as well substantiated as they are, they would not justify a tenth part of the rudeness and scurrility with which their author has treated a gentleman, to whom every admirer of Shakspeare is under the greatest obligations for his diligence in ascertaining the poet's text, and for his ingenuity in explaining it.

In the “list of detached pieces of criticism on Shakspeare, his editors, &c.” prefixed to the new edition of Shakspeare, 1793, this pamphlet is ascribed to Mr. Ritson, author of “Remarks, &c.” on Mr. Steevens's second edition in 1778 †, and also of “The Quip Modest ‡.”

Art. 44. *A Letter to the Reverend Richard Farmer, D. D. Master of Emanuel College, Cambridge ; relative to the Edition of Shakspeare published in 1790, and some late Criticisms on that Work.* By Edmond Malone, Esq. 8vo. pp. 39. 1s. Robinsons. 1792.

Mr. Malone has here taken up his pen against the author of *Curfory Criticisms* ||, not for the purpose of making a regular reply to that writer's cavils and invectives, but merely to set right ‘two or three *facts*, mentioned in his pamphlet, which, however distorted or discoloured, have something like the semblance, though nothing of the reality, of truth.’ We think the matter was hardly deserving of any notice.

In the course of these few pages, Mr. Malone tells us that, in his late edition of Shakspeare, the emendations of the text, obtained by his collation of the original and authentic copies, amount to *one thousand six hundred and fifty-four*. He supports his opinion of the worthlessness of the second folio, gives his reasons for adopting some of the readings of that copy, and concludes with a few words on the subject of Shakspeare's metre.

If, in any thing, his opponent has the advantage of him, we think it is on the last mentioned topic. Mr. Malone does not seem to be aware that, by drawing out the pronunciation of some of the poet's words, and by compressing that of others ; by reading monosyllables as if they were dissyllables, and *vice versa* ; he loses more than he gains. The process does indeed reduce lines which are redundant, or deficient, to the due number of syllables : but, at the same time, it often so displaces the accents of the remaining words, as totally to change their pronunciation and to ruin the reading of the whole.

Art. 45. *Arlefs Tales.* By Anna Maria Porter. 12mo. pp. 192. 3s. 6d. sewed. Wayland. 1793.

This small volume contains five tales ; and the authoress says that they were written at the age of thirteen. Deficient as they are, when

* Shakspeare.

† See Rev. vol. lxx. p. 334.

‡ Rev. vol. lxxix. p. 275. || See the foregoing article.

compared with the works of the mature mind, they are still extraordinary when considered as the effusions of childhood; and we wish Miss Porter sedulously to exert those talents of which she has given these early proofs.

Art. 46. *A Topographical Survey of the great Road from London to Bath and Bristol.* With Historical and Descriptive Accounts of the Country, Towns, Villages, and Gentlemen's Seats on and adjacent to it: illustrated by Perspective Views of the most select and picturesque Scenery. To which is added a correct Map of the Country, three Miles on each Side of the Road; planned from a Scale of one Inch to a Mile. By Archibald Robertson. 8vo. 2 Vols. pp. 154. and 190. with 65 Plates of Views, and eleven Maps. 3l. 3s. boards. Faulder. 1792.

To whatever reproach our travelling countrymen might heretofore have been exposed, as being better acquainted with foreign countries than with their own native land, the foundation of such a stigma is wearing out rapidly, if we may judge from the succession of descriptive works lately published, and in preparation, on topographical subjects; nor will our rural scenes, cultivated spots, and elegant villas, appear with discredit, on a judicious comparison with many of the most admired instances selected from other countries.

Little beyond general approbation can be bestowed on a work, the chief merit of which consists in copper plates, in the choice of subjects, and in the execution. The views before us are mezzotintos; a mode of engraving which, though it may give a hardness or coarseness to the outlines of small objects, is happily adapted to the sudden transitions of bold shading, and to the free representation of sky and water, in landscapes. The descriptions are brief, and well expressed; and the volumes are altogether very elegant.

No part of the island could perhaps furnish such a fund of materials for topographical description as the road here chosen; leading from the metropolis to the most attractive centre of fashionable resort. This road lies through a pleasant country; and the continued intercourse between the two extremes of it has tempted a number of opulent individuals to stop by the way, and to decorate the line of communication with a multitude of neat rural retreats, sufficiently within reach of the fashionable throng; and which are here very pleasingly depicted, and their situations described. The road maps at the end are very useful.

Art. 47. *The Languer's Common-Place Book, or Alphabetical Arrangement of Miscellaneous Anecdotes; a Biographical, Political, Literary, and Satirical Compilation, in Prose and Verse.* Vol. II, 8vo. pp. 160. 6s. Boards. Kerby. 1793.

We expressed a free opinion of this literary medley, on the publication of the former volume*, and we do not now think that the writer much improves either in his selections or reflections. The title, and his motto, '*Homines eruditi, non ad res loquor, sed ad papam,*' bespeak not so clearly the modesty of his pretensions, as the frivolous motives of his undertaking. The rambling superficial variety of his subjects is indeed better suited to fill up idle time, than time de-

* See Rev. N. S. vol. viii. p. 401.

dedicated to useful purposes. The subjects are introduced as desultorily as the veriest loungeur could desire; and though the writer's remarks be often acute and pertinent, he will not fatigue the mind with obscure disquisition. One of the best articles in the volume is a burlesque of Mr. Boswell's Life of Dr. Johnson, copied from some fugitive publication.

The compiler of this work has evidently a quick imagination, a lively turn of thought, and an acquaintance with men, manners, and books. We wish that he would devote his talents to some study more permanent, and of greater utility, than the fleeting pursuits in which we have hitherto seen him engaged. If the *bonines eruditi* were more the objects of his attention and imitation, he would become more worthy of their praise.

Art. 48 *The Olio*: being a Collection of Essays, Dialogues, Letters, Biographical Sketches, Anecdotes, Pieces of Poetry, Parodies, Bons Mots, Epigrams, Epitaphs, &c. chiefly original. By the late Francis Grose, Esq. F. A. S. 8vo. pp. 321. 5s. boards. Hooper.

Beside his merit as an antiquary, Mr. Grose was a man of humour and wit, as appeared from those essays which were published under the title of the Grumbler*, and which form a portion of the present collection. That he possessed the enlivening qualities was more especially known to his intimates, when the man and his manner gave spirit and humour to his observations. We knew him, and we loved him much. The present medley, indeed, might as well have been styled Grose's Jests; and being little superior to a common-place book, may not, perhaps, be very favourably accepted by those who respect the author's memory. Men of observation often hastily pen down, as *memoranda*, more than their cool reflection would offer to the public; and it is injurious treatment to send their posthumous imperfect papers indiscriminately to the press, under the idea that they must be good because found in the hand-writing of an approved author. The Spanish olio, Anglicé a hodge-podge, is, we believe, the economy of cookery; a good dish formed of fragments; a composition of conveniency; at least this literary olio is partly of that nature,—the gleanings of Mr. G.'s escrutoire, a publication schemed on the credit of his name, and to which that credit is sacrificed.

We formerly expressed our opinion of THE GRUMBLER, of which only sixteen numbers appeared; six more essays are now added, which are supposed to have been intended continuations of that paper. Some of the 'Biographical Anecdotes' are amusing, the parties described being characters marked in strong lines; in others, the author indulged himself in sarcastical personalities, which might have exposed him to just censure, had he published them. Neither the writer, however, nor the publisher, can now answer for their faults in this world: it remains, therefore, for good-natured readers to make favourable allowances for both. Some of the jests and bons mots, collected by Mr. G. are very good, and such will soon get into the popular collections. Of the poetical pieces, we cannot say much, and indeed there are some pages both of poetry and prose in

* See Rev. N. S. vol. vii. p. 108.

the volume, which degrade the rest by the association. The epitaphs are said to have been selected by the editor from a large collection, as the most curious:—several of these are stale, and some of them contemptible.

We must except from our censure a few of the prose pieces, which display acuteness of observation, and much knowledge of mankind.

Art. 49. *A Disquisition upon the Criminal Laws*; shewing the necessity of altering and amending them: with a Plan of Punishment, whereby Offenders might be rendered serviceable to the Community. The Existence of Witches investigated; and how far a Doctrine of Fate is consistent with God's moral and religious Government of the World. Also Reflections upon Duelling, Suicide, the French Revolution, &c. By the Rev. E. Gillespy, Curate of Blisworth, Northamptonshire. 8vo. pp. 71. 1s. Strachan.

The curate of Blisworth is a rambling writer, though a sensible and well-meaning man. While sitting down to discuss one subject, he takes the opportunity to introduce his thoughts on any other that comes in his way; and hence the heterogeneous mixture of topics figuring in his title page. Whatever peculiarities may be discovered in his notions, our confidence in his integrity covers them all; and he has a variety of just remarks, well worthy of the public attention.

Art. 50. *The Confessions of the Countess of Strathmore*; written by herself. Carefully copied from the Original in Doctor's Commons. 8vo. pp. 100. 2s. 6d. Locke.

We well remember that when we were school-boys, the master frequently enjoined us "to tell the truth, and shame the old gentleman." In proof that the precept was not altogether lost on us, we will now honestly avow the truth, viz. that we really do not understand the drift of this publication. If these confessions be genuine, and we have no ground on which to impeach them, they abound with wretched anecdotes of vice and folly; some of them unfit for the public eye.—At the end, we have the following certificate:

'Examined with the exhibit, contained in the proofs transmitted from the Arches Court of Canterbury, this 4th day of October 1782. By me, T. Dodd, Clerk to Mr. Morley, Proctor, Doctor's Commons.'

Art. 51. *Bibliotheca Classica*; or, a Classical Dictionary, containing a full Account of all the proper Names mentioned in ancient Authors. With Tables of Coins, Weights, and Measures, in Use among the Greeks and Romans. To which is now prefixed a Chronological Table. By J. Lempriere, A. M. The second Edition greatly enlarged. 8vo. 9s. bound. Cadell. 1792.

The favourable opinion, which we formed of this work on its first publication, has so far coincided with the judgment of the public, that the author has been encouraged to republish it with very considerable enlargements. Of this edition, he says; 'The hints of friends and the animadversions of critics have been carefully adopted, and almost every article has been corrected and improved. Not only have new names been introduced, but the date of events has been more exactly ascertained, and therefore to such as compare the

two editions, the improvements will appear numerous and important in every page. With entire confidence in the truth of this representation, we scruple not to recommend the improved edition of the *Bibliotheca Classica* as a valuable work, well adapted for the use of schools, and as an occasional auxiliary in subsequent classical studies. The volume is very large, and, being printed on a small type, contains a vast quantity of information. The first edition was announced in our Review for May 1787, p. 452.

THEOLOGY, &c.

Art. 52. *A Test of Roman Catholic Liberty*, submitted to the Consideration of Roman Catholics and Protestants. By a Citizen of London-Derry. 8vo. pp. 33. Douglas, London-Derry.

The mere influence of general speculative opinions is very inconsiderable; we do not therefore apprehend that this citizen of London-Derry is justified in the alarm which he has taken at the toleration of the Catholics, even supposing that they do hold it as an article of their faith, *that there is no salvation out of the church of Rome*.

The author's reasoning is curious, and perhaps what he deems satisfactory: but unfortunately the Socinian may employ the very same arguments against the Athanasian creed, and those who embrace it, and may urge that all who believe salvation to be confined to this mode of faith are mad, and therefore unsafe members of society among those of a different opinion. We have uniformly disapproved such assertions and such inferences. There is nothing in the Catholic, the Protestant, the Trinitarian, nor the Unitarian faith, which incapacitates for performing the duties, or which should exclude from the privileges, of a citizen.

The Catholics of Ireland are here required to renounce the above-mentioned doctrine, and to receive the Protestants as their fellow-Christians. They would, no doubt, act commendably in doing this; and Protestants of various communions would be right in setting them the example. The fact is, that every zealous sectary thinks his road; if not the only, yet the *infinitely best* road to heaven, and would compass sea and land to make converts. The zealous Papist will do no more. If he be in the wrong, let the Protestant endeavour to argue him out of his absurdity: but while we are reasoning with him, let him not be deprived of his civil rights. Let us allow him to be a fellow-citizen, though he will not allow us to be fellow-Christians. When arguments fail, let us convince by CHARITY; which *never fails*.

Art. 53. *A Defence of Unitarianism*, intended as an Answer to Dr. Hawker's Sermons, on the Divinity of Christ. By Thomas Porter. 8vo. pp. 194. 3s. 6d. Johnson. 1793.

As long as Trinitarians shall think it necessary to republish, under new forms, the old evidence, in support of what is termed the orthodox doctrine, Unitarians will, no doubt, think themselves obliged to repeat their replies, with renewed exertions of industry and ingenuity. Unless any material accession be made to the proofs on either side, we cannot, however, deem ourselves bound to retail their arguments. The present volume contains a full examination of all the texts which Dr. Hawker had pressed into the service of the Trinitarian doctrine,

and explains them on Unitarian principles. Whether all the explanations be satisfactory, we shall not determine: but we believe that, by comparing this volume with Dr. Hawker's *Sermons**, the reader may obtain a pretty complete view of the merits of the controversy.

A reply by Dr. H. and a rejoinder by Mr. P. have lately appeared. We shall notice them hereafter.

Art. 54. *A Letter to Dr. Priestley*, in answer to the Appendix (No. XIX. page 197) of his late Publication, entitled, "An Appeal to the Public, on the Subject of the Riots in Birmingham. Part the II^d." To which is added a Sermon. By Robert Foley, M. A. of Oriel College, Oxford, and Rector of Old Swinford, Worcestershire. 8vo. pp. 58. 1s. 6d. Rivingtons. 1793.

This angry respondent to Dr. Priestley sets out with giving him the *lie direct*, by changing the motto of his Appeal from *Ego nunc verissima paucis expediam*, into *Ego nunc falsissima multis expediam*, and adding, *Atque sic mentitur, &c.* The pamphlet consists of details that are no longer interesting, and which we have neither opportunity to examine, nor inclination to repeat. In the annexed sermon on Sunday Schools, the writer expresses himself with much warmth against the separatists; for attempting to spread their heresies among the children of his parish.

SINGLE SERMONS.

Art. 55. *A Discourse delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge*, within the Diocese of Chester, at the Visitations held June 20th and June 25th 1793, and published at their Request. By Thomas Zouch, A. M. 4to. 6d. Robbison, &c.

The temper of writers is often discovered in their mottos. The following, adopted by Mr. Zouch, from Mr. John Hales of Eton, indicated that he possessed a truly catholic and Christian spirit: "If it be the cause of God which we handle in our writings, let us handle it like the prophets of God, with quietness and in meekness, and not in the violence of passion." With this motto, the whole of Mr. Zouch's discourse is in perfect harmony. The preacher condemns the rancorous and uncharitable ingredients of which theological controversy has been composed; and advises religious disputants to wield the weapon of truth with mildness and urbanity. His sermon merits the perusal of every polemic and sectary.

Art. 56. Preached at a general Ordination held in the Cathedral Church of Hereford, on Trinity Sunday, 1793. By Adam John Walker, A. B. Vicar Choral: 4to. 1s. Robbison, &c.

Good conduct being a most essential requisite to constitute an useful parson, Mr. Walker earnestly exhorts the ordained in particular, and his hearers in general, to *establish themselves unto goodness*, (1 Pet. i. Tim. iv. 7.) His observations can offend none, but they may improve all. Religion is represented in its true light, as consisting of manly virtue, rational piety, and extensive benevolence. "The life," says Mr. W. "of a man employed in doing good to the creatures of God, may be justly termed a continual prayer." We admire this sentiment: it is worth many volumes of controversial divinity.

* See Rev. New Series, vol. ix. p. 237.

Art. 57. Preached at the Assizes at Stafford, March 15, 1793. By J. D. Nicklin, M. A. Vicar of Nottingham. 4to. 1s. Longman.

A general spirit of moderation and liberality appears in this discourse, which entitles it to respectful notice. The preacher does indeed complain of busy agents of innovation and sedition, who spurn at subordination, and endeavour to render their fellow-subjects disaffected to the existing government: but, at the same time, he expressly disclaims all intention to favour the justly exploded doctrine of passive obedience and non-resistance. He admits that when power is exerted to the prejudice of the people, it is laudable and virtuous to oppose it; and that every violation of our liberties should be watched with a jealous eye: since our security against arbitrary power is weakened by every encroachment which is made without opposition, or opposed without effect.

Art. 58. Preached at St. Chad's Church, in Shrewsbury, Jan. 30, 1793. By Thomas Stedman, M. A. Vicar of St. Chad's. 8vo. 6d. Longman.

From the confusion and anarchy in which the civil dissensions in the reign of Charles I. terminated, this preacher infers a lesson of forbearance. While he warns the people to be cautious of opening unnecessary breaches in government, he reminds governors of the danger of every experiment that may be made at the expence of the rights of their subjects.

Art. 59. Preached December 30, 1792, at the Parish Church of Kenton; on Isaiah, lxi. 1. By the Rev. R. Polwhele. Published at the joint Request of the Parishioners of Kenton and Powderham. 8vo. pp. 29. Cadell. 1793.

This is a popular discourse adapted to the times, in which Mr. Polwhele employs those talents for easy and elegant harangue, with which the public is already well acquainted, in contrasting the present state of France, both with respect to religion and government, with the happy condition of Britain, under the mild influence of Christianity and the secure protection of a free constitution. It is a handsome offering from patriotism and loyalty, at a crisis, in which the author judged that silence or reserve might seem to argue disaffection. We sincerely wish that the offerer may not go without his reward.

Art. 60. *To Crooked Heads.* By a British Layman. 8vo. 1s. Jordan.

Loyalty has little to apprehend for the favourite objects of its reverence, and democracy little assistance to expect in executing her innovating projects, from this publication. The writer appears, indeed, not unacquainted with the political history of kings; and is not very reserved in exposing what he judges to be the errors and mischiefs which, in the highest classes, as well as in the subordinate ranks of men, have flowed from *l'esprit du corps*. His discourse, however, concerns the affairs of another world more than of this; and his chief business is, to 'reason with kings on righteousness, and the judgment to come.'

We were proceeding with an extract, by way of Specimen, on the subject of *righteousness*, but were stopped by observing the author wading through such a sea of blood, that it seemed not only unpleasant but *unsafe* to follow him.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

THE observations of your correspondent, B. W. (see Review for July,) do not, in the smallest degree, invalidate the conclusion from the experiments published in the Philosophical Transactions, that carbonic acid, united to fixed alkali or lime, is decomposed, in a red heat, by phosphorus:

1. Because it has been demonstrated, that the quantity of charcoal and oxygen, produced by the supposed decomposition, corresponds as nearly as can reasonably be expected, from the nature of the experiments, with the quantity of carbonic acid which disappears; and that, by reuniting the oxygen and charcoal thus produced, the greatest part of the carbonic acid which had been destroyed is recovered.

2. Because it has been shewn that, on employing these alkaline substances almost totally deprived of carbonic acid, a very minute portion only of charcoal is produced, but phosphur of lime, or phosphur of fixed alkali, is composed. These results have been confirmed by some of the most able members of the French Academy.

Your correspondent has not proved that the *light-coloured powders* which he obtained were charcoal; nor has he shewn, from its properties, that the black matter, procured on applying caustic alkali and lime, might not arise from carbonic acid: but, granting that those substances were quite free from this acid, and that the black matter was really charcoal, the only just conclusion that can hence be drawn, is, that phosphorus contains a small portion of charcoal, as M. Pelletier had already concluded; an inference which does not in the least affect the conclusion, that carbonic acid may be decomposed by phosphorus.

As to the supposition, that phosphoric acid contains the animal charcoal of the bones, because phosphorus yields charcoal, this mode of reasoning is just as *logical*, as if a person were to argue that sulphur contains oxyd of lead, because sulphuric acid, made by burning sulphur in leaden houses, can have this substance precipitated from it.

With regard to the first experiment particularly related in your Correspondence, (p. 358, July,) it unfortunately affords a decisive proof, that carbonic acid was decomposed; for from what other source but this acid can the oxygen of the phosphoric acid and charcoal be derived?

With respect to the second experiment, of which a particular account is given, your correspondent, it seems, expected to find more charcoal produced in the tube filled with carbonic acid, than in that filled with sand; which, however, could not be the case, because this acid, in its elastic state, has not hitherto been decomposed.

They who are well acquainted with chemical philosophy will draw conclusions from the experiments now before the public. To such persons, this answer will be quite unnecessary: but it may be useful to students, whose progress in chemical science might be impeded by experiments, although inadequate ones, tending to render the truth of a fact doubtful, on which is founded a principle of extensive application.

I am, &c.

MAURICE.

To

To the MONTHLY REVIEWERS.

GENTLEMEN,

HAVING read in your Review for July (*Correspondence*) some remarks on Mr. Tennant's experiments on the decomposition of fixed air or carbonic acid, I was induced, by the desire of removing every doubt concerning an interesting fact, to repeat the experiment there related. The conclusions drawn by your correspondent do not agree with the result of my inquiry. I hope, therefore, from your usual candour and impartiality, that the following observations may have a place in your work. Your correspondent appears to have endeavoured to decompose the carbonic acid by means of alkali, and to have succeeded in part, so as to obtain a little charcoal:—but instead of attributing his imperfect success to the substitution of alkali in the place of marble, as I think he ought, he considers the charcoal as having been previously obtained in the phosphorus. The carbonic acid, according to the reasoning of Mr. T., might indeed be decomposed by alkali: but, at the same time, it is sufficiently obvious, that this method is less eligible, on account of the weaker attraction of phosphoric acid to alkali. Your correspondent, however, proceeds to prove, that the charcoal which he obtained came from the phosphorus. For this purpose, he digests phosphorus in caustic alkali: a black powder is produced; but he omits, as you justly remark, to examine it. I procured the same black, or rather grey substance, in the manner described. It seemed to me too heavy, and not sufficiently black, for charcoal: on recollecting that alkali corrodes glass and dissolves the lead contained in it, I conjectured that this dark-coloured substance was lead blackened by the phosphorus. This conjecture I found verified: for, 1st, on heating the supposed charcoal, it became of a brown colour; 2dly, after mixing it with a little borax and real charcoal, I obtained from it a regulus of lead: 3dly, to know if there was any charcoal in this substance, I poured to it some nitrous acid, and the whole dissolved, except some red particles which proved to be phosphorus half burnt.

I am, &c.

W. C.

In this controversy, we do not consider ourselves engaged; and it is apparently becoming too extensive. If we should be required to insert any farther communication on the subject, we must particularly recommend *brevity* to our correspondents.

. We are obliged to T. S. for his information respecting the Oxford edition of Archimedes. We were before apprized of this publication, but we have not yet seen it.

††† Dr. R. C. Sims's letter is acknowledged: but it is unnecessary for us to insert the explanation with which he has favoured us, as we made no particular remark on the passage to which he refers.

‡‡ The Sermon on the Fall of Man is transmitted to the learned gentleman named by J. W.

. Mr. Hall's letter is just received; and remains, with others, for future consideration.

‡‡ In our Review for July last, p. 258. 1. 42. an error of the press of some consequence occurred;—for 'evaporated,' read, incorporated.

T H E.
MONTHLY REVIEW,

For OCTOBER, 1793.

ART. I. *An Historical Journal of the Transactions at Port Jackson and Norfolk Island*, with the Discoveries which have been made in New South Wales and in the Southern Ocean, since the Publication of Phillip's Voyage, compiled from the official Papers; including the Journals of Governors Phillip and King, and of Lieut. Ball; and the Voyages from the first sailing of the Sirius in 1787, to the return of that Ship's Company to England in 1792. By John Hunter, Esq. Post Captain in his Majesty's Navy. Illustrated with seventeen Maps, Charts, Views, and other Embellishments, drawn on the Spot by Captains Hunter and Bradley, Lieutenant Dawes, and Governor King. 4to. pp. 583. 1l. 11s. 6d. Boards. Stockdale. 1793.

As this volume makes its appearance after so many others which have preceded it, and which treat chiefly on the same subjects, it will not be strange if it should be opened, by the generality of readers, with less eagerness than the former publications relative to this new settlement excited; or that the particulars should be perused with less interest, when the novelty of information is gone.—Be the effect what it may, with respect to others, we proceed, with unsatiated curiosity, to take notice of such points and circumstances as are not found in the former publications, or such as controvert, in some measure, the accounts which we have read before.

Pursuing this plan, we cannot resist the temptation of extracting the following account, though rather a long one, relative to the animals and plants of this newly-explored country, which is at once both new and strange—we will not say whimsical, because we have no right to call in question either the eyes or the understanding of the relator:

‘The animal described in the voyage of the Endeavour, called the Kangaroo, (but by the natives Patagarang,) we found in great numbers; one was shot which weighed 140 pounds; its tail was 40 inches long, and 17 in circumference at the root; it is very well described in Phillip's voyage: we ate the flesh with great relish, and I

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think it good mutton, although not so delicate as that which we find in Leadenhall Market. The strength this animal has in its hind quarters is very great: in its endeavours to escape from us, when surprized, it springs from its hind legs, which are very long, and leaps at each bound about six or eight yards, but does not appear in running to let its fore feet come near the ground; indeed they are so very short, that it is not possible that the animal can use them in running: they have vast strength also in their tail; it is, no doubt, a principal part of their defence, when attacked; for with it they can strike with prodigious force, I believe with sufficient power to break the leg of a man; nor is it improbable that this great strength in the tail may assist them in making those astonishing springs. We for some time considered their tail as their chief defence, but having of late hunted them with greyhounds very successfully, we have had an opportunity of knowing that they use their claws and teeth. The dog is much swifter than the kangaroo; the chase, if in an open wood, (which is the place most frequented by that animal,) is seldom more than eight or ten minutes, and, if there are more dogs than one, seldom so long. As soon as the hound seizes him, he turns, and catching hold with the nails of his fore paws, strikes at the dog with the claws of his hind feet, which are wonderfully strong; and tears him to such a degree, that it has frequently happened that we have been under the necessity of carrying the dog home, from the severity of his wounds: few of these animals have ever effected their escape, after being seized by the dog, for they (the dogs) have generally caught them by the throat, and there held them until they were assisted, although many of them (the dogs) have nearly lost their lives in the struggle. Some of the male kangaroos are of a very large size; I have seen some, that when sitting on their haunches, were five feet eight inches high; such an animal is too strong for a single dog, and although he might be much wounded, would, without the dog had assistance at hand, certainly kill him. We know that the native dogs of this country hunt and kill the kangaroo; they may be more fierce, but they do not appear to be so strong as our large greyhounds: there was one seen in pursuit of a kangaroo, by a person who was employed in shooting; who, mistaking the two animals, as they passed him, to be of the kind he was looking for, fired at the hindmost, and brought him down, but when he came up it proved to be a native dog. Of those dogs we have had many which were taken when young, but never could cure them of their native ferocity; although well fed, they would at all times, but particularly in the dark, fly at young pigs, chickens, or any small animal, which they might be able to conquer, and immediately kill, and generally eat them;—even in defiance of correction, and every other means that could be taken to cure them of their savageness: yet, when domesticated, were, in other respects, a very good-natured animal.

The opossum is also very numerous here, but it is not exactly like the American opossum; it partakes a good deal of the kangaroo in the strength of its tail and make of its fore legs, which are very short in proportion to its hind ones; like that animal, it has the pouch, or false belly, for the safety of its young in time of danger, and its colour

colour is nearly the same, but the fur is thicker and finer. There are several other animals of a smaller size, down as low as the field rat, which in some part or other partake of the kangaroo and opossum: we have caught many rats with this pouch for carrying their young when pursued, and the legs, claws, and tail of this rat are exactly like those of the kangaroo. It would appear, from the great similarity in some part or other of the different quadrupeds which we find here, that there is a promiscuous intercourse between the different sexes of all those different animals. The same observation might be made also on the fishes of the sea, the fowls of the air, and, I may add, the trees of the forest. It was wonderful to see what a vast variety of fish were caught, which, in some part or other, partake of the shark: it is no uncommon thing to see a skait's head and shoulders to the hind part of a shark, or a shark's head to the body of a large mullet, and sometimes to the flat body of a sting-ray.

With respect to the feather'd tribe, the parrot prevails; we have shot birds with the head, neck, and bill of a parrot, and with the same variety of the most beautiful plumage on these parts for which that bird here is distinguished, and a tail and body of a different make and colour, with long, straight, and delicately made feet and legs; which is the very reverse of any bird of the parrot kind. I have also seen a bird with the legs and feet of a parrot, the head and neck made and coloured like the common sea-gull, and the wings and tail of a hawk. I have likewise seen trees bearing three different kinds of leaves; and frequently have found others bearing the leaf of the gum tree, with the gum exuding from it, and covered with bark of a very different kind.

There are a great variety of birds in this country; all those of the parrot tribe, such as the macaw, cockatoo, lory, green parrot, and parakeets of different kinds and sizes, are clothed with the most beautiful plumage that can be conceived; it would require the pencil of an able painter to give a stranger an idea of them, for it is impossible by words to describe them. The common crow is found here, but the sound of their voice and manner of croaking are very different from those in Europe. There are also vast numbers of hawks of various sizes and colours. Here are likewise pigeons and quails, with a great variety of smaller birds, but I have not found one with a pleasing note. There have been several large birds seen, supposed by those who first saw them to be the ostrich, as they could not fly when pursued, but ran so exceedingly fast, that a very strong and fleet greyhound could not come near them: one was shot, which gave us an opportunity of a more close examination. Some were of opinion that it was the emew, described by Linneus; others imagined it to be the cassowary, but it far exceeds that bird in size; it was, when standing, seven feet two inches from its feet to the upper part of its head; the only difference which I could perceive between this bird and the ostrich, was in its bill, which appears to me to be narrower at the point, and it has three toes, which I am told is not the case with the ostrich: it has one characteristic, by which it may be known, and which we thought very extraordinary; this is, that two distinct feathers grew out from every quill. The flesh of this bird, although

coarse, was thought by us delicious meat :—a party of five, myself included, dined on a side bone of it most sumptuously.

‘Of insects there are as great a variety here as of birds; the scorpion, centipede, spider, ant, and many others; the ants are of various sizes, from the smallest known in Europe, to the size of nearly an inch long; some are black, some white, and some, of the largest sort, redish; those of this kind are really a formidable little animal; if you tread near the nest (which is generally under ground, with various little passages, or outlets,) and have disturbed them, they will fall forth in vast numbers, attack their disturbers with astonishing courage, and even pursue them to a considerable distance; and their bite is attended, for a time, with a most acute pain. Some build their nests against a tree, to the size of a large bee-hive; another sort raises mounts on the ground, of clay, to the height of four feet. In speaking of the spider, it would be improper to be silent on the industry of this little creature; I call them little, although, if compared with our common spider, they are very large; they spread their web in the woods between trees, generally to a distance of 12 or 14 yards, and weave them so very strong, that it requires considerable force to break them. I have seen the silk of which the web is composed, wound off into a ball, and think it equal to any I ever saw in the same state from the silk worm.—I have found upon bushes, on which the web has been hanging in clusters, a thin shell, something like that wherein the silk worm prepares its silk, and, on opening them, I have seen a quantity of this silk within, in which a spider was found wrapped up.

‘Of reptiles, there are snakes, from the smallest size known in England, to the length of seven feet, and about as thick as a man’s wrist; and many lizards of different kinds and sizes.

‘When speaking of birds, I should have mentioned that some of our gentlemen have seen in the lagoons and swamps, which they have fallen in with, in their shooting excursions, the black swan which is said to have been found in some parts of the west coast of this country; the extremities of their wings are described to be white, and all the rest of the plumage black. I have seen one which has been shot. It answered the above description as to colour, but the bill was a pale pink, or crimson; it was about the size of a common white swan, and was good meat.’

In October 1788, Capt. Hunter was dispatched in the *Sirius* to the Cape of Good Hope, to purchase provisions for the settlement. He passed to the southward of New Zealand, round Cape Horn; and, in traversing the vast Pacific Ocean, endeavoured to keep as much as possible in the midway between the tracks of the *Resolution* and *Adventure* in the years 1773 and 1774, in order to add one to the great number of tracks which have now been made across that immense ocean. On approaching Cape Horn, Capt. Hunter observed, that, in all the charts which he had seen of *Terra del Fuego*, an island is laid down, about 10 or 12 leagues S. S. W. from Cape Horn,

and called *Diego Ramirez*, the existence of which had never been contradicted by any person who has sailed round that promontory: he therefore determined to keep as nearly as possible in its parallel; and, at noon on the 26th of November, they had a good meridional observation, and found themselves exactly in the parallel of it. At eight A. M. Lieut. Bradley and the captain had observations of the moon's distance from the sun, the results of which differed but a few miles, and the mean of the two was $292^{\circ} 38'$ E. so that, he says, they must then have been very near to the place in which this island is laid down: but, as nothing appeared, they hauled in for the land, the looming of which they frequently saw,—tho' the heavy black squalls, which were constantly gathering on it, prevented them from distinguishing any particular point. In the evening, the weather cleared a little in the horizon, and they set the extremes of *Terra del Fuego* N. b. W. and W. N. W. distant about ten leagues. After which, they continued their course N. E. and think they may safely venture to determine that there is no island so situated from Cape Horn, as *Diego Ramirez* is said to be.

It is, however, very certain that Capt. Cook saw this island during a whole afternoon, in the *Endeavour*, as appears from two manuscript journals of that voyage, now before us: one in Captain Cook's own hand-writing, and the other kept by a petty officer of the name of Wilkinson; and it was repeatedly set during that time. It farther appears from the observations made by Mr. Charles Green in that voyage, and published by order of the Board of Longitude, that the latitude of *Diego Ramirez* is $56^{\circ} 35'$ S. and its longitude $68^{\circ} 14'$ W. It is moreover certain that this island was seen from the *Pandora*, which was sent out to look after Captain Bligh's mutineers, and passed very near it; though some of the officers in that ship, very extraordinarily, mistook it for the islands of St. Ildefonso, which are in latitude $55^{\circ} 51'$ S. and longitude $69^{\circ} 28'$ W. to the northward of Cape Horn, and consequently far enough out of their sight at that time. We do not pretend to assign the cause why Captain Hunter missed the island in question. He says, by their observation on the 26th at noon they were exactly in the parallel of it, but he does not mention the result of their observation. However, on looking into the table of their situation, each day at noon, in that voyage, p. 107, we find that the latitude, on the 26th of November 1788, was $55^{\circ} 44'$ S. which is more than three quarters of a degree to the northward of *Diego Ramirez*. The latitude, and longitude also, on the 25th, were very nearly those assigned to that island; and it is

highly probable to us, that Capt. Hunter hauled too soon to the northward.

Capt. Hunter, on his re-arrival at Port Jackson, could not help observing, with some degree of surprize, that he did not see a single native on the shore, nor a canoe on the water, as he sailed up the harbour: on inquiring the cause, he learned that the small-pox had made its appearance among these unfortunate people, a few months before his arrival; and that the distemper had carried off great numbers of them, and had driven the rest from the neighbourhood.

‘It was truly shocking (says he,) to go round the coves of this harbour, which were formerly so much frequented by the natives; where, in the caves of the rocks, which used to shelter whole families in bad weather, were now to be seen men, women, and children, lying dead. As we had never yet seen any of these people in the smallest degree marked with the small-pox, we had reason to suppose they had never before now been affected by it, and consequently are strangers to any method of treating it; and if we consider the various attitudes which the different dead bodies have been found in, we may easily believe that when any of them are taken ill, and the malady assumes the appearance of the small-pox, they are immediately deserted by their friends, and left to perish, in their helpless situation, for want of sustenance. Some have been found sitting on their haunches, with their heads reclined between their knees; others were leaning against a rock, with their head resting upon it: I have seen, myself, a woman sitting on the ground, with her knees drawn up to her shoulders, and her face resting on the sand between her feet. Two children, a boy of six or seven years of age, and a girl about ten, were picked up labouring under this disease; two old men, whom we had reason to believe were the fathers of the children, were picked up at the same time, and brought to the hospital, and much care taken of them: the two men lived but a few days, but the children both recovered, and seemed well satisfied with their comfortable situation. Through the means of these children, if they should retain their native language, a more intimate and friendly intercourse with the people of this country may in time be brought about.’

As the following circumstance does honour to the humanity of our countrymen, and at the same time contributes to shew one part of the world in what a miserable situation Providence has been pleased to leave another part of it, we shall lay the passage before our readers.

The Governor had sent two boats round to Broken Bay, under the direction of Mr. Kaltie, master of the *Sirius*; while he, with Captain Hunter, Capt. Collins, (Judge Advocate,) and Capt. Johnston of the marines, Mr. White, principal surgeon of the settlement, Mr. Worgan, surgeon of the *Sirius*, and Mr. Fowell, of the same ship, walked across the country to meet them, with intent to survey that harbour. When they arrived there,

* It was too late in the day, (says Capt. Hunter,) and we were all too much fatigued, to attempt any part of the business upon which we came here; having therefore pitched our tents, and hauled the seine for fish, and being successful, we sat down to regale ourselves on fresh fish and salt beef, and rested the remainder of the day. In the course of the little excursions of our boats' crews this afternoon, a native woman was discovered, concealing herself from our sight in the long grass, which was at this time very wet, and I should have thought very uncomfortable to a poor naked creature. She had, before the arrival of our boats at this beach, been, with some of her friends, employed in fishing for their daily food, but were, upon their approach, alarmed, and they had all made their escape, except this miserable girl, who had just recovered from the small-pox, and was v. ry weak and unable, from a swelling in one of her knees, to get off to any distance: she therefore crept off, and concealed herself in the best manner she could among the grass, not twenty yards from the spot on which we had placed our tents. A person having fired at and shot a hawk from a tree *right over her*, terrified her so much, that she cried out, and discovered herself. Information was immediately brought to the Governor, and we all went to see this unhappy girl, who appeared to be about 17 or 18 years of age: she had covered her debilitated and naked body with the wet grass, having no other means of hiding herself; she was very much frightened on our approaching her, and shed many tears, with piteous lamentations: we understood none of her expressions, but felt much concern at the distress she seemed to suffer; we endeavoured all in our power to make her easy; and with the assistance of a few expressions which had been collected of their language, we soothed her distress a little, and the sailors were ordered to bring up some fire, which we placed before her: we pulled some grass, dried it by the fire, and spread it round her to keep her warm; then we shot some birds, such as hawks, crows, and gulls, skinned them, and laid them on the fire to broil, together with some fish, which she ate; we then gave her water, of which she seemed to be much in want, for when the word *baado* was mentioned, which was their expression for water, she put her tongue out to shew how very dry her mouth was; and indeed, from its appearance and colour, she had a considerable degree of fever on her. Before we retired to rest for the night, we got some fire wood laid within her reach, with which she might in the course of the night recruit her fire; we also cut a large quantity of grass, dried it, covered her well, and left her to her repose, which, from her situation, I conjecture, was not very comfortable or refreshing. Next morning, we visited her again; she had now got pretty much the better of her fears, and frequently called to her friends, who had left her, and who, we knew, could be at no great distance from her; she repeated their names in a very loud and shrill voice, and with much apparent anxiety and concern for the little notice they took of her intreaties to return: for we imagined, in all she said when calling on them, she was informing them that the strangers were not enemies; however, all her endeavours to bring them back were ineffectual, while we remained with her; but we were no sooner gone from the

beach, than we saw some of them come out of the wood; and as there were two canoes on the shore belonging to this party, they launched one into the water, and went away.

* We employed this day in going up the south branch, which the governor named Pitt Water, and so much of the day was spent in examining it, that when we returned down near the place where we had passed the last night, it was too late to proceed farther; we therefore encamped on the same spot. Our tents were no sooner up, than we went to visit our young female friend, whom we found in a little bark hut on the beach; this hut was the place in which she and her friends were enjoying themselves, when the arrival of our boat alarmed them. She was not alone, as before, but had with her a female child about two years old, and as fine a little infant of that age as I ever saw; but upon our approach (the night being cold and rainy, and the child terrified exceedingly) she was lying with her elbows and knees on the ground, covering the child from our sight with her body, or probably sheltering it from the weather, but I rather think on account of its fears: on our speaking to her, she raised herself up, and sat on the ground, with her knees up to her chin, and her heels under her, and was at that moment, I think, the most miserable spectacle in the human shape I ever beheld*: the little infant could not be prevailed on to look up; it lay with its face upon the ground, and one hand covering its eyes. We supplied her, as before, with birds, fish, and fuel, and pulled a quantity of grass to make her a comfortable bed, and covered her miserable hut so as to keep out the weather: she was now so reconciled to our frequent visits, seeing we had nothing in view but her comfort in them, that when she wanted *baa-do*, or *ma-gra*, which signifies fish, she would ask for them, and when she did, it was always supplied her: in the morning we visited her again; the child had now got so much the better of its fears, that it would allow us to take hold of its hand; I perceived, that young as it was, it had lost the two first joints of its little finger, of the left hand, the reason or meaning of which we had not yet been able to learn†.

When our people embarked to examine the other parts of the bay, they gave to this young woman all the fish which they had remaining, and also put a quantity of fire-wood and fresh water within her reach. When they returned to this place at the end of six days, she had left it.

By a repetition of such treatment as this, when an opportunity of practising it may chance to offer, the confidence and friendship of the natives will undoubtedly be much sooner

* This meeting is made the subject of a beautiful vignette, in the title page of the volume.

† This, it seems, is a custom among all the inhabitants of this part of the coast of New Holland. A similar custom was also observed among the natives of the Friendly Isles, by Captain Cook, See *Voyage toward the South Pole*, Vol. I. p. 222. See also *Recherches Philos. sur les Americains*, tom. ii. p. 253.

gained, than by seizing them by stratagem or force, and confining them at the fort, in order to have an opportunity of treating them kindly when they are there. .

[To be concluded in the Review for November.]

ART. II. Mr. Maurice's *Indian Antiquities*.

[Article continued from p. 7.]

THE geographical divisions of Hindostan are the subject of the author's first dissertation, which he divides into three chapters. In the first of these he gives the *antient* geography of India, according to the classical writers of Greece and Rome. The Greeks had very little acquaintance with those regions before the expedition of Alexander; and the knowledge which they then acquired was imperfect, and blended with fables. The first credible account of the geography of India is that of Strabo:—From him, and from Ptolemy, Mr. M. principally illustrates his geographical divisions of antient Hindostan.

The extensive country of India was divided by the river Ganges into two unequal parts, denominated *India within the Ganges* and *India without the Ganges*. The former is the principal theatre of the events recorded in these pages. 'Nature herself (says Mr. M.) seems to have fixed the [eternal] boundaries of this country. On the west it is terminated by the great river Indus; on the north and north-west by a chain of mountains, to which the antients gave the general name of *Caucasus*; on the east by the Ganges; and on the south by the Indian ocean. It is to be remarked, however, that Ptolemy does not assert the Indus to be the western boundary of India proper: for he assigns for its confines, on that side, the territory of the Paropamisidae, and the provinces of Arachosia and Gedrosia.'—The first of these, according to our author, are the *Afghans* of the present day; the second, *Zablestan*; and the last, *Mecran*.

Mr. M. confines himself, in his geographical sketch, (as he calls it,) to the consideration of those cities only, on the western confines, which were distinguished by their opulence or power. The most eminent was *Taxila*; which, it is supposed, was situated where the castle and city of *Attock* now stand, on the eastern bank of the Indus. This city, according to Strabo, was the capital of a kingdom as large as Egypt. It was here that Alexander made his invasion of India; and hence our author traces his march: assisted by D'Anville's maps, and by Major Rennell's memoir on that subject.

From Taxila, then, the Macedonian conqueror advanced to the banks of the Hydaspes, called in the modern language the *Bchat*,

Behat, or *Chelum*, but, in the Ayeen-Akbery, *Bedusta*, 'a name somewhat similar in sound to its classical appellation.' Ptolemy calls it *Bedaspes*. It takes its rise in the Indian Caucasus, and joins the Indus at Multan; and it seems to have been the boundary between the kingdoms of Taxilus and Porus.—This river Alexander passed, according to Major Rennell, at the place where the fortress of *Rotas* now stands; and, after defeating Porus, crossed the second branch of the Indus, called by the ancients *Acesines*, but by the present Indians *Jenau*. There is no town in the map of modern India corresponding with the situation of *Nicæa*, which Alexander built on that spot.—Impatient to reach the Ganges, he then rushed on to the third river, the Hyarotes of Strabo, and Jarawuttee in the Ayeen-Akbery, but called Rhaudis by Ptolemy, and Rauvee by the present Indians. Major Rennell thinks that Alexander passed this river where Lahore now stands. The city Sangala, where he was opposed by the united forces of the Cathæi, Malli, and Oxydracæ, the most warlike nations of India, is supposed to have been somewhere in the province of Guzerat.—From Sangala, Alexander, pressing toward the Ganges, passed the fifth branch of the Indus, called by Arrian and Q. Curtius, *Hyphasis*; by Ptolemy, *Zaradrus*; now, *Suttuluz*. He had yet to pass a desert of twelve days' journey, before he could reach the Ganges: but his army would go no farther. Had he pursued his march, he would have arrived at another river, called by Pliny the Jomænes, and in modern language the Jumna, on which the city of Delhi stands; which, at the time of this invasion, was a place of little importance; newly founded, according to Ferishtah, by Delhu, the usurper of the throne of Hindostan, and the uncle of Porus. The imperial residence had been, for many centuries, Canouge, or Kinoje: which Major Rennell has laboured to prove to be the same with the ancient Palibothra: but 'later inquiries (says Mr. M.) evince that Palibothra stood on or very near the site of the present Patna; and was known to the natives by the name of Pataliputra.'

Returning from this digression to the Indus, as we descend southward, along the eastern shore, the map of ancient geography leads us through the country of the Brachmans, the Sabracæ, the Sogdii, the Musicani, the Præsti, the rich empire of Sabus, and the island of Pattala, now Tatta. Major Rennell thinks that the present Bhakhor answers to the position of the Musicani; and Hajacan, a circar of Sind, to that of the Præsti.—Southward of the mouths of the Indus, we find the gulph of Canthus, or Cutch, and the great maritime city Barygaza, which may be the modern Bargant, on the banks of Nerbuddah, the Nomadus of Ptolemy.

* To this emporium, all the riches of the peninsula were antiently brought, through the Balagant mountains, from the cities of Tagara and Pluthana; now the Deoghir and Pultanah.—On the Sinus Barygazenus stood Supara, probably Chitpore; . . . and, farther southward, Simylla, corresponding in situation to Swalley on the river Tapti, the antient Binda. To the south of Simylla, among many obscure cities, we may notice Tyndis, which Major Rennell supposes to have stood on the site of Goa; Calecaria, the modern Calicut; Balepatna, probably Balipatan; Muziris, the modern Mergee; Nitrias, the present Newtya; and Barace, Barcelore. Below the river Baris were situated Elancon, and Cottiora; at the extreme southern point, Comar, which answers to Cape Comorin; and to the south-east of that cape, the great island Tiprobana, or Ceyloan.

* Having passed the Comarian promontory, called by the Indians Gebal-Kamarum, the map of Ptolemy presents to our view the Sinus Colchicus, separated from the Sinus Argaricus by the promontory of Colis, or Cory; near to which lies the *Insula Cory*, now called Ramankoil; or the temple of Rama. The ridge of rocks, extending from this island to Manar on the island of Ceyloan, called Adam's bridge, Sir Will. Jones contends, should be entitled Rama's bridge*: and the present name of this promontory and island strengthens his remark. Madura Regia Pandionis must doubtless mean the Madura of modern maps; Nigamma answers to Nega-patan; Chaberi Ostia and Chaberi Emporium, point out the river Caveri, and the city of Caveri-patan; Maliarpha seems to be Meliapour; Pduce, Pullicat; and Sobura, Soopour.

* Entering the great Sinus Gangeticus, or gulph of Bengal, we find Cottobara, perhaps Cotta-patan; Sippora, plainly Narisipoor; Mesolia, the district of Masulipatan; Cocola, undoubtedly Cicacole. Cofamba, in situation, answers to Balasore.—Near the mouths of the Ganges were seated the Callagæ. A city denominated Calingapatam is marked in Major R.'s map: and it is not impossible that the once impregnable fortress of Callinger, in the Soobah of Allahabad, might have owed to them its name, and existence.

* The *Ganga Regia* of Ptolemy has been supposed to be Gour, or Lucknowti; . . . and higher up, on the main stream of the river, the two most potent nations of India, the Gangerides and the Prasii, had their residence. Athenagarum, from its situation, Major R. supposes to be Oudh; the Uxentius mons, the hills of Bundelcund and Bahar; Maliba, Madura; Panassa, Panna (the famous diamond mine); and Palibothra, or Patna.*

With respect to the nations, which inhabited the inland regions of the peninsula, nothing decisive can be ascertained concerning them from either Greek or Latin writers. Their ignorance of the Indian language, and their fondness for giving

* Of this we have little doubt. In all the oriental dialects, the D and R have been frequently confounded; especially in proper names.
Rev.

a Grecian form to foreign names, have contributed greatly to the confusion of the history and the geography of that country; and Sir W. Jones has remarked that, beside Por, or Porus, there is hardly an Asiatic word which they have not corrupted.

Instead, therefore, of engaging farther in such discussions, our author proceeds to give, in chap. II. an account of Palibothra, the supposed capital of antient India; and, till lately, thought to be the same with the present Canouge.—Palibothra, according to all the antient geographers, was the greatest, the most populous, and the richest, city of India. It was eighty stadia in length, and fifteen in breadth: was surrounded with a *fossa* forty-five feet deep, and had sixty-five gates, and five hundred and seventy towers. As Ptolemy had placed Palibothra in the 27th degree of north latitude, and as Canouge is fixed by Major Rennell in lat. $27^{\circ} 3'$; Mr. Maurice was once convinced that they were the same cities: but now he thinks, beyond a doubt, that they were not.—According to the Oriental historians, Owde, or Oudh, was the first imperial city of Hindostan, and continued so (says the Mahabharit,) during the space of 1500 years; when one of the princes of the dynasty of Surajas erected, on the banks of the Ganges, the city of Canouge, about 1000 years before the christian æra. The walls of this city are said to have been 100 miles in circumference; and its third emperor, Sinkal, could bring into the field 400 elephants, 100,000 horse, and 400,000 foot. The succession of the kings of Canouge is very uncertain; and much discord and anarchy prevailed for a long period. In the beginning of the fifth century, it was subdued by the Marattah Ramdeo Rhator; who reigned there during 54 years. The last king was Maldeo, who added the kingdom of Delhi to his dominions, about the beginning of the 16th century; when, we are told, Canouge was become so populous, 'that there were in it 30,000 shops in which beetle-nut, used by the Indians as we use tobacco, was publicly sold; and 60,000 bands of musicians, who paid a tax to government.'—It is now a heap of ruins, but of great extent.

Delhi, another very antient city, was formerly called Indraput: its latitude is $28^{\circ} 37'$. It rose to renown as the glory of Canouge declined; and it continued the unrivalled metropolis of Hindostan till the year 1399, when 'the merciless Timur pressed on to its destruction. He entered the city on the 4th of January: the great standard of the Tartarian empire was immediately erected on its walls; and the usurper, seated on the throne of India, in all the pride of conquest, received the

the prostrate obeysance of the nobility of both nations. . . . On some resistance reluctantly made by the inhabitants to the wanton outrages of their conquerors, Delhi, and all the wonders it contained was [were] given up to be pillaged : and, on the 13th of January, that great city was destroyed.*

Delhi, however, recovered a part of its pristine splendor, under the dynasty of succeeding kings, and was still considered as the imperial city of Hindostan, until the reign of Ackbar; who, fixing his residence at Agra, 'completed the ruin which time and neglect had united to spread through the wide circumference, and amid the desolated towers, of Delhi.' It was rebuilt by Jehaun-Shaw, Ackbar's grandson, in 1647, and was called Jehanabad; and it continued to increase in splendor and consequence, until it was depopulated and plundered by Nadir in 1738; and again by Ahmed Abdollah in 1756, 1759, and 1760; when 'Delhi, which, for 500 years, with little intermission, had flourished as the capital of Hindostan, and, during the reign of Aurungzeb, was supposed to contain nearly two millions of inhabitants, was totally ruined.'

Mr. M. next gives us a description of Lahore and Agra. The former is the capital of a large province to the north-west of Delhi, called by the natives Panjab. It stands on the banks of the Rauvee, the ancient Hydraotes, and is a city of great antiquity. Mr. Finch, who visited it in 1609, found it the most splendid city in Asia: but M. Bernier, who was there in the suite of Aurungzeb, speaks of it as rapidly hastening to ruin, from the long absence of the court, which was then at Agra.

This city, called Agara by Ptolemy, owed its existence, as a capital, to Ackbar; whose projects were all vast and comprehensive.

'For the completion of his magnificent plan, he collected together, by the promise of ample rewards, the most skilful architects and the most celebrated artists in every branch both of external ornament and domestic decoration; and some judgment may be formed of the prodigious labour and expence required to perfect the whole undertaking, when the reader is acquainted that the palace alone took up twelve years* in finishing; kept constantly employed, during that period, above 1000 labourers, and cost nearly three millions of Rupees.'

During the long reign of Ackbar, and of his son, Agra was the first city in India, for magnificence and commerce; and it even now exhibits more monuments of former splendour than any city of Hindostan.

* The palace of Solomon required 13 years in finishing; though many thousands of men were employed in the work. Rev.

In the third and last chapter of this first dissertation, Mr. M. treats of the divisions of Hindostan according to the Hindoos themselves; uniting, as he proceeds, the most esteemed accounts of Europeans.

Hindostan, called by the natives *Bharata*, is bounded on the north by the mountains of Tartary and Thibet; on the west, it is separated from Persia and the Uzbek Tartary by deserts and mountains; on the south it is confined by the countries of the Deccan; and, on the east, it has for its limits the kingdoms of Tipra, Assam, and Arracan. According to the Ayeen-Akbery, it was parcelled into grand divisions by the Emperor Ackbar. Each of these divisions was called a *soobah*, and was subdivided into circars or counties; and these again were divided into *pergunnahs*, or hundreds. The names of the *soobahs* are

1. *Bengal*; which, with the five circars of Orissa united to it, contains 24 circars. Its revenue is 59 crore, 84 lacks, 59,319 daums*. The forces maintained by the *Zemeendars* amount to 23,350 cavalry, 801,158 infantry, 170 elephants, 4,260 cannon, and 4,400 boats.

2. *Bahar*—contains 7 circars, subdivided into 199 *pergunnahs*. The gross amount of its revenue is stated at 554,798,513 *Sicca* rupees. It furnishes 11,415 cavalry, 449,350 infantry.—The whole *soobah* of Bengal, and the greater part of Bahar, are in the possession of the British East India Company.

3. *Allahabad*—contains 10 circars divided into 177 *pergunnahs*. Its revenue is stated at 5,310,695 *Sicca* rupees. It furnishes 11,375 cavalry, 237,870 infantry, and 323 elephants.

4. *Oudh*—has five circars, divided into 138 *pergunnahs*. Its total amount of revenue is stated at 5,043,454 *Sicca* rupees: its force, 7660 cavalry, 168,250 infantry, and 59 elephants. This *soobah*, and the greater part of the former, are at this day in the possession of Azuph Dowlah, a tributary ally of the British power.

5. *Agra*—contains 13 circars, divided into 203 *pergunnahs*. The amount of revenue is 16,156,257 *Sicca* rupees; and the numbers of the forces are 50,600 cavalry, 577,570 infantry, and 221 elephants. It is, after many revolutions, at present possessed by Madajee Sindia, one of the most formidable of the self-created sovereigns of Hindostan.

6. *Malwa*—contains 12 circars, subdivided into 301 *pergunnahs*. Its revenue is said to be 617,376 rupees; its forces, 280,816 cavalry; 68,000 infantry, and 90 elephants.

* 320 daums equal a pound sterling.

7. *Khandees*—contains 32 pergunnahs, all in high cultivation, and belongs to several persons. The fine city of *Burhanpore* is in the possession of *Sindia*. The amount of the revenue is 1,264,762 *Berary-tungahs* *.

8. *Berar*—contains 13 circars, divided into 42 pergunnahs. Its revenues are collected by a valuation of the crops, and are consequently fluctuating. Nor is the amount of its forces specified. The principal part of it belongs to a *Marattah* chief, whose capital is *Nagpoor*.

9. *Gujerat*—contains 9 circars, and 198 pergunnahs, of which 13 are ports. The revenue is 1,096,223 *Rupees*: the forces, 67,375 cavalry, and 8900 infantry. The *British* have in this circar the sovereignty of *Bombay*, *Salfette*, and the adjoining isles.

10. *Ajmeer*—entirely in the possession of *Sindia* and the *Marattahs*, contains 7 circars, and 197 pergunnahs. Its revenue is 22,841,507 *daums*. It has 86,500 cavalry, and 317,000 infantry.

11. *Delhi*—has 8 circars, subdivided into 232 pergunnahs. Its revenue is 601,615,555 *daums*. It is mostly in the possession of *Sindia*.

12. *Lahore*—contains 5 circars, called *duabehs*, subdivided into 234 pergunnahs. The revenue amounts to 559,458,423 *daums*: its forces are 54,480 cavalry, and 426,086 infantry.

13. *Multan*—contains 3 circars, subdivided into 8 pergunnahs. Its revenue is stated at 151,403,619 *daums*; its forces are 13,785 cavalry, and 165,650 infantry. Both this and the foregoing *soobah* are chiefly in the possession of the *Seiks*.

14. *Cashmere*—divided into 2 circars, *Candahar* and *Cabul*. The *soobah* of *Cashmere* is called the paradise of the *Indies*, 'a garden in perpetual spring.' Its revenue is said to be about 35,000l. Its forces *Abul-Fazel* states at 4892 cavalry, and 92,400 infantry.

The account of all these divisions, in this work, takes up about 70 pages; which the author concludes with a description of the three great rivers that bound and adorn the country; the *Indus*, the *Ganges*, and the *Burrampooter*. In describing the last, *Mr. Maurice* abandons himself to his poetical genius, and gives us the following flowing periods:

'An object equally novel and grand now claims our attention; so awfully grand, that the astonished geographer, thinking the language of prose inadequate to convey his conception, has had recourse to the more expressive language of poetry; but

* A *tungah* is 24 *daums*. See the last note.

‘ Scarce

‘ ——— Scarce the muse herself
Dares stretch her wing o’er this enormous mass
Of rushing waters; to whose dread expanse,
Continuous depth and wond’rous length of course,
Our *floods* are *rills* :——

‘ This stupendous object is the BURRAMPOOTER ; a word which, in Sanscreet, signifies *the son of Brabma* : for no meaner origin could be assigned to so wonderful a progeny. This supreme monarch of Indian rivers derives *its* * source from the opposite side of the same mountains from which the Ganges springs : and, taking a bold sweep towards the east, washes, and winds through, the vast country of Tibet : and then, deviating with a *cometary* irregularity, the MIGHTY WANDERER approaches within two hundred miles of the western frontiers of the vast empire of China. From this point, *its* more direct *path* † to the ocean lay through the gulph of Siam : but with a desultory course, peculiar to *itself*, *it* suddenly turns to the west, through Assam ; and enters Bengal on the north-east quarter. Circling round the western point of the Garrow mountains, the Burrampooter now takes a southern direction, and for 60 miles before it meets the Ganges (*its* sister in point of origin, but not *its* rival in point of magnitude) glides majestically along in a stream, which is regularly from four to five miles wide, and [which,] but for its freshness, might pass for an arm of the sea. About 40 miles from the ocean it unites with the Ganges. . . . The present conflux is below Luckipoor ; and, by that confluence, a body of fresh running water is produced, *hardly* equalled, and *not exceeded*, either in the old or the new hemisphere. So stupendous is that body of water, it has formed a gulph of such extent as to contain islands that rival our Isle of Wight in size and fertility ; and with such resistless violence does it rush into the ocean, that, in the rainy season, the sea itself, or at least its surface, is perfectly fresh for many leagues out . . . The Delta formed by the Ganges is considerably more than twice the area of that of the Nile. It is at the base near 200 miles broad ; and has no less than eight considerable openings into the sea. . . . This whole extent is one vast forest ; whose dangerous recesses the fortitude and industry of man have never yet completely explored. These woods are haunts of every species of savage animals ; but particularly of those [that] formidable race of tygers called the *royal*, so celebrated through the world. The fierceness and intrepidity of these animals are so great, that they have been known to swim to the boats that lie at anchor in the river ; and often make havoc among the woodcutters and salt-makers, who carry on their *dreadful trade* on the shore.’

With pleasure we shall, in our next number, again meet this agreeable writer, and converse with him on *Indian mythology*.

[To be continued.]

* *His* would have been more poetical ; and again in the next sentence. *Rev.*

† We doubt if we can, with strict propriety, say the *path* of a river, even though it be a *cometary* one. *Rev.*

ART. III. *Testimonies to the Genius and Memory of Sir Joshua Reynolds.* By the Author of "Imperfect Hints towards a new Edition of Shakespeare." 4to. pp. 118. 5s. sewed. Walter.

THE author's design in this interesting and amusing publication seems to have been to preserve every public testimony, which has been borne to the professional or personal merit of Sir Joshua Reynolds, either during his life, or since his death. The work may therefore be considered rather as a collection of materials for an *elog*e on this eminent artist, than as an account of his life. We shall, nevertheless, endeavour to extract from it a connected narrative concerning a man, of whom our readers may wish to see a biographical memoir, and whose name we may justly esteem an ornament to our work :

Joshua Reynolds ' was born at *Plympton*, a small town in Devonshire, July 16, 1723. His father kept a grammar-school there, and was beloved and respected for his learning, variety of knowledge, and philanthropy. He had a very numerous family, which, though a heavy tax on his slender income, never depressed his spirits ; he was assiduous in the cultivation of the minds of his children, amidst whom his son Joshua shone conspicuous, discovering a happy knowledge of his author, a genius for writing, and a natural propensity to drawing, much applauded by his friends and intimates. Emulation was a distinguishing feature in the mind of young Reynolds : this his father perceived with the delight natural to a parent ; but, having no better prospect in view, intended him for the church, and sent him to one of our universities.

' Soon after this period he grew passionately fond of painting ; but he did not determine on this life as a profession, till he met with Jonathan Richardson's "Theory of Painting," which conveyed to his tender mind that genial influence necessary to awaken and call forth the dormant seeds of inspiration.

' At his own particular request, therefore, he was sent to London, and became a pupil (about the year 1742) to the late Mr. Hudson, who, though not himself eminent as a painter, produced some good masters, the principal of whom was undoubtedly Sir Joshua Reynolds.'—

' Soon after Mr. Reynolds had left Mr. Hudson, which was about the year 1749, he went to Italy, under the auspices, and in the company, of the late Lord (then Commodore) Keppel, who was going to take the command in the Mediterranean. In this garden of the world, this magic seat of the arts, he failed not to visit the schools of the great masters, and to study their productions with the most ardent zeal. Here he contemplated with untired attention the various beauties which marked the manner of different masters and different ages. He looked for truth, taste, and beauty, at the fountain head ; it was with no common eye that he beheld the productions of the great artists. His labour here (as Mr. Cumberland observes of *Juan B. Juaner*, the painter of Valencia,) was *the labour of love, not the task of the hireling.*'—

Having remained about two years in Italy (where he cultivated, with great attention, the Italian language,) he returned, in the year 1754, improved by travel, and refined by education, to England. The first thing that distinguished him after his return to his native country, was a whole length portrait of his patron Commodore Koppel (well known by the print engraved by Fisher), which was spoken of in the polite circles in the highest strain of encomium. This testified to what a degree of elegance he had arrived in his profession. This was followed by Lord Edgecombe's portrait (who was a liberal patron to young Reynolds,) and by a few others, which introduced him at once into the first business in portrait painting, to which he particularly applied himself, and which will establish his fame, in this line, with all descriptions of refined society; and having painted some of the first-rate beauties, the polite world flocked to see the graces and the charms of his pencil, and he soon became the most fashionable painter, not only in England, but in all Europe.

He has preserved the resemblance of so many illustrious characters of the age in which he lived, that we feel the less regret for his having left behind him so few historical paintings.

The principal historical pieces which he produced were the following: Hope nursing Love;—Venus chastising Cupid for having learned to cast accounts;—Count Ugolino in the dungeon;—The calling of Samuel;—Ariadne;—a captain of banditti;—Beggar Boy;—a lady in the character of St. Agnes;—Thais;—Dionysius the Areopagite;—an infant Jupiter;—Master Crewe in the character of Henry VIII.;—the death of Dido;—a Child asleep;—Cupid sleeping;—Convent Garden, Cupid;—Cupid in the clouds;—Cupids painting;—Boy laughing;—Master Herbert in the character of Bacchus;—Hebe; Miss Meyer in the character of Hebe;—Madona, a head;—the Black-guard Mercury;—a little Boy (Samuel) praying;—an old Man reading;—Love loosing the zone of Beauty;—the Children in the Wood;—Cleopatra dissolving the Pearl;—Garrick in the character of Kiteley;—Garrick between Tragedy and Comedy;—Mrs. Abington in the Character of Comedy;—a Child surrounded by Guardian Angels;—Miss Beauclerc in the character of Spencer's Una;—Resignation;—the Duchess of Manchester in the character of Diana;—Lady Blake in the character of Juno;—Mrs. Sheridan in the character of St. Cecilia;—Edwin, from Beattie's Minstrel;—the Nativity, Four Cardinal Virtues, and Faith, Hope, and Charity, for the window of New College Chapel, Oxford;—the Studious Boy;—a Bacchante;—a Daughter of Lord W. Gordon, as an Angel;—the Holy Family;—the Cottagers, from Thomson;—the Vespal;—the Careful Shepherdess;—a Gipsy telling Fortunes;—the Infant Hercules strangling the Serpent;—the Mousetrap Girl;—Venus;—Cornelia and her Children;—the Bird;

Melancholy;

Melancholy;—Mrs. Siddons in Tragedy;—Head of Lear;—Mrs. Talmash in the character of Miranda, with Prospero and Caliban;—Robin Goodfellow;—Death of Cardinal Beaufort;—Macbeth, with the Cauldron of the Witches.

‘ In the exhibition of the Society for promoting Painting and Design, in Liverpool, in the year 1784, is, “ A landscape, being a view on the Thames from Richmond, painted by Sir Joshua Reynolds.” This is perhaps the only landscape he ever painted, except those chaste and beautiful ones which compose the back grounds of many of his portraits.’

In 1764, Mr. Reynolds had the merit of being the first promoter of that club which long existed without a name, but which, at Mr. Garrick’s funeral, became distinguished by the name of the Literary Club.

‘ In 1769, the king founded an academy of Painting, Sculpture, and Architecture, under the name of *The Royal Academy of Arts*, and appointed Mr. Reynolds (in consideration of his professional excellence) the president, and, to add dignity to the academy, conferred the honour of knighthood on him. Sir Joshua delivered his first discourse at the opening of the Royal Academy, on Jan. 2, 1769.’—

‘ Each succeeding year, on the distribution of the prizes, Sir Joshua delivered a discourse to the students.’—

‘ In the summer of 1784, every lover of the fine arts received a great satisfaction in Sir Joshua’s coming into possession of an invaluable portrait of Milton, that had eluded a search of more than sixty years.’

He bequeathed this picture to the Rev. Mr. Mason.

‘ In the autumn of 1785, Sir Joshua made a very pleasing excursion to the Netherlands, and (as did numbers of English gentlemen, remarkable for their taste in the fine arts) attended the grand sale of pictures at Brussels. These paintings were taken from the different monasteries and religious houses in Flanders and Germany by command of the Emperor Joseph, and were chiefly upon subjects from the scriptures and popish legends. Sir Joshua, in this country (so much visited by the curious and lovers of the arts), laid out about one thousand pounds.’—

‘ In 1788, he gave one sitting to his distinguished rival *Gainborough*! but the unexpected death of the latter prevented all further progress. The admirers of the art have to regret, that the engagement between these two artists for the painting of each other’s portrait was not carried into execution, the canvas being stretched for both.’—

‘ Sir Joshua possessed great literary abilities, and was, through life, a very brilliant companion. He was one of that select party of associated geniuses so admirably characterized by Dr. Goldsmith in his *Retaliation*. Sterne, David Garrick, Goldsmith, Dr. Johnson, Mr. Burke, the two Wartons, Dr. Beattie, Mr. Mason, Mr. Malou, all cultivated the conversation, and enjoyed the friendship, of Sir Joshua Reynolds.

‘ Mr. Garrick never had a warmer advocate than Sir Joshua Reynolds.

‘ The circle of his acquaintance, owing to the celebrity of his name, was very extended. Many illustrious foreigners were personally intimate with Sir Joshua Reynolds. He was resorted to by persons of the highest quality, who revered his genius as much as they respected the excellence of his private character. His house was long the resort of excellence of every kind; the learned, the elegant, the polite, all that were eminent for their worth, or distinguished by their genius. From such connections, his mind, rich in its own store, received an accession of most extensive knowledge, and an inexhaustible treasure for conversation. He was rich in observation, anecdote, and intelligence. “ I know no man,” said Dr. Johnson, “ who has passed through life with more observation than Sir Joshua Reynolds.”

In the year 1759 he wrote three letters, and presented them to Dr. Johnson, ‘ to be inserted in his *Idler*. They treat on the cant of criticism, on Michael Angelo, and on the practice of the Italian and Dutch painters. They do not disgrace that valuable work. His veneration for Michael Angelo appears in one of these letters; and this veneration may be traced through the whole series of his discourses to the Academy. Whenever his pen touches on the learning and conceptions of Michael Angelo, he discovers an enthusiasm of intellectual energy.

‘ In the year 1782, the Rev. Mr. Mason (the author of that celebrated work *The English Garden*) published, in quarto, a translation of Du Fresnoy’s *Art of Painting*; and Sir Joshua’s friendship for Mr. Mason induced him to enrich this edition with annotations. They are valuable both to the student and connoisseur; they are a happy display of that nice discrimination which peculiarly marks the pen of Sir Joshua Reynolds. To this edition is prefixed an epistle from Mr. Mason to Sir Joshua, which concludes in these lines:

“ And oh! if ought thy poet can pretend,
Beyond his favourite wish, to call thee friend,
Be it that here his tuneful toil has dress’d
The muse of Fresnoy in a modern vest;
And, with what skill his fancy could bestow,
Taught the close folds to take an easier flow;
Be it, that here thy partial smile approv’d
The pains he lavish’d on the art he lov’d.”

‘ To Sir Joshua Reynolds (both in conversation and in writing), Shakspeare is indebted for many a beautiful elucidation. Some of them enrich the later editions of this poet.’—

‘ The discourses which Sir Joshua Reynolds delivered to the students of the Royal Academy, in the month of December in each year, from its institution, are the works which chiefly bestow on him the character of an estimable writer. These discourses (which were meant to animate and to guide the students in their future attempts) have been regularly printed; and Sir Joshua’s profound knowledge in the art he professed, his classical attainments, his polished mind, all appear conspicuous in these discourses. They are treasures of information

ation to the student, and to the proficient; and the elegance and chastity of language which pervades them *has* very seldom been equalled by the most eminent of our writers.'—

In 1790, Sir Joshua possessed a very anxious desire to procure the vacant professorship of Perspective in the academy for Mr. Bonomi, an Italian architect; and as Mr. Bonomi had not yet been elected an associate, and of course was not an academican, it became a necessary step to raise him to these situations, in order to qualify him for being a professor. The election proceeded, and Mr. Giblin was a competitor for the associateship with the Italian architect. The numbers on the ballot proved equal; and the president gave the casting vote for his friend Mr. Bonomi, who was thereby advanced so far towards the professorship. On the vacancy of an academical seat by the death of Mr. Meyers, Sir Joshua Reynolds exerted all his influence to obtain it for Mr. Bonomi; but a spirit of resistance appeared, (owing, I believe, to some misconception, or to some informality on the part of Sir Joshua in producing some drawings of Bonomi's,) and Mr. Fuseli (certainly an artist of original genius) was elected an academican by a majority of two to one. The President then quitted the chair with great dissatisfaction; and, on the following day (the 12th of February,) Sir Joshua Reynolds, who for 21 years had filled the chair of the Royal Academy with honour to himself and his country, sent his letter of resignation to Mr. Richards, the Secretary of the academy.

He was soon, however, persuaded to return to the chair.

About a year and a half after the above event, Sir Joshua Reynolds, finding that calamity increase upon him which is so feelingly adverted to in some lines sent to him by Mr. Jerminham, and daily expecting the total loss of sight, wrote a letter to the academy, intimating his intention to resign the office of president on account of bodily infirmities, which disabled him from executing the duties of it to his own satisfaction. A meeting of the royal academicians was held about the 15th of November 1791, for the purpose of electing associates, when Mr. West, who presided for Sir Joshua, read the letter from him, intimating his intention. The company received this intelligence with the respectful concern due to the talents and virtues of Sir Joshua, and either then did enter, or designed to enter, into a resolution, honourable to all parties, namely, that a deputation from the whole body of the academy should wait upon him, and inform him of their wish, that the authority and privileges of the office of president might be his during his life; declaring their willingness to permit the performance of any of its duties, which might be irksome to him, by a deputy.

From this period Sir Joshua never painted more—his *last* portrait was that of the Honourable Charles James Fox (now in the hand of the engraver); and this last effort of this great artist's pencil is a full proof that his fancy, his imagination, and his other great powers in the art he professed, remained unabated to the last: when the last touches were given to this picture,

“The hand of Reynolds fell to rise no more.”

For some time before his death, his illness produced a melancholy, which was the more distressing to his friends, as it was indulged in

silence. For some weeks before he paid the great debt, his spirits were so low, that he was unable to bear even the consolations of friendship. The numerous attendances of many of our nobility and men of science, during his illness, are the best testimony of the value set upon him, and of the regret with which they contemplated his illness, and prophesied his dissolution. "His illness," says Mr. Burke, "was long, but borne with a mild and cheerful fortitude, without the least mixture of any thing irritable or querulous, agreeable to the placid and even tenour of his whole life. He had, from the beginning of his malady, a distinct view of his dissolution, which he contemplated with that entire composure, that nothing but the innocence, integrity, and usefulness of his life, and an unaffected submission to the will of Providence, could bestow." On Thursday night, the 23d of February, 1792, this great artist and accomplished character paid the last awful debt to nature, in the 69th year of his age.

The remainder of this volume details the particulars of Sir Joshua's funeral, and contains a numerous series of testimonies to his merit, in prose and verse.

ART. IV. *An Analysis of the History and Antiquities of Ireland, prior to the Fifth Century. To which is subjoined, a Review of the General History of the Celtic Nations.* By William Webb. 8vo. pp. 275. 5s. BOUND. Printed at Dublin, and sold by Robinsons in London.

WE all know how strongly national partialities can bias the human mind; and when they are able to press learning into such service, they operate with tenfold vigor and overbearing confidence. The writer now before us attacks the opinions and representations of a formidable band, who have endeavoured to establish a splendid account of the ancient state of Ireland on the foundation of romance and fiction. 'Nothing else, (as he observes,) could be expected in the narration of distant events, where the historian was nearly allied to the poet, and where so large a field lay open for sowing the seeds of fancy:'—but, as he justly adds,

'Were this island possessed by a people who had made such a progress in the arts of refined life, as to have left behind them discriminative marks of their affinity, or difference, in these respects with other nations, we might then allow a further scope to our inquiries than is at present in our power. In Ireland, the antiquarian traveller meets with no remain more noble than the Round Tower; which, when compared with the grand and venerable reliques of Roman and Grecian magnificence, presents a contrast not very favourable to the superior refinement of the people by whom it was erected. Nor is the paucity of materials of this kind compensated by any minute or appropriate descriptions of their national customs and manners from the information of cotemporary writers, who could only disco-

ver,

ver, that the Irish were a barbarous, uncivilized, and ignorant, people.'

A general idea of the complexion of this analysis, as well as of the style in which it is written, may be collected from the following summary view of the subject :

• Whatever caution may be used not to provoke national jealousy by the exercise of a too general and undistinguishing scepticism, it is impossible to agree with them concerning the gorgeous fabric which this nation has long endeavoured to erect. According to their writers, Ireland was anciently inhabited by a people, wise, polished, and great ; who derived their origin from a remote country, the primary seat of civilization and science, and who after various migrations, subsequent to their departure from the southern parts of Asia, their original residence, at length arrived at this distant and sequestered island. These were, they assert, the inventors of letters, the instructors of Greece, and the first who enlarged the sphere of commerce by their knowledge and skill in maritime affairs. Of the splendour and refinement which obtained among them in ages long anterior to Roman or Grecian politeness, we have accounts equally flattering. And to crown the whole, we are introduced to a series of their monarchs, and made acquainted with the various achievements which signalized their respective reigns, through a period of not less than eleven hundred years before the christian era.

• Such are a few of the most prominent features in a delineation of the ancient history of Ireland, the inhabitants of which are, notwithstanding, stigmatized by foreign writers of the most early times, as barbarous, uncivilized, and ignorant, and represented in every respect different from the people described by their own historians. This contrariety, the extravagance of their pretensions, and the irreconcilable inconsistencies observable in their historical system, have long prevented the acknowledgment of its authenticity. Nevertheless, though fraught with absurdity and contradiction, it has still so far occupied the attention of those, whom in other respects it does not interest, as to be deemed a subject of curiosity ; nor have all the unfavourable appearances which thus combine to oppress it, been sufficient to procure for it that oblivion, which it seems on every account to deserve.

• To censure those who have so frequently trodden before me the field of Irish antiquities, is a task not less invidious than it is disagreeable. But the manner in which their researches have been too generally conducted, justly merits reprehension. Biassed in their judgment through the illusion of national vanity, those who support this ill-constructed system, have continued, for a long series of time, to tread the same dull round, to attempt to force on others an implicit reliance on whatever fragments may be produced of the baseless compositions of their ancient bards, and to declaim on their visionary pretensions to a splendid antiquity. Every circumstance which might have a tendency to give a more rational turn to their inquiries, they have been accustomed to reject ; while every fable, every system, however fanciful, every confused and ambiguous hint,

and, in particular, every *opinion* which they may deem favourable, has been gleaned with unremitting assiduity.

‘ The effects of such a mode of conducting historical disquisition must be sensibly perceived; and were we to examine how far they may have counteracted the advantages arising from their laborious researches, perhaps the disparity would appear but small. Their adoption of principles wholly inadmissible; their dependence on the most strained and fanciful etymology, and their substitution of declamation for argument, have had consequences, the inconveniencies of which can be obviated only by the most essential services. When men see the stores of neglected and useless *erudition*, which from time to time have been accumulated, with the design of reconciling these contradictory exaggerations; when they reflect on the usual fate of those systems, equally absurd, which have so frequently engaged the attention of learning and genius, for the purpose, it should seem, of affording a display of those estimable qualifications; and, when they combine with these unfavourable appearances, the frequency of similar fictions in the annals of almost every civilized nation, and the unimportance of speculations conducted with such labour, and with so little success, it is natural that they should be induced to pay every little attention to a history which continues to baffle every attempt to ascertain its authenticity, and to separate from it the mass of fiction by which its importance is so exceedingly depreciated.

‘ Still further, to oppress the credit of Irish antiquities, a secession of learned writers, of a neighbouring country, has long been endeavouring to overthrow the pretensions of this nation, with all the zeal of men actuated by national prejudice, and eager to build, on the ruins of a visionary system, another more flattering to their own vanity. To accomplish their purpose, however, it is to be regretted, that many of these writers have not stopped at the fair and open use of those means so abundantly supplied by fiction, and the remoteness of antiquity. Prevarication and sophistry, misquotation, and other measures equally disingenuous, the public has discovered that they adopted. But it is remarkable that this unjustifiable conduct has been the principal obstruction to the success of their project. A discovery of such artifices, though it could not reconcile the candid to the pretensions of Irish antiquaries, induced a well-grounded suspicion, that the system of the Scottish writers was not more defensible.

‘ To bear up against such a concurrence of unfavourable circumstances, requires all the support of truth, and all the assistance of sound reasoning, and logical precision. The ancient history of Ireland must withstand the investigation of criticism; it must bear the additional weight of a profusion of gorgeous fiction, and extravagant inconsistency; it must support the keen and penetrating eye of national prejudice; it must struggle with the assaults of argument, and the attacks of ridicule. And yet, to secure it against the force of such powerful opponents, it has hitherto been fated to have for its defenders, those, who, instead of contending for its authenticity on rational and admissible grounds, confine themselves to an unreasonable display of useless erudition, and the exercise of self-refuted declamation;

clamation; and who, instead of giving up those parts of it, which are obviously the work of fiction, and which can be separated from the main structure without the smallest inconvenience, contend for what is equally irreconcilable with every historical record, and every principle of common sense.

The only solution which has been hitherto attempted of the many doubts with which this subject is encumbered, while it opposes the grandeur of the Irish, does not satisfy the vanity of the Scots. It is, in fact, having recourse to the expedient of cutting a knot, which different attempts have shewn the difficulty of unloosing*. By the partizans of either system this attempt is equally opposed; nor is it probable that the disquisitions of a Beaufort, a Ledwich†, and a Campbell, however replete with ingenuity and learning, will speedily terminate this long contested controversy. To convince, it is necessary to undeceive. But this is a point not to be attained by irony or declamation. Even these writers have imbibed all the prejudices of party, and contribute, by ill-placed invective, and too frequently by personal allusion, to obscure, instead of elucidating the subject of discussion. Hence, instead of cool and candid disquisition, we every where meet with little else than the violence of personal warfare, and the keenness of particular insult. Whatever may remain of argument is exhausted in digressory skirmishes relative to trifles, which would require discussions as profound as subjects of the first importance; and which, notwithstanding, can be productive of but little advantage.

That the antiquities of this kingdom, when thus treated, should emerge from their original obscurity, would indeed be strange; and it would not be less surprising, were we to find them in any other condition than that of a chaos of rudeness, of contradictory asseverations, and undetermined controversies. That this is their present state, is too obvious to be controverted. And it is much to be apprehended, while the subject continues to be discussed by parties thus hostile, and thus mutually opposing what each other may have advanced, that it will become proportionably embarrassed. Instead of fixing on a few of the principal and leading circumstances, and making these the foundation of their inquiries, much time and pains are fruitlessly employed on inferior and more trifling particulars. And yet, as has been remarked, trifling as these may appear, they require an investigation not less minute than those to which they are subordinate; and after all, they must be determined by the fate of the principal circumstances. To these principal circumstances, no extraordinary attention appears to have been paid; and with little exception, such topics as the authenticity of the Irish annals, the

* Would not *untying* have been a better word?

† Mr. Ledwich, of whose *Antiquities of Ireland* some account will be found in our Rev. for May, p. 30, and June, p. 197, gives the retort courteous to Mr. Webb, in p. 465, *et seq.* of his valuable work, in a brief examination of this *Analysis*: in which, he says, we meet with *verbosity* instead of *argument*, and *puerile* and *contradictory remarks* are given for *proofs*.

evidences of an early acquaintance with letters, the state of civilization and refinement in the early periods of the national history, have been placed nearly on a level with others of far less importance. No comprehensive view has been taken of these leading particulars, from a collation of the various circumstances on which a just decision might be supported, because these circumstances have been considered too much in the light of batteries, from whence the strength of a party might be displayed, or the weakness of an adversary insulted.

To pass on the writings of such antiquaries, animadversions of this nature, is certainly a most invidious task; and they are extorted only by a conviction of their justice, and of the ill consequences which spring from the measures which these eminent writers continue to pursue. They are hazarded not without the most deliberate consideration, and a consciousness of the disagreeable situation in which the writer of these sheets is involved. But without noticing the subject as he has done, it was impossible for him to account for the present singular state of antiquarian researches in this nation; and without pointing out the errors into which he apprehends his predecessors may have been betrayed, he could not justify his departure from the common mode of conducting these inquiries, and the method which, in the course of the following tract, he has ventured to adopt. He has distributed the whole of his inquiry under a few principal topics, which seemed to him to require illustration; and while these are more particularly noticed, they provide for the investigation of some subordinate particulars, which, in taking a view of the subject, deserved regard. In this investigation, care also has been taken that each part should depend on the support of the others as little as possible; and that each inquiry should be conducted with as much reliance on independent principles, and with as little regard to former deductions, as might with propriety be done. Hence will every conclusion, if found in the end to coincide with the rest, derive additional value, as it will not be liable to be affected by their weakness, or by any argument which may be employed against them.

Much depends on an investigation of the origin of the Irish. If we succeed in ascertaining this point, it will serve to reconcile many to a more attentive consideration of the remaining topics, which are at present so much affected by prejudice. We may then, with greater security, extend our inquiries to those particulars of importance, which distinguished them in their separate and sequestered situation.

Whether the ancient Irish were a civilized people, or immersed in barbarism, acquainted with literature, or ignorant, is a question which has been long debated, and which is, indeed, the only one in which posterity is particularly interested. The present controversy depends much on the issue of this inquiry, as it at once decides on the pretensions of the Irish to the long series of monarchs recited in their annals. If it be found that literature obtained among them, the strongest argument against the authenticity of these annals will be done away; and on the other hand, if they be evicted of any such pretensions, then will their history be degraded from the rank of national records, to that of uninteresting romance.

When

“ When the ground is thus far cleared, we may proceed to a review of the internal evidences which may be produced, relative to the authenticity of these ancient documents; and as these may be found more or less decisive, form our opinion. We may then also be qualified to appreciate the importance of a history which has been more investigated than perhaps any other of the same nature.

“ Such is the intent of this work. From a review of these particulars we may perhaps succeed in laying down a system more consistent with history, and with itself, than those which, being formed with party views, and interested motives, have hitherto failed in their design. To enter into the various and subtle ramifications of argument, which have been occasioned by the duration of this controversy, has not been attempted; neither has much time been spent in refuting the numerous cavils which have been accumulated by successive writers. Should we succeed in laying down general and incontrovertible positions, we will, (shall) in effect, deprive these of any force; and to lay down such general positions, founded on properly substantiated facts, and strict reasoning, is the whole of our design.”

Mr. Webb appears to have a thorough comprehension of his subject, and a clear discernment of the weak sides of the representations which he controverts: but he does not express himself in a close and concise manner; generally dwelling on particular and subordinate points with much circumlocution, until his reasoning approaches obscurity. He may indeed, and he actually does, plead, that the nature of his undertaking required the mode of consideration which he has bestowed on it: but many differences in style are to be referred to the various habits of thinking in different writers, which are constitutional.

We cautiously decline entering into the mass of controversy, agitated, not without acrimony, on the subject of Irish History, &c. by these contending writers; only observing in general terms, that we have not yet seen any clear evidence produced, to countenance a suggestion of the antient inhabitants of Ireland being superior in any respect whatever to the inhabitants of any other country, before the revival of letters scattered the seeds of knowledge in every soil.

ART. V. *The Principles of Eloquence*; adapted to the Pulpit and the Bar. By the Abbé Maury. Translated from the French; with additional Notes, by John Neal Lake, A.M. 8vo. pp. 242. 4s. Boards. Cadell. 1793.

OUR general idea of the merit of the original work, a translation of which is here presented to the public, will be found in Rev. vol. lvii. p. 309.

In confirmation of the testimony which we have already given to the good sense and correct taste of the celebrated
M. Maury,

M. Maury, and particularly to the propriety of his precepts and rules for the practice of oratory, we shall now extract a passage or two, from which will be more fully seen the character and spirit of the writer; while, at the same time, a judgment may be formed of the manner in which the translator has performed his office.

The work, which is principally intended to instruct and improve the Christian orator, opens with a general idea of the eloquence of the pulpit, and of the principles on which it ought to be founded. Several rules are then laid down respecting the collecting the materials, and forming the plan of a discourse. To these are subjoined the following hints, to guard the young orator against sacrificing usefulness to vanity:

When *Christian orators* begin their career, the zeal for the salvation of souls which animates them, doth not render them always unmindful of the glory which follows great success. A blind desire to shine and to please is often at the expence of that substantial honour which might be obtained, were they to give themselves up to the pure emotions of piety which so well agree with the sensibility necessary to Eloquence.

It is, unquestionably, to be wished that he who devotes himself to the arduous labours which preaching requires, should be wholly ambitious to render himself useful to the cause of religion. To such, reputation can never be a sufficient recompence. But, if motives so pure have not sufficient sway in your breast, calculate, at least, the advantages of self-love, and you may perceive how inseparably connected these are with the success of your ministry.

Is it on your own account that you preach? Is it for you that religion assembles her votaries in a temple? You ought not to indulge so presumptuous a thought. However, I only consider you as an Orator. Tell me then: what is this you call Eloquence? Is it the wretched trade of imitating that criminal, mentioned by a poet in his satires, who "balanced his crimes before his judges with antitheses?" Is it the puerile secret of forming jejune quibbles? of rounding periods? of tormenting oneself by tedious studies in order to reduce sacred instruction into a vain amusement? Is this, then, the idea which you have conceived of that divine art which disdains frivolous ornaments, which sways the most numerous assemblies, and which bestows on a single man the most personal and majestic of all sovereignties? Are you in quest of glory?—You fly from it. Wit alone is never sublime; and it is only by the vehemence of the passions that you can become eloquent.

Reckon up all the illustrious Orators. Will you find among them conceited, subtle, or epigrammatic writers? No; these immortal men confined their attempts to affect and persuade: and their having been always simple is that which will always render them

• • ——— *Crimina raris*
Librat in antithetis. PERS. Sat. I. l. 85, 86.

great.

great.—How is this? You wish to proceed in their footsteps, and you stoop to the degrading pretensions of a Rhetorician! And you appear in the form of a mendicant soliciting commendations before these very men who ought to tremble at your feet! Recover from this ignominy. Be eloquent by zeal, instead of being a mere declaimer through vanity. And be assured that the most certain method of preaching well for yourself, is to preach usefully to others.'

The author proceeds to treat of the exordium of a discourse, the explication of the subject, and the production of ideas. He next offers some general observations on the state of eloquence at the Bar in modern and ancient times; compares the eloquence of Demosthenes and Cicero; and pronounces an eulogium on Bossuet,—the orator who, among the moderns, in his opinion, bears the greatest resemblance to Demosthenes. We pass over what follows on the subject of panegyries, as little interesting to an English preacher, and proceed to the author's remarks on the style of pulpit eloquence. On this head, M. Maury recommends it to the orator to make use of the form of direct address; frequently to introduce interrogation and dialogue; to guard against cumbrous epithets; to take great pains in refining his style; and to be correct and chaste in the use of *metaphors*:

"I am fond," says Montaigne, "of words corresponding with the thought." But, to represent an idea in all its energy, the vulgar expression is frequently insufficient, and then the Metaphor becomes the proper word in rhetorical language.

'It is essential to the two objects of which a metaphor is composed, that their relation to each other be obvious, and that they be marked by no striking dissimilitude.

'Eloquence could not exist without this language of imagination. "Speech," says Cicero, "ought equally to strike the mind and senses of all men." Now, the senses are not moved but by the likeness of images. Nature herself, which is the original model of art, suggests the most expressive images to savages, to infants, and to the meanest ranks of people, when they are governed by a strong passion.

'Dumarfais hath judiciously observed, that "more tropes were made use of in the markets, than in the academies." It is true, those popular Metaphors are often very inaccurate, and a writer ought to express them with exactness, when he means to admit them into elevated language.

'That absurd medley of Balthasar Gracian has been quoted, with propriety, as a very striking example of the abuse which may be made of figurative eloquence: "Thoughts flow from the extensive coasts of memory, embark on the sea of the imagination, arrive at the port of genius, to be registered at the custom-house of the understanding."

'There must, doubtless, be imagination in the manner of expression; but, above all, there must be truth and judgment.

'The

‘ The image is false, when there is a contradiction of terms: as in that phrase, “ I shall ascend to the foundation of the Cartesian system.” It is incoherent, when it describes, on one side, a physical substance, and, on the other, a moral subject: such is that parenthesis, “ I say then (and I always continue fixed upon my principles).” It is puerile and far-fetched, whenever it forms an affected and unusual periphrasis: as when sun-dials have been called “ the registers of the sun.” But it becomes descriptive and just, when it is expressed with equal simplicity and energy. It is thus that Bossuet describes the demands of luxury, when he says, that “ every art is exhausted (literally “ sweats”) to satisfy them.”

‘ When Bossuet makes use of a Metaphor which seems bold, he sometimes apologizes; and presently he rises upon that description, which he does not find sufficiently great nor daring.

“ Shall I speak to you,” says he in the funeral Oration of Maria Theresa, “ shall I speak to you concerning the death of her children? Let us figure to ourselves that young Prince, whom the graces themselves appear to have formed with their hands. Forgive me this expression: methinks I still behold this flower falling. At that time the sorrowful messenger of an event so fatal, I was also the witness, when beholding the King and Queen, of the most piercing grief on the one hand, and, on the other, of the most mournful lamentations; and under different forms I saw an unbounded affliction.”

‘ An idea which would be common, were it not for the boldness of the imagination which sometimes gives sensation to inanimate beings, becomes interesting under the pencil of an Orator or a Poet.

‘ Eloquence, I know, hath less extensive privileges than Poetry. The latter is exempted, according to the judicious observation of Boileau, from all the set forms of excuse to which Prose is subjected; e.g. “ Pardon this expression;—so to speak;—If I may venture to say so,” &c. We often find, however, in excellent Orators, Metaphors which we should be scrupulous about hazarding in verse. Those figures are so transfused through the style, that they are scarcely observed in the perusal.

‘ Racine was, doubtless, struck with that expression in the sermon “ on the mixture of the righteous and the wicked,” where MASSILLON says, “ the righteous man can with boldness condemn in others, that which he disallows in himself; *his instructions do not put his conduct to the blush*,” as he had expressed his admiration of that other Metaphor, which is in the same discourse; “ *the Courtiers of Zedekiah charged the tears and dismal predictions of Jeramiah, occasioned by the ruin of Jerusalem, with a secret desire of pleasing the King of Babylon, who was besieging that unfortunate city.*”

Other excellencies of style, such as copiousness, harmony, variety, and perspicuity, are distinctly considered; and several miscellaneous precautions, and hints of advice, are added. In the remainder of the volume, the author sketches the characters of several French and English preachers.—With respect to the translation, it will be sufficient praise to say that it very successfully preserves the pointed and animated manner of the original.

original. The translator has annexed many illustrations of the subject from English authors, which, together with the principal work, may be very useful to the young candidate for the honours of eloquence.

ART. VI. *Philosophical Dissertations on the Greeks.* Translated from the French of M. De Pauw, private Reader to Frederic II. King of Prussia. 8vo. 2 Vols. pp. 300 in each. 12s. Boards. Faulder. 1793.

WE have already so fully attended to the merits of this work, in our account of the original in Rev. vol. lxxix. p. 626. as to preclude the necessity of any farther critique. Referring, therefore, to that article, and to the testimony which we have on other occasions borne to the ingenuity and industry of M. De Pauw, we shall now only make a single extract, as a specimen of the manner in which the translation is executed. We select the following short chapter on the accusation of impiety at Athens:

• The only tribunal where citizens could be arraigned for impiety, was that of an Archon, who presided as King of Sacrifices, and sovereign Pontiff of the Republic*.

• Whenever any accusation was lodged before this magistrate, he was obliged to assemble by lot a great number of judges, from among the six thousand, who were entitled to such privileges†.

• Plato informs us in the clearest manner, that Socrates was condemned by this court; and it is astonishing to find so many books ascribing that act to the Areopagus, or the tribunal of the Heliasts.

• The mysteries of Ceres, to be explained hereafter, produced the first accusations of impiety; and with these in time were confounded all vague objects, such as inexplicable words, or events that could not be comprehended.

• It is very probable, that the person, who accused the courtesan Phryne, had received a refusal during the night for which he sought to avenge himself in the morning.

• The women of that class were in fact reduced to a sad alternative: for whether they demanded an extravagant price for their favors, or denied them altogether, it was often sufficient provocation for liberties to have them tried for impiety before the King of Sacrifices. As this tribunal allowed itself to be swayed, in general, by very bad arguments, the courtesans had soon reason to repent their having discovered so much disdain or avarice.

• It was the Orator Hyperides, who undertook the defence of Phryne; but, by the greatest fatality, this pleading, so highly entertaining, has been lost, while so many others, void of any degree of merit, are still preserved. What spectacle could be more interesting

* Demosthenes, against Lacrites.

† Lyfias in the accusation of impiety against Andocides.

than to see the most beautiful woman in Greece, who had served as a model for the Venus of Gnidos, humbled at the feet of a priest, exposed to rivals jealous of her glory, surrounded by debauchees, advocates and calumniators: when Hyperides threw aside her veil to disarm the most inveterate of her enemies! From so many rare incidents, an able artist might compose a group even superior to that of *Ætion*, where he represented the marriage of Alexander with Roxana.

When the *Hermæ*, or statues of Minerva, were mutilated at Athens, the Athenians exclaimed, that so great profanation had never been perpetrated by man, and they began to apprehend some approaching conspiracy, not only ruinous to the republic, but fatal to all the states of Greece.—Amidst this general consternation, the orator Andocides, who was an accomplice in that memorable exploit, became public informer: he insisted that the whole affair proceeded, in reality, from nothing more than the folly of some young Athenians, to whom a certain Euphelites had suggested this project, after having emptied several urns of the rich wines of Chios and Lesbos*. The minds of those, who had discovered the greatest alarm, were quieted by this declaration, and Attica again enjoyed its former gaiety.

Thucydides seems to suspect, without reason, the sincerity of Andocides on this occasion; for among the sulphurous wines of Greece, some were so very pernicious, that those who drank of them to excess became exasperated against statues, in the same manner that certain animals grow furious at the sight of red colours. Nothing therefore would have been more unjust than to punish such men with fire and sword, as has since been practised by the fanatical and barbarous inhabitants of Abbeville.

In the isle of Naxos, which was particularly consecrated to Bacchus, and entirely covered with vine-yards, some drunken Greeks, having injured several bad statues of the tutelar divinity, were condemned to replace them with others of a superior quality.

The magistrates of Naxos seem, from this conduct, to have understood matters of policy; but they would have discovered more wisdom, by contriving to have all objects of public worship confined to temples. Great abuses in religion always produce what is called profanation; and this, as well as sacrilege, might be effaced from the criminal codes of all nations, if, instead of endeavouring to corrupt the deity by heaping up riches in his temples, they offered the incense of gratitude and virtue.

Andocides did not pass a single day at Athens without either prosecuting his enemies, or having to defend himself against their attacks; and he avowed, that nature must have engendered him in wrath, to be continually tormented by the caprices of fortune, and the serpents of discord. Scarcely had the storm, occasioned by the mutilation of the *Hermæ*, blown over, before he was again accused of impiety; and the motives for this attack could never have been imagined without the aid of his own words. Some financiers of Athens, says he, proposed to farm the duties on the importation of foreign wares for thirty talents, and I having offered thirty-six to the republic, my opponents

* Andocides on *Mysterias*, and the mutilation of the *Hermæ*.*

accused

accused me before the King of Sacrifices, that they might enrich themselves at the expence of the state*.

* Religion in all such cases was in reality nothing more than a pretext for gratifying personal animosities, favoring particular interests, or promoting the political views of the noble and plebeian factions.

* Yet Plato has dared to propose such institutions for his republic; where, says he; no incredulity should be permitted; but all must unite in public adoration of the planets, and even the smallest supposition that these bright orbs are not divinities, ought to be considered and punished as blasphemy†.

* Never did Plato appear so inconsistent as when expressing himself in this manner, like an inquisitor, and producing such silly arguments as might have been expected only from ignorant idolaters in the pagodas of Indostan.

* So many deviations prove clearly that the judgment of the Greeks was inferior to their genius; and an unfortunate enthusiasm has tarnished the works of their best authors. Even the antient critics themselves have acknowledged; that the worst productions of Plato and Xenophon were their apologies for Socrates; and besides, the argument on which they depended most, was a pretended oracle of Delphos, since universally rejected as spurious‡. But, at all events, the impostors of Apollo were unworthy of being cited by sages, particularly in the cause of philosophy.

* The innocence of Socrates did not require the aid of revelation to render it conspicuous; and his sublime virtues were better calculated to establish his reputation, than all the miracles of mount Parnassus.

* He was a victim, as we have already observed, to the animosity of two implacable factions, who equally concurred in abusing all the rights of accusation for impiety. Plato must have been insatuated, not to perceive the necessity of avoiding all such institutions, even in his political romance; for the rule should be fundamental in all well regulated states, not to interfere with metaphysical opinions. Whatever does not depend on the senses can properly be submitted to the cognizance of tribunals; and whenever legislators attempt to assume any power over the conscience, they only expose their laws to violation.

From this extract, it will be easily perceived that the work is translated by an able hand; and it will be readily acknowledged that the translator has rendered a very acceptable service to his countrymen, in giving them access to the speculations of this ingenious writer, on subjects so pregnant with important instruction, as the manners, arts, commerce, government, philosophy, and religion, of the Greeks.

* * Andocides on Mysteries.'

* † On the Republic, lib. X. This assertion of Plato, on the subject of planets, contains the elements of all the chimeras of the Platonists who succeeded him.'

* ‡ Van Dale, *de Oraculis*.'

ART. VII. *Travels in the Western Hebrides*: from 1782 to 1790. By the Rev. George Lane Buchanan, A. M. Missionary Minister to the Isles from the Church of Scotland. 8vo. pp. 251. 3s. 6d. Boards. Robinsons, &c. 1793.

THIS volume may be accepted as a statistical account of the Hebrides, and in course as an anticipated portion of Sir John Sinclair's grand undertaking: when his accounts come from the same islands, we may be able to make comparisons.

There is sufficient internal evidence that private motives had at least as much influence in these communications as public spirit: the author met with causes of dissatisfaction (possibly very just causes,) in the Western Isles, and determined to expose the authors of them:—but personal motives are nothing to the public.—We are here presented with a volume of interesting information, sanctioned with the name of a gentleman who professes to have been an eye-witness to many things, and to write the whole from his own knowledge, and from good information.

The general scope of the work is indicated in the following advertisement:

‘ It may be proper to apprise the reader, or rather those whom I wish to become readers, that the subject of this little volume is not those islands that lie near to the coast of Scotland, but the *Western Æludæ*; a long chain of islands a whole degree farther advanced in the Atlantic Ocean: seldom visited, and their interior œconomy, the situation, circumstances, and character of the people, never before described by any modern traveller, except, in a very summary manner, by Donald Monro, quoted and followed by *George Buchanan*, in his *History of Scotland*. I have been advised to give it the title of *Travels*, because the remarks it contains are the result of many voyages and journies, performed for a long series of years: although I have avoided the *tedium* of a long chain of dates, movements, and other circumstances of no consequence.

‘ What I have written, I well know, will give offence to many petty tyrants: but I am actuated by motives of humanity, and of duty to the common Parent and Lord of all mankind. And I thank God, who has given me grace to speak the truth with boldness, notwithstanding the menaces of certain unprincipled oppressors.

‘ If any person shall think proper publicly to controvert the truth of any of the facts I have asserted, I request that he may subscribe his name to what he may write: in which case I will support my assertion, by producing the evidence on which I made it: but if it shall be made to appear, that I was in any instance misled, I will acknowledge my error.—To anonymous writing I shall not pay the smallest regard or attention.

‘ I once intended to add, as an Appendix to this little Work, a Refutation of Mr. Pinkerton's outrageous calumnies against the Celts in general, and the ancient Scots and modern Highlanders in particular.

cular. This has been delayed for the present, on account of certain unavoidable circumstances, unnecessary to be mentioned. But the public may expect to see it soon in another publication.

From the following outlines, it may be hoped that those gentlemen, who justly shudder at the idea of human slavery, will exert their good offices to relieve hundreds of their own poor, remote countrymen, from severe and lawless thralldom, and not content themselves with searching for objects of benevolence in Africa.

The distance of that part of the Hebrides called the Long Island, comprehending Lewis, Harris, both the Uists, Barray, and other small Isles, and the dangers of a voyage among islands, advanced to the distance of 70 miles from the main land of Scotland in a tempestuous ocean, account for the general ignorance of the manners, customs, characters, and political situation of those wild and distant regions: which have of late been brought under the public eye, chiefly by the misfortunes of the inhabitants. Though several travellers have visited Skye, Mull, Ila, Jura, and other islands of smaller extent, skirting the western shores of the main land, we have never yet had any written accounts of the Long Island, or rather chain of Islands; or, at least, any accounts relating to the domestic and political situation of the inhabitants. This, indeed, is at present most deplorable: the relief of emigration, offered to some, being denied to the far greater number by extreme poverty; and a petty tyranny, arising from immemorial usages established in times of feudal oppression, and their singular and remote situation, which secludes the miserable natives of the Western Hebrides from the benign influence of the British laws and government. A right avails nothing without a remedy. The poor Hebridean, as well as the Highland cottager in the more sequestered parts of North-Britain, would find it impossible to effect, if he had courage to attempt, emancipation and independence on the tacksmen, and petty lairds or landholders, who keep them in subjection. I say petty lairds and tacksmen, for with regard to the great proprietors of land and sea-coast in those parts, Lord Macdonald, Mr. Humberstone Mackenzie, Captain Macleod of Harris, Mr. Macdonald of Boisdale, and a few other gentlemen of large estates, they have given undoubted proofs of a disposition to protect the great body of the poor people against their immediate superiors and oppressors; by encouraging general industry, which cannot exist without liberty, or, in other words, without justice. But it too often, and indeed for the most part happens, that non-residence, and various avocations, on the part of the great landholders, afford opportunities to the tacksmen, among whom their estates are divided, by leasehold, in large lots, or rather districts, to conceal the real state of affairs from the distant chief, and to enter into such combinations, as at once, in fact, frustrate the good intentions of those chiefs, and defy the free genius of the British constitution. The land is parcelled out in small portions, by the tacksmen, among the immediate cultivators of the soil, who pay their rent in kind, and in personal services. Though the tackmen, for

the most part, enjoy their leases of whole districts on liberal terms, their exactions from the subtenants are in general most severe. They grant them their possessions only from year to year: and, lest they should forget their dependent condition, they are every year, at a certain term, with the most regular formality, warned to quit their tenements, and to go out of the bounds of the leasehold estate. The subtenant, by what presents he can command, or by humble supplications, endeavours to work on the mind of the tacksmen, and, on any condition he pleases to impose, to retain a home for himself, his wife and children; for he has no other resource. And here I am to disclose to the English nation, as well, I hope, as the greater part of the Scotch, and to the whole world, a matter of fact, which cannot fail to excite a very general sympathy and concern for a siber, harmless, and much injured people.

* It is an invariable custom, and established by a kind of tacit compact among the tacksmen and inferior lairds, to refuse, with the most invincible obduracy, an asylum, on their ground, to any subtenant without the recommendation of his landlord; or, as he is very properly called in those parts, his MASTER. The wretched out-cast, therefore, has no alternative, but to sink down into the situation and rank of an unfortunate and numerous class of men known under the name of SCALLAGS.

* This scallag, whether male or female, is a poor being, who, for mere subsistence, becomes a predial slave to another, whether a subtenant, a tacksmen, or a laird. The scallag builds his own hut with sods and boughs of trees; and if he is sent from one part of the country to another, he moves off his sticks, and, by means of these, forms a new hut in another place. He is, however, in most places, encouraged by the possession of the walls of a hut, which he covers in the best way he can with his old sticks, stubble, and fern. Five days in the week he works for his master: the sixth is allowed to himself, for the cultivation of some scrap of land, on the edge of some moor or moor: on which he raises a little kail, or cole-worts, barley, and potatoes. These articles, boiled up together in one mash, and often without salt, are his only food; except in those seasons and days when he can catch some fish, which he is obliged not unfrequently to eat without bread or salt. The only bread he tastes is a cake made of the flour of barley. He is allowed coarse shoes, with tartan hose, and a coarse coat, with a blanket or two, for clothing. It may occur to an English reader, that, as the scallag works only five days out of seven to his master, he has two to provide for himself. But it is to be recollected, that throughout the whole of Scotland and all its appendages, as well as in the opposite countries of Iceland to the north, and Norway and Denmark to the east, Sunday, or the Sabbath, as it is called in all those countries, is celebrated by a total cessation from all labour, and all amusements too, as well as by religious exercises.

* Although the Western Hebrides lie beyond the route pursued by the most distinguished travellers from the south, who have published accounts of their travels and voyages, (Mr. Pennant, Dr. Johnson,

and

and Capt. Newte,) several gentlemen have visited most of those remote islands, with a view of acquiring such local knowledge as might enable them to employ the people in a fishing trade, or other industry: though none of them ever touched on the horrid island of Harris. But the want of time, and their not being able to converse with the common people, who know no other language than the Celtic, and who alone could, or would point out their grievances in their native colours, the benevolent purpose of those gentlemen was, in a great measure, frustrated. The tacksmen, with whom they conversed, and their own factors, had an interest in concealing some truths, the knowledge of which might have equally benefited the independent freeholders, and the great body of the labouring people.

The writer of the following notes, whose commission from the Society for propagating Christian knowledge, from 1782 to 1791, gave him an opportunity of becoming acquainted with the actual situation of affairs in the Western Hebrides, trusts, that he will do no disservice, but on the contrary promote the interests of both the chiefs and the natives at large, by disclosing scenes industriously concealed from the eye of the benevolent landholder, as well as of the inquisitive stranger: in the hope that humanity and sound policy may devise some means for alleviating the miseries, and converting, to both public and private advantage, the industry of a sober, harmless, and ingenious, but ill-treated people. The picture, on the whole, will be a melancholy one, but here and there relieved by some curious manners and customs, and some particulars in natural history.—The author could never boast of any elegance of style in composition: but this, such as it was, has not, he is very sensible, been improved by wandering about for nine years, where he very seldom heard or conversed in any other tongue than the Celtic. He has set down some things, as he heard them in this language; not knowing how to give them their full meaning in English.

The author characterizes some of these tacksmen, personally, with great freedom, and, admitting the truth of his representations, with just severity; from all which it may be inferred, that he is not a candidate for ecclesiastical promotion in any of the Western Isles. He relates some distressful acts of petty savage tyranny, as well as some scandalous anecdotes, which only the remote security of the scenes of action, the ignorance and defenceless poverty of the inhabitants, and the credit which we are inclined to give to the avowed writer, would render credible. He compares the circumstances of the poor forlorn Hebrideans with those of our plantation Negroes, and the result, almost in every instance, is in favour of the Negroes; and he makes some remarks on the attempts to establish fisheries in the islands;—for all which we refer to the work. It is a performance that certainly merits the public attention.

ART. VIII. *The History of New Hampshire*, Vol. II. Comprehending the Events of seventy-five Years, from MDCCXV to MDCCXC. Illustrated by a Map. Vol. III. Containing a Geographical Description of the State; with Sketches of its Natural History, Productions, Improvements, and Present State of Society and Manners, Laws and Government. By Jeremy Belknap, A. M. Member of the Philosophical Society in Philadelphia, and of the Academy of Arts and Sciences in Massachusetts. 8vo. pp 500 in each Volume. 12s. Boards. Printed at Boston, and sold by Longman, London. 1792.

THE first volume of this provincial history appeared about nine years since*, which is sufficient evidence that the work is no crude compilation, hastily fabricated to catch the public attention at a favourable juncture; and as it is to be hoped that each of the American States may sooner or later furnish an historian actuated by the same laudable spirit of literary patriotism which seems to have animated the present writer, sufficient materials may thus arise to enable some transatlantic Camden to aggregate the whole into a valuable *America Septentrionalis*. In such a grand undertaking, the surveys would form the principal distinction, and the natural history of the several states would constitute the most interesting topics: for antiquities, in the European sense of the word, can scarcely, if at all, be mentioned; and the histories of the provinces will combine into one comprehensive account of the whole. The few histories that have yet appeared trace the same general course of public events, varying only according to the shares which each province took in public transactions, and as each was affected by them. These latter particulars, indeed, in addition to their own domestic concerns, are what *we* chiefly desire to know; and though provincial details may be acceptable in the districts to which they relate, yet the general reader may probably consider such works as too much swelled by the repetition of transactions that relate to all the States collectively.

In the second volume, the first of the present publication, the history of the province of New Hampshire is prosecuted; and the insipid detail of internal dissensions between the governors and the assemblies is occasionally enlivened with affairs of a more agreeable and interesting nature. Among these may be reckoned the Indian war, occasioned by the alleged encroachments of the English settlements on the hunting grounds of the Indians, to which the original proprietors were stimulated by the French; together with a narrative of the expedition against Cape Breton, under William Pepperell, Esq. (now Sir Wil-

* See Rev. vol. lxxiii. p. 278,

ham) then a colonel of militia, and a popular gentleman, without professional skill, commanding rustic volunteers raised for the occasion, unacquainted with military service, and who fortunately succeeded in an attempt which more knowledge might have rejected as impracticable.

The situation of New Hampshire is thus described: (vol. iii. p. 206.)

‘ New Hampshire is seated in the bosom of Massachusetts, with a narrow strip of sea coast, and only one port. Her inland country extends so widely as to cover a great part of the neighbouring States, and render a commercial connexion with them absolutely necessary. All the towns which are situate on the southern, and many of those on the western borders of New Hampshire, find it more convenient to carry their produce to market, either at Newbury-port, Salem, Boston, or Hartford. The towns on Saco and the northern parts of Connecticut river will necessarily communicate with the ports in the eastern division of Massachusetts. The lumber which is cut on the upper part of the Merrimack, is rafted down that river, and is exported from Newbury-port; whilst that which is cut on Connecticut river is carried down to Hartford. The greater part of New Hampshire is by nature cut off from any commercial intercourse with the only port in the State. Lumber being a bulky article, must be transported to the most convenient landing. Waggon or sleys carrying pot and pearl ashes, pork, beef, butter, cheese, flax, and other less bulky commodities, and droves of cattle, sheep and swine, will always be conveyed to those places where the vender can find the most advantageous market.

‘ For these reasons it never was in the power of the government of New Hampshire, either before or since the revolution, to reap the proper advantage, or even ascertain the value of its own productions. When the late Governor Wentworth was called upon by the British ministry for an account of the “ trade, nett produce, and staple commodities,” of the then Province, he was obliged to make an exception of the articles “ carried out by land, it being impracticable to ascertain their value.” The same inconvenience was experienced during the continuance of our late partial imposts; and there could be no proper remedy for it, but the union of the States under one general government, with respect to trade and revenue.

‘ To attempt a particular detail of the number and value of articles of commerce produced in New Hampshire, and exported from the various ports of Massachusetts and Connecticut, is impracticable. To confine the detail to the port of Piscataqua alone, gives but an imperfect idea of the produce of the whole State; besides, a part of what is exported thence is produced in the adjoining county of York, which belongs to Massachusetts. Such accounts, however, as have been obtained from the custom-house, and from the merchants of Portsmouth, are exhibited at the end of this chapter.

‘ The staple commodities of New Hampshire may be reduced to the following articles, viz. ships, lumber, provisions, fish, horses, pot and pearl ashes, and flax seed.

' Ships are built in all the towns contiguous to the River Piscataqua, and its branches. They are generally set up on the banks of the river, but sometimes vessels of an hundred tons and upwards, have been built at the distance of one or two miles from the water, and drawn on strong sledges of timber, on the snow, by teams of two hundred oxen, and placed on the ice of the rivers so as to float in the spring. They have also been built at the distance of seven or eight miles; then taken to pieces, and conveyed in common team loads to the sea. Fishing schooners and whale boats are often built at the distance of two or three miles from the water.

' There are no workmen more capable of constructing good ships, than the carpenters of New-Hampshire. But the goodness of a ship ever did and will depend on the quality of the materials, the nature and promptitude of the pay, and the constant attention of the person whose interest it is that the ship should be good.

' The number of the ships built in the river in 1790, was eight. In 1791, twenty. The price of building is generally from eleven to twelve dollars per ton for the carpenter's work, and less than one-third more for iron and other work.

' The number of ships and other vessels belonging to the port of Piscataqua in 1791, is as follows;

' Above 100 tons,	33
Under 100 tons,	50
	83.

The random assertions of some European writers on the climates of America are thus censured :

' It has been confidently asserted by European writers, and by some of great reputation, that the climates of America, under similar latitudes to those of Europe, are unfriendly to health and longevity ; that the general period of human life is from forty-five to fifty ; and these pernicious effects are ascribed to putrid exhalations from stagnant waters ; to a surface uncleared, uncultivated, and loaded with rank vegetation, which prevents it from feeling the purifying influence of the sun *.

' If such remarks were intended to be confined to the low plains in the southern States, the propriety of them might not perhaps be disputed ; but a distinction ought to be made between those parts of America and others in far different circumstances. If authors profess to write as philosophers, they should seek for information from the purest sources, and not content themselves with theorising on subjects, which can be determined only by fact and observation ; or with forming general conclusions from partial reports. If they write as politicians, their aim may indeed be answered by stating facts in a delusive light ; and by representing America as a grave to Europeans, they may throw discouragement on emigration to this country. It is

* * Robertson's *History of America*, Vol. II. p. 17. King's *Thoughts on Emigration to America*, *Political Magazine*, 1783, p. 261.

at the same time amusing to observe the inconsistent conclusions of these theorising philosophers; for whilst one condemns the air of woodland as destructive to life and health, another celebrates it as containing *maritime* particles, and asserts that men who live in the woods consume less food than those who dwell in open countries*. But notwithstanding the dreams of European philosophers, or the interested views of European politicians, America can best be described by those who have for a long time resided in it. Those who have not seen it at all, and those who have passed through it with the rapidity of a traveller, can be very inadequate judges; yet unhappily there are many of both these classes of writers, whose accounts have gained more credit than they deserve.

* In that part of America which it falls to my lot to describe, an "uncleared and uncultivated soil" is so far from being an object of dread, that there are no people more vigorous and robust than those who labour on new plantations; nor in fact have any people better appetites for food. This is true not only of the natives of the country, but of emigrants from Europe. It has been a general observation that the first planters in new townships live to a great age. It is also true that the air of our forest is remarkably pure. The tall and luxuriant growth which an European might call "rank vegetation," not only indicates strength and fertility of soil, but conduces to absorb the noxious vapours; and when the soil is once cleared, if man neglect his duty, nature, with her bountiful hand, produces a second growth of "rank vegetation," for the same benevolent purpose. A profusion of effluvia from the resinous trees imparts to the air a balsamic quality which is extremely favourable to health, and the numerous streams of limpid water, some of which fall with great rapidity from the mountains, cause currents of fresh air which is in the highest degree salubrious, to those who reside on their banks. To these observations it may be added, that the north-west wind is the grand corrector of every noxious quality which can exist in the air of America; and whilst that wind prevails, it diffuses health, and imparts vigour to the human frame.

There are, indeed, some few situations, even in New-Hampshire, where vapour arising from land overflowed with fresh water, produces bilious and nervous diseases, and the inhabitants are subject to an early lassitude and debility; which is often increased by an injudicious use of spirituous liquors for medical purposes; but by the removal of such persons to the purer air of the mountains, and a change to a more temperate regimen, these complaints cease, and the constitution is reinvigorated.

There have also been some instances in the neighbourhood of Connecticut river, of swellings in the throat similar to the *goitres* among the inhabitants of the Alps. Women have chiefly been affected in that way. A removal to the sea shore, and constant bathing with salt water, have contributed to reduce these tumours. A free use of salt fish and vegetable acid, particularly cyder, has also been found

* • Abbe Raynal. History of the Indies. Vol. III. p. 278.
beneficial;

beneficial; and by the best and latest information which I have been able to obtain, this disorder is now less frequent, and more easily controlled than it was a few years past.

‘ From the tables of mortality which I have collected and which are here exhibited, it appears that a very large proportion of people live to old age, and that many of them die of no acute disease but by the gradual decay of nature. The death of adult persons between twenty and fifty years of age is very rare, when compared with the bills of mortality from European countries. It is computed that nearly one twentieth part of the inhabitants of London perish, one year with another *; it is certain that no more than one in seventy of the inhabitants of New Hampshire dies in a year, unless when some epidemic disorder prevails, which very seldom happens.’

With regard to the natural history of New Hampshire, Mr. Belknap observes,

‘ Few writers in this country have studied natural history as a science, and of those who have a taste for inquiries of this kind, none have had leisure to pursue them, to the extent which is desirable. In the description of an American State, it would be unpardonable not to take notice of its natural productions. With much diffidence I enter on this part of my work, sensible that my knowledge of the subject is imperfect, yet, desirous of contributing something, to promote a branch of science, now in its infancy; but for which there is an ample field of inquiry.’

Again,

‘ Mineralogy is a branch of science which is but little cultivated. Men of genius and science have not leisure to pursue objects from which present advantages cannot be drawn. The disappointments which have attended some expensive attempts; the air of mystery thrown over the subject by ignorant pretenders; and the facility with which every mineral may be imported from abroad, have discouraged inquiries. But from the specimens which have appeared, there can be no doubt of the existence of mineral and fossil treasures, in the search of which, future generations will find employment.’

The volume, however, is not deficient in accounts of soils, productions, and animals, which are amplified by notes furnished by several intelligent observers of nature, whose contributions are candidly acknowledged.

Beside Dartmouth college, of the establishment of which the author gives an historical account, and which, in the year 1790, numbered about 150 under-graduates,—and Exeter academy, which in the same year contained 53 students,—we are informed that an academy was founded in 1789, at New Ipswich, and, in 1790, another at Atkinson, with similar institutions at other places; moreover, that a me-

* * Ruff's Medical Observations, p. 47.’

dical society has been incorporated by act of assembly. The addition of these seminaries to the parochial grammar schools may be expected to cultivate a literary turn, and a taste for knowledge, which may soon render our author's complaints obsolete. It is with communities as with individuals; they must attain easy circumstances before they can afford leisure to extend their views beyond the possession of immediate necessities.

Mr. Belknap concludes his historical description of the present state of New Hampshire with a wholesome patriotic exhortation to his countrymen, on several important points which are essential to their welfare both domestic and public. The simple forms of society in these states appear in a pleasing point of view from the close of the address:

‘ Were I to form a picture of happy society, it would be a town consisting of a due mixture of hills, valleys, and streams of water: The land well fenced and cultivated; the roads and bridges in good repair; a decent inn for the refreshment of travellers, and for public entertainments: The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and lawyer, each of whom should have a farm for his support. A clergyman of any denomination, which should be agreeable to the majority, a man of good understanding, of a candid disposition and exemplary morals; not a metaphysical, nor a polemic, but a serious and practical preacher. A school master who should understand his business and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation. A club of sensible men, seeking mutual improvement. A decent musical society. No intriguing politician, horse jockey, gambler, or sot; but all such characters treated with contempt. Such a situation may be considered as the most favourable to social happiness of any which this world can afford.’

In the Appendix to this third volume, among other interesting papers, is a critical inquiry into the population of the North American States; contained in a letter to the author, controverting the principles on which he calculates; and the publication of it manifests the liberal spirit of a disinterested searcher after truth. Another ingenious letter relates to the migration of river fish, maintaining that they always return to the rivers and ponds where they were spawned; and extending the argument of partiality to native soils, to other animals, birds, and man, by which each race occupies, and is kept in, its proper orb, without clashing with others. This comes from the pen of the Hon. General Lincoln.

In the preface to the third volume, Mr. Belknap announces his intention to undertake another work, which he may probably find more extensive and arduous than he yet conceives:

'In the course of my historical researches I have found some materials for an AMERICAN BIOGRAPHY; and have entertained thoughts of pursuing my inquiries, with a view to present such a work to the public; if gentlemen in different parts of the American Continent and Islands, will favour me with suitable communications, The object is to delineate the characters and actions of remarkable persons deceased, and the events connected with them. Among those persons will be ranked Statesmen, Literary Persons, Warriors, Inventors, Navigators, and Travellers, whether among the European Nations who have possessions in America and their descendants, or the original Natives. The names will be disposed alphabetically: but how voluminous or expensive the work will be, or how long time will be required to complete it, cannot at present be ascertained.'

In this undertaking, we heartily wish the author may meet due encouragement and assistance.

ART. IX. *Poems*. By Nathan Drake, M. D. 4to. pp. 101. 5s. stitched. Johnson. 1793.

THE word poem, in a title page, can scarcely meet the eye of a sincere lover of poetry, without exciting in him a painful foreboding of disappointment. The task of the poet is so difficult, so much is required from him, and so little imperfection will or can be pardoned, that to be satisfied is what the reader scarcely expects; and, having read, he generally wonders at the self approbation of the writer. In the poems before us, are touches of discrimination, and transient flights, which have a momentary aspect of genius: we are sorry to find this aspect so constantly and so suddenly change. The author writes sometimes with labour, and sometimes with negligence. His thoughts are abrupt, and his sentiments are disjointed, His elisions are frequently at war with sense and grammar; and his verses are sometimes in want of a commentary: not to explain the manners of a remote period, or facts not generally known, but to give fullness and body to the ideas which he wanted the strength or the patience to develop. — We do not deliver these disagreeable truths with any view to dispirit the author; much less is it our intention or our wish to injure him. On the contrary, from the specimens which he has given, we would excite him to more accurate and deep investigation. He frequently catches the phrase and garb of poetry, but seldom its soul. His repetitions of the same word, and his interjections, of Ah, and Oh, are frequent and reprehensible. Nor can we too forcibly repeat that, while the poet is solicitous to preserve his dignity, he must no less carefully adhere to the idiom of the language in which he writes; all violent departures from which are licentious and disgusting. — That our readers may judge

judge for themselves, we will cite a part of the third ode on the ravage of Gothic architecture : (p. 15.)

' Though mid twilight's sober ray,
 Lovely *gleam* the Gothic fane,
 Though yet clad in tints of gray,
 Many an awful mass remain,
 No more from yon tow'r sublime,
 On the plowman's ear no more,
Tolling oft with *hollow chime*,
 Shall the slow bell sullen *roar* :
 No more, by the friendly light,
 Glimm'ring o'er the distant moor,
 Cold and wet the weary Wight,
Path along its wastes explore :
 From the window's pictur'd pane,
 No more at still evening gray,
 Shall *astrewart* the *fainted strain*,
 Hues of gold and purple *play* :
 From the arch'd roof's fretted height,
 Waving where the mighty rest,
 No more shall, with dazzling light,
 Stream the baron's blazon'd crest :
 By the wan lamp gleaming *drear*,
 Through the cloisters chill and deep,
 No more, tear pursuing tear,
 Shall the dark-stol'd sisters sweep :
 No more, whilst the midnight bell
 Swinging beats in yonder tow'r,
 Shall the monk in taper'd cell,
Mute his due devotions pour :
 No, not the glass's storied gleam,
 Nor the chieftain's proud device,
 Nor the gold *fan's* glitt'ring beam,
 Aught shall check the sacrifice.
 Save me ! see that dead'ning form !
 Oh ! he blasts my eager sight,
 Quick as lightning fires the storm,
 Lo ! he sweeps the waste of night ;
 Time, terrific Demon ! hail !
 Who shall curb thy rav'ning ire ?
 Hark ! the deep foundations fail,
 'Thund'ring falls the massy quire !'

We own that we lament when we read lines which, while they contain so much descriptive imagery, are so frequently clouded in obscurity and contradiction. It is not the sober ray of twilight that gleams, but the Gothic fane. The bell tolls, and chimes, and roars. Is hollow an epithet descriptive of chiming ? *Path along its wastes explore* is totally beyond our comprehension. Neither do we understand what is *the fainted strain*,

Strain, athwart which hues of gold and purple play. We have not time, however, even for one half of the criticism which this short passage would justly afford. If the author would indeed be a poet, our advice is, that he should never write a line without precisely understanding his own meaning; nor without being convinced that it will be equally clear to other people.

ART. X. *The South Downs: a Poem.* 8vo. pp. 73. 2s. 6d. Symonds. 1793.

BEFORE we offer any remarks on this poem, we think it right to copy the author's short advertisement:

* Frequent admiration of some of the most delightful scenes in nature gave rise to the following publication. But local enthusiasm suggested the attempt, without producing that energy of sentiment and diction so necessary for its due execution. Fidelity of description is the author's best substitute for poetic spirit: and for the triteness or temerity of his miscellaneous observations, rectitude of intention is his honest apology.

* The errors of every page are abundantly sufficient to characterize the whole as a *maiden essay*: and all the Essayist presumes to hope or solicit from the tribunal of professional criticism, is that its *censure* be not unaccompanied by *instruction*.*

The account which the author gives in the first paragraph applies in many instances: but, though his observations be sometimes trite, they are likewise occasionally very much the contrary. His political and moral views, concerning monopoly and wealth, are at present far from common-place; and, though they may be wise and virtuous, prejudiced and interested men will accuse them of being visionary and innovating.

As a poem, we have read this diversified work with a mixture of pleasure and regret. He who can sometimes write so well, ought never to have written so ill. Nothing can be more reasonable than his request, that censure should not be unaccompanied by instruction: but he and all authors should recollect that, for our own part, we are limited. Yet, he wishes for advice. Let him therefore consider, first, whether the descriptive poem be not in itself a bad species of poetry. The subjects selected are necessarily miscellaneous, and may be supposed well or ill chosen, according to the varying judgment of each reader. Will such subjects admit of that delightful unity, that attractive pathos, which the interest excited for some person or some event is capable of producing? Are not the episodes, without which Descriptive Poetry perhaps could not exist, each and all of them blemishes? Through the whole of this long poem, how often do we recollect the subject of it, namely,

namely, the Downs? Let the author cast his eye over his own table of contents, and try the question. If he be impartial, he will confess to himself that, even while speaking of his mowers, reapers, and shepherds,—though they be actually on the spot,—the Downs are forgotten. They are, it is true, much more easily recollected in these instances, than in a thousand others that occur in the course of his poem. That the writer has a talent for descriptive poetry, the following quotation, we think, will sufficiently prove: but, whether that be the best kind of poetry, we again submit to the judgment of all who think themselves interested in the decision.

‘ Here glows sublime her * many colour’d hood,
And there her tassell’d drap’ry of the wood:
Her grassy *Combe* † concludes the swelling slope,
The fragrant rival of her painted cope:
Her cultur’d bosom heaves with yellow grain:
Her flocks the mountain, herds adorn the plain:
Her winding rivers court the scented shade;
Her forests warble to the checquer’d glade:
The hind her vales, the shepherd loves her hills;
The loom her staple, and the mead her rills.
Here lurks the bosom’d hamlet; there the town
In bold ascension climbs the whitening Down:
In chalky contrast to the skirting green,
The road romantic winds along the *Dene* †,
Where Echo soothes the love-sick songster’s mind,
Or mocks the laughter of the trudging hind.
The virgin, aptly grac’d with wheaten ear,
Now guides the chariot of the turning year.
Intensely smiling in autumnal rays,
Now gilds the rip’ning scene with solar blaze;
The tepid ocean gaily silvers o’er
Nature’s great mirror spread from shore to shore,
Reflecting pendent woods, cliffs, batt’ries, ports,
The frigate’s flagging sail that vainly courts
The absent Zephyrs, Shags that basking stand,
With maw distent along the rocky strand;
The argent clouds that fret yon blue expanse,
The Kite’s libration, and the Halcyon’s glance;
The prowling Rav’n, to whose prognostic sense,
No hope of prey the taintless gale presents;
The Mew and Chough, with beak of Tyrian die,
Which hunt the Porpoise with alternate cry;
The wading fisher, and the clam’rous boy
Who hails his mates on board the distant hoy.
Delightful prospects!’

* The Downs, personified.

† The narrow valleys of the South Downs are called *Combes* or *Dens*. The *Dene* is wider than a *Combe* and more easy of ascent.

Turning from this passage, which, though it be far from faultless, presents a rich and poetical picture, we are sorry, as we proceed, to find so many lines characterized either by poverty of thought, carelessness of style, or harshness of construction. Our remarks, however, must be brief and few.

(V. 579.) 'As turns the ling'ring school-boy oft to greet,
The lessening summit of his *natal seat*.
Both Art's and Nature's choicest gifts *he* bears,
Th' inverted landscape, and the trader's wares :

The pronoun *he*, both in grammar and in the imagination of the reader, suggests the school-boy : it means the river Ouse. *Natal seat* is an uncouth expression ; and *seat* is evidently an indolent expedient for a thyme to *greet*.

(V. 589.) 'Where woos the *swoln* stream its topmost banks,
Grotelque are seen the bounding *peasani's* pranks.
The *plashy* margin while he *presses* prone.'

This alliteration is puerile and harsh. The first line is defective in measure ; unless the word *swoln* be written and pronounced *swolen*.

(V. 615.) 'So feeds the *Epietre* at *city* feast,
Till man intemp'rate sinks a *bloated* beast :
The glutton *rugs* amain ; pants hard for breath,
And caught by *liqu'rish* tooth, is *bobb'd* by Death.'

The words here marked in Italics are mean, and offensively opposite to the sensations which such a picture ought to inspire. The moral feelings are here indignant, and revolt at such trifling. We must now take leave of the author's verse, and advert to his prose.

Among the notes, is one which, for the philosophy and excellency of its views, we shall in part transcribe. It relates to the present idle and unprofitable life of the shepherd, and shews how different and useful he might become :

(P. 68.) 'The very laudable institution of Sunday Schools would facilitate such a plan as is here recommended. The young shepherd, taught there to read, would soon learn to think and make useful observations in his diurnal range of contemplative solitude. He should be furnished with books explaining in familiar language, so much of botany, zoology, mineralogy, veterinary knowledge and meteorology, as may be attainable and necessary in his situation. In such a compilation, the writer of this note would cheerfully lend his best assistance. Every shepherd, under the patronage of a pastoral society, should keep a regular account of the state of the weather each day at the hours of six, nine, twelve ; three, six, and nine ; and communicate such prognostics of it as he might have discerned in the atmosphere or in any other circumstances of the season. The precise time of the flowering of each plant, the budding and blooming of each shrub and tree, the nestling, sexual distinctions, and breeding of each bird, the first ap-

pearance and migration of birds of passage, a calendar of the periodical appearance of insects, and their apparent use in the wise dispensation of nature, similar attention to reptiles and wild quadrupeds, the genealogy, accidents, diseases, improvements, and other circumstances of their flocks, the training of their dogs, and the diseases to which they are most subject themselves, should be noted in the shepherd's diaries. Books and musical instruments should be given at the quarterly meetings of the society, and premiums adjudged for the discovery, improvement, or other peculiar merit relative to pastorals, or any other specified object of their daily observation.

We here take leave of this author, with our sincere approbation (though we sometimes differ with him in opinion,) of the morality and extensiveness of his views; and, whether hereafter he may write poetry or prose, we sincerely recommend those subjects to his attention.

ART. XI. *Observations upon the Four Gospels*; shewing their Defects, and how far those Defects, together with the Writings of St. Paul, have misled the Compilers of our Church Service, &c. thereby evincing the Necessity of revising the whole by Authority. By a Friend to Truth. 8vo. pp. 350. 6s. Geneva, printed. London, Kearsley.

THOUGH this "idle immaterial skein of sleeve silk" fabricated, as we are told †, by 'an eminent silk manufacturer at Lyons,' has long lain hidden in a dark neglected corner of our warehouse, in order to make room in our shop-window for goods of much superior quality, and which we thought more worthy of being exposed to view, yet it has received no injury by the delay. To drop the metaphor; the matter contained in this dear book ‡ was stale before the writer of it put pen to paper. It is nothing but the *crambe bis—immo ter quaterque—colla*, of infidelity.

In his title-page, the author calls himself a friend to truth; and, in his preface, he assumes the air of a candid inquirer, who, if he be wrong, will gratefully acknowledge his obligation to any one who will set him right: but he does not appear to answer this description in the work itself; in which he

* Shakspere.

† In the advertisement, where also this work is called a translation from the French: but to us it seems to talk its native language when it speaks English.

‡ The proprietor had the conscience at first to charge it at half a guinea! but, by a manuscript correction in the title-page, we are now told that we may have for 6s. as much print and paper as is commonly sold for 3s. or 3s. 6d. We know not for what reason, but christianity may always be had at a cheaper rate than infidelity.

REV. OCT. 1793.

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adopts

adopts the most absurd explanations of the gospels, merely for the purpose of making them ridiculous; and *chuses* to misinterpret passages in a way in which we cannot conceive it *possible* that he really understands them; because the most ordinary mechanic, or ploughman, knows that they are not to be taken in this sense. He interprets, for instance, cutting off a right hand; plucking out a right eye; taking no thought for the morrow; selling all we have and giving the purchase money to the poor; when we are smitten on one cheek, turning the other, &c. &c.—literally. Is this the conduct of ‘a friend to truth?’

We may indeed say that all of this writer’s objections not only may be, but actually have been, obviated by a rational interpretation of the scriptures. Instead, therefore, of exposing *them* to contempt, he only exposes his own ignorance, either real or assumed. From some parts of his work, we are rather led to suppose it to be of the latter description. Of whatever kind it be, or whatever be his motives, we have no violent antipathy against, nor any wish to suppress, publications of this sort; which, in the end, always do more good than harm to christianity; a religion, which, after the most diligent examination that we have been able to give to it, we are convinced (and we do not, nor ever did, feel ourselves more disposed to take matters on trust, on this subject, than on any other whatever,) we say we are *convinced*, will go on increasing in evidence and efficacy, till time shall be no more.

This writer asks—and by the question it seems he would insinuate his motives for lopping off so much as he does of the sacred code, or rather for cutting it up by the roots—he asks, ‘why have we not a *plain, consistent, rational* system of religion, whose basis is morality?’ In christianity, as we read it in our bibles*, and, by the assistance of the best helps, explain it for ourselves,

* When read and explained as the author chuses to read and explain it, how should the bible, or any other work, appear to be rational? Hard has been the fate of this best and most rational of books. Two parties, actuated by opposite views, have combined to bring it into contempt. Its well meaning, but simple and mistaken, advocates have banished all sense and reason from its pages, through a weak and superstitious dread of taking too great liberties in the explanation of a work which they seem to think it profane to examine with the same freedom with which they would examine another volume; and its insidious and designing adversaries have perverted its meaning, and turned it into nonsense, because its morality is too pure and perfect not to make them wish to weaken an authority under which they feel themselves uneasy. Yet it has not only survived, but nobly

ourselves, we have something better than this. We have a plain, consistent, rational religion, not only whose *basis* but whose *whole structure*, whose very essence, whose body and soul, may truly be called *morality*, and *nothing but morality*, inculcated in the purest precepts, actually exemplified in the most perfect character; and enforced, not by the weak and feeble motives deduced from a long, intricate, and, it may be, erroneous chain of theoretical reasoning, but by such a cogent and irresistible display of divine power as is adapted to every capacity, and fitted to instruct, not the vacant, the curious, and the learned only, but every man who cometh into the world, and to illuminate with noon-day brightness the *only* road which leads to happiness.

A. T. XII. *Sermons on Moral and Religious Subjects*; the greater Part of them never printed before. By William Jones, M. A. F. R. S. 2 Vols. 8vo. pp. 339, and 412. 10s. 6d. Boards. Robinsons. 1790.

THESE sermons have waited some time for admission into our crowded repository. The apology, which we shall make to the author and the public, is, that though it was not the case with the greater part, yet several of them had appeared in print before; from our character of which*, and of the author's other publications†, our sentiments of the present work might be partly collected. Add to this, as we supposed them to consist of good orthodox sound divinity, we concluded that, like other sound things, they were not liable to be soon spoiled by keeping.

The discourses are mostly of a practical nature; and, setting aside some singularities, of which the author cannot wholly divest himself when treating of the plainest and most familiar subjects, they may be read with profit. We should like him better, if he were not so fond of spiritualizing some of the subjects; in doing which, he occasionally approaches toward the manner of the puritans of the last century, and of the methodists of the present. In proof, we may refer to his sermons on The Gadarene delivered; on St. Paul's deliverance from prison; on St. Paul's shipwreck; in the first volume; and to some others in the former part of the second volume, which are sufficiently

nobly triumphed over, and is every day rising more and more superior to, a treatment which would have immersed in oblivion almost any other production.

* See Rev. vol. lxxii. p. 399. vol. lxxvi. p. 94. and vol. ii. of New Series, p. 480.

† See Rev. vol. lxxx. p. 402, and also our General Index.

pointed out by their titles, without a more particular description.

The style of these discourses is not very elegant, nor, in general, very correct. In vol. ii. p. 190. Mr. Jones has committed an error which, though it were once common, is now generally discarded. Speaking of the late Rev. Sir John Dolben, he says, that, on a particular occasion, 'he felt his mind so *wrapt*' [instead of *rapt*] 'and elevated, that in describing the sensation afterwards, he made use of this emphatical expression—"I thought I should have gone out of the body."'

We have hinted above, that Mr. Jones was a sound and orthodox divine; a character on which we believe he values himself not a little; perhaps with reason, as men in all ages have been allowed, by common consent, as it were, to assume something to themselves for possessing a rarity; and, in these heretical times, true genuine orthodoxy is not a commodity which is to be found every day:—but, alas! he has here, in some evil hour, penned and published a discourse in which he has given a most grievous and deadly stab to his orthodoxy. Perhaps he will be alarmed at this assertion, as he probably may not be aware of what he has done: but when we state the particulars, our readers will see that all the ingenuity of the long robe could not acquit him of the charge, not only of preaching in direct opposition to a doctrine which he has over and over again solemnly and *ex animo* subscribed, as being agreeable to the word of God, but also of stigmatizing the original framers and propagators of that doctrine, as 'spurious reformers,' and describing them as men 'more melancholy than wise.'

In the sixth sermon of the second volume, which is *On the Nature and Excellence of Music*, and which was preached at the opening of a new organ at Nayland in Suffolk*, we meet with the following passage: 'It may have been made a question by some people, more melancholy than wise, and soured with the principles of spurious reformation, whether instrumental music may be lawfully applied to divine worship. But it is no question at all.' The author then goes on to justify and de-

* In the course of this sermon, Mr. J. tells us, that 'the invention of choral harmony in parts arose from the *Trinitarian* worship of the Christian church.' It seems here as if he would insinuate some analogy between the union of base, tenor, and treble, to compose one harmony, and the union of Father, Son, and Holy Ghost, to form a *Trinity*. What renders this more probable, is that, in the beginning of this sermon, he has traced out other fanciful analogies between the seven notes in the scale of music, the seven primary colours, the seven days of the week, and the 'seven conspicuous lights of the firmament,' which give names to them.

send the use of *organs* in the church, as a godly practice. Now Mr. Jones, by solemnly subscribing the 39 articles of our church; has repeatedly declared that the two books of homilies "contain a godly and wholesome doctrine, and necessary for these times;" and, in the eighth homily of the second book, which treats of the place and time of prayer, we are told that "chaunting in churches and playing upon the organs sorely displease God, and filthily defile his holy house and his place of prayer*."

ART. XIII. *Letters on the Impolicy of a Standing Army in Time of Peace*, and on the unconstitutional and illegal Measure of Barracks; with a Postscript, illustrative of the real Constitutional Mode of Defence for this Island. Containing also a short Review of the Effects which are produced by a Standing Army, on Morality, Population, and Labour†. 8vo. pp. 90. 1s. 6d. Eaton. 1793.

THE maintainance of a standing army has long been considered, by some of our best political writers and parliamentary orators, as a dangerous and unconstitutional measure. The erection of barracks, in various parts of the kingdom, has greatly added to the alarms which thinking men, previously to this step, had long felt, seeing themselves surrounded by a military force. The employment and behaviour of that force on various occasions has by no means tended to quiet their fears. The most sincere lovers of peace, persons entirely and affectionately attached to the constitution, nay, the very friends of ministerial influence, have remarked such incidents with pain, and not unfrequently with terror. Desirous that benevolence should reign in the hearts of men, they have foreseen, on the one side, the danger of an utter extinction of freedom; and, on the other, the possibility of resentment swelling to rage, resistance, and carnage.

The author of the pamphlet under consideration, deeply affected by the apprehended danger, is earnestly solicitous to awaken the kingdom to a due sense of the importance of the subject; and, if possible, to dissuade the ministry from their present mode of conduct.

* This, among other things, sets in a strong light the absurdity of our adhering so tenaciously to the practice of requiring subscription from the clergy, and from our young men in the universities, while many of the former and all of the latter class, by joining occasionally in cathedral service, are thus obliged to support what they have previously declared to be *forely displeasing to God*.

† These letters were originally published in the *Manchester Herald*, and in the *Leicester Chronicle*; under the signature of ALBANICUS.

He begins with arguments to shew, ' that a standing army in time of peace is unconstitutional, repugnant to and incompatible with the interests of a free state; and that no legislator ever founded a free government but he studiously avoided this Charybdis *, as a rock against which his commonwealth must necessarily be shipwrecked.' He tells us, that ' our Henry VII. raised no small jealousy, among our prudent and cautious ancestors, by the augmentation of the yeomen of the guard from 50 to 100, which was the whole standing army of his time; ' that ' Queen Elizabeth's whole reign may be almost called a state of defensive and offensive war; in England as well as Ireland; in the Indies as well as in Europe; yet she ventured to go through this state, if it were a venture, without the help of a standing army; that in a variety of places and occasions, her forces fought and conquered the best disciplined troops in Europe; and that Hume, the apologist of the Stuarts, allows that, when the parliament of Charles II. voted the standing army and king's guards illegal, they did what was *necessary to liberty*. Hume, indeed, calls the army a mortal distemper in the British government, of which it must at last inevitably perish; and Fletcher of Scotland says, " I would fain know, if there be any other way of making a prince absolute than by allowing him a standing army; if by it all princes have not been made absolute; if without it any ?"

The author severely animadverts on the conduct of William III. who, after having obtained a standing force of 10,000 men, contrived to over-reach the parliament, and raise a body of 3000 marines, under a pretence that they were not a land-force, but a water-force: on which event Trenchard has the following remark—" Thus, what our courts, for above a thousand years together, never had the effrontery to ask; what James's parliament, chosen almost by himself, could not hear debated with patience; we are likely to have the honour of establishing under a *deliverance*."

He next adverts to ' the pernicious effects of continental wars, which afford a feasible excuse for maintaining a standing army.' He adds that, ' as early as the year 1711, not above two-thirds of the muster-rolls were effective men; that one-third of the money paid goes into the pockets of the principal commanders; and that on one occasion, when a motion was made in the House of Lords concerning the absence of officers from Minorca, five out of nineteen only were left on duty on the island, at a time when the invasion of it was threatened by Spain so publicly that it was known to all Europe.'—" Even in the cor-

* The author seems to have forgotten that Charybdis was a *whirlpool*.

rupt days of Walpole, when the army was only 17,000, the passing of the mutiny bill yearly produced a warm debate: whereas now that it is 40,000, it passes every year as a thing of course.' He gives us the following quotation from the speech of Mr. Pitt [Lord Chatham] in 1739: "We ought to shew a proper gratitude to every man who has ventured his life in the cause of his country: yet as the law now stands, an old officer who has often ventured his life, and often spilled his blood, in the service of his country, may be dismissed and reduced, perhaps to a starving condition, at the arbitrary will and pleasure, it may be at the whim, of a minister; so that by the present establishment of the army, the reward of a soldier seems not to depend upon the services done to his country, but upon the services he does to those who happen to be ministers at the time."

Of the increasing expence of war, he gives the following statement:

'The next assertion I have made is, "that a standing army is a great and grievous expence to the nation." To prove which, I shall only state Sir John Sinclair's estimate of the general expences of the peace establishment, upon the average, since the revolution, which is as follows:

" During the reign of King William,	-	-	£. 1,907,455
Queen Anne,	-	-	1,965,607
George I.	-	-	2,583,000
George II.	-	-	2,766,000
George III. anno 1770, in-	-	-	
cluding the civil list,	-	-	4,322,972

Estimate of the peace establishment in future, - 4,937,274."

'By which it appears, that our peace establishment has increased since the reign of King William, above *three millions sterling, annually!* But what amount its increase will stop, our wise and virtuous ministers only know.

'The expences of the various wars since the Revolution, including the amount of the supplies raised within the year, Sir John Sinclair gives as follows:

" Expences of war during the reign of William III.	30,447,382
Queen Anne,	43,360,003
George I.	6,048,267
Expence of the war begun anno 1739,	46,418,689
Ditto of the war begun anno 1756,	111,271,996
Ditto of the American war,	139,171,876
Ditto of the late armament,	311,385

£. 377,029,598."

'During the wars of Queen Anne, in which our armies were always victorious,—it appears by the foregoing estimate, that the whole expences amounted only to the sum of 43,360,003l.: while the American

can war, which lasted only seven years, cost this nation the enormous sum of 139,171,876l.: in the course of which we experienced nothing but defeats and disgrace in the land service; had two whole armies shamefully taken prisoners; and lost thirteen fertile provinces, containing nearly as great an extent of territory as all Europe put together.

He likewise quotes Blackstone, to shew that this Judge was decisively of opinion that a standing army in England is constitutionally illegal.

“ In a land of liberty,” (says he, *Comm.* vol. i. p. 408,) “ it is extremely dangerous to make a distinct order of the profession of arms. In *absolute monarchies*, this is necessary for the safety of the prince, and arises from the main principle of their constitution, which is that of governing by fear: but in *free states*, the profession of a soldier, taken singly, and merely as a profession, is justly an object of jealousy.” “ Here is a proof from the highest authority, in further corroboration of those I have adduced before, as to the danger of it; and a compliment to our wise and cautious ancestors, for their so strenuous exertions on all occasions to oppose its progress.”—“ The laws, therefore, (continues he) and *constitution* of these kingdoms know no such state as that of a perpetual standing soldier, bred up to no profession but that of war.”

The author draws an animated picture of some of the evils which the building of barracks will produce, but for this we must refer to the pamphlet. The following prophetic passage, however, which the writer has thought proper to cite, we cannot omit:

“ There is one thing (says Lord Gage, *Deb. Com.* 11. 388,) fatal above all others, that must be the consequence of so great a body of troops being kept on foot in England, and will be the *finishing stroke to all our liberties*. As the towns in England will not be able much longer to contain quarters for them, most of those who keep public houses being nearly ruined by soldiers billeted on them; so on the pretence of the necessity of it, barracks will be built for quartering them, which will be as so many fortresses, with strong garrisons, erected in all parts of England; which can tend to nothing but by degrees to subdue and enslave the kingdom.”

The letter-writer then gives a summary of the points which he has endeavoured to prove, in the following words:

“ Thus I have candidly and faithfully stated my several reasons and authorities, in proof of the assertions I first set out with, *viz.* “ That a standing army is dangerous to the liberties of a free state; that it is unconstitutional in this country; that it is an enormous and grievous burden on the people; that the measure of building barracks in many parts of the kingdom is unconstitutional and illegal, and the advisers of it deserving of exemplary punishment.”—“ In doing which, I most solemnly declare, I am actuated by no sinister or party motives; nor have I the smallest inducement to take so much trouble, but a sincere love for my country, and an ardent desire to promote her

her interests. To the awful tribunal of the public I submit my facts, and the reasoning and deductions I have drawn from them.'

The *postscript* contains much acute reasoning and remark: but we have not room for farther quotations.

ART. XIV. *Curiosities of Literature*.—Consisting of Anecdotes, Characters, Sketches, and Observations, Literary, Critical, and Historical. The Third Edition with large Additions, and considerable Improvements. 8vo. pp. 617. 7s. boards. Murray. 1793.

THIS agreeable compilation having already passed our ordeal with safety and honour *, we shall now only speak of the additions which this third impression has received, and of which the editor, in a new preface, gives the following account:

'The favour with which the public has honoured this performance, has, early after its publication, conducted it once more to the press. It becomes an author to render every new impression of his book more acceptable: it is thus, rather than by any other mode, he should express his gratitude. I have attempted to perform this, by having tasked myself to make the articles more full and satisfactory than in their first state. What were originally but seminal hints, I would hope will now be found sometimes to expand into the luxuriance of flowers.

'The plan which I have projected appears to be valuable; yet, perhaps, the design has been but rarely understood. I had proposed to illustrate a series of observations on human life, by a multiplicity of examples, which, while they gave an agreeable exercise to the mind by their variety, might familiarize it to that greatest of all studies—the study of MAN. Montesquieu has this fine observation on authors: they should, he says, not so much make us read, as make us think. *Il ne s'agit pas de faire lire, mais de faire penser*. When I gave the articles—The Poverty of the Learned—The Persecuted Learned—The Imprisonment of the Learned—The Amusements of the Learned—The Progress of Old Age in New Studies—Poets, Philosophers, and Artists, made by Accident—&c. I considered them but as portions which relate to the history of MEN OF GENIUS. The discerning reader may thus trace other subjects elucidated, by impressing in his mind their component parts, scattered in this miscellany.

'I was desirous also to direct taste, by criticisms which should be illustrated by examples taken from the most finished compositions: such are the articles—Virgil—Fine Thoughts—On teaching the Classics—Spanish Poetry—&c. Sometimes I proposed to intersperse biographical sketches of persons remarkable in the republic of letters: such are the articles—Mademoiselle De Scudery—The Scaligers—Milton—Cardinal Richelieu—Corneille and Addison—&c. and sometimes I have attempted to sketch subjects of literary curiosity; such

* See our 7th Vol. N. S. p. 270.

are, Literary Composition—Origin of Literary Journals—Recovery of Manuscripts—Sketches of Criticism—The Bibliomania—Errata—&c.

'In the HISTORICAL SECTION, I proposed to arrange these incidents which might serve as materials for a history of human nature; to trace the usurpations of tyranny, and the glory of freedom; as is done in the account—of the Pouliats, and the Poulichees, taken from the Abbé Raynal, and which is contrasted with—the Thirteen Cantons; which is further displayed in the articles, Feudal Tyranny—America—&c. To represent the avarice, the cruelty, and the impositions of superstition, which are sufficiently marked in the articles—Trials and Proofs of Guilt in superstitious Ages—Inquisition—Mutual Persecution—Religious Enmity—Virgin Mary—&c. To paint the characters of kings, and of nations; such are the articles—Monarchs—Edward IV.—Queen Elizabeth—Royal Divinities—De-throned Monarchs—&c. The manners of nations are displayed in such articles as—Singularities observed by various Nations in their Repasts—The Athenians—The Italians—Spanish Etiquette—History of Poverty—Slavery—&c.

'In the third portion of this work, I proposed to give whatever I found curious for the singularity of the subject, or interesting from the importance of its information: such articles are—Singular Memories—Light Summer Showers forming burning Mirrors—Origin of several valuable Discoveries—Music—Hell—&c. And I have concluded this Miscellany by some Philological Observations, which may be regarded as a literary curiosity, by uniting in a few pages a succinct account of various languages.'

'The present edition solicits attention by very essential and copious improvements. Above one third part of the volume consists of additional matter. But, notwithstanding this attempt to form an agreeable LITERARY MANUAL, I have rather made known than accomplished my wish. Abundantly honoured, as I must confess I have been, with the approbation of journalists I respect, and of friends whom I esteem, I would render the work as perfect as my feeble talents permit. It is for this reason that I am desirous of the contributions of the ingenious. The various heads may serve as outlines or sketches for men of letters to fill up, as their reading or reflection suggest: and such a work can only be enriched by the accumulation of literary aid. I have received already several very valuable hints; and if such liberal communications are continued, they will animate my future exertions, and tend to perfect a repository, which may not be useless in the republic of letters.'

The first considerable addition comes home to our business and bosoms; being on the subject of *literary Journals, or Reviews*. There is indeed something terrific to us critical drudges, in the qualifications required by Camusat in a reviewer: but the present compiler kindly saves us from hanging or drowning ourselves in despair, by informing us, that Camusat, himself a reviewer, 'had formed very just notions how one should be carried on. It had, indeed, been a phenomenon in the literary

rary republic: but when this sage Aristarchus, who knew so well to plan with visionary perfection, attempted one himself, it is certain, as the editor of his papers observes, he did not practice one of those rules he had so judiciously prescribed to others.'

This information is comforting; and will help us out of the *slough of despond*, into which we are sometimes plunged in the course of our labours. Camusat's character of a *Journalist* is the following, which we intreat our readers to forget as soon as they have read it:

'The function of a journalist demands an extent of various knowledge, which can rarely be found in one person. Besides the learned languages, and a perfect knowledge of his own; and besides a tincture which he should have of the living languages, if he is desirous of giving an account of those works which are printed throughout Europe, he must also be, at least, tolerably acquainted with the subjects he treats; and, according as the occasion requires, he must shew himself as a mathematician, astronomer, physician, lawyer, and divine. He must not be ignorant of what has passed in the most distant periods of antiquity; and he must be familiar with whatever has occurred in less remote times. Yet all these are but a few of those qualities which are necessary to form a journalist. All these may be prejudicial to the public, by gaining their confidence, if he, who assumes this character, does not add to such vast scientific acquisitions, talents more rare even than a prodigious erudition: I mean, justness of conception, luminous ideas, a style pure and correct, lively and easy, adapted to fix the attention of the most indolent reader, and to persuade the most intractable. I add, that if a journalist is desirous of not committing, occasionally, very ridiculous blunders, or falling into inconveniences yet more to be feared, he must possess a consummate knowledge of literary history, and particularly that of *his own times*; and which Fontenelle observes is a science almost distinct from the others, although it results from, and is produced by, a lively curiosity, which neglects nothing for its purpose. Yet is it little, that all these qualities meet in one man, if they are not accompanied by those of the *heart*: an exact probity, which will not allow him to practise any impositions; and which compels him to do justice to his *enemies*, if he is so unfortunate as to have any.'

It must be confessed (humanely adds our editor,) that 'such a character is more difficult to find than describe.'

It should be remarked, however, that Camusat is requiring in theory a man of more knowledge than perhaps ever existed in reality; in order to qualify him for a station, the duties of which no man could discharge, at least in this country and in these times, even if he possessed this perfection of abilities, this mental cyclopædia:—but may we not add that a compensation for the inevitable deficiency of an individual may reasonably be expected from the united labours of a society?

In the quotation from Johnson's *Life of Sir Thomas Browne*, p. 44, an important typographical error has escaped correction: amplify the *great*, instead of amplify the *little*.

La Bruyer's character of La Fontaine, among the editor's *addenda*, bears a strong resemblance to the late Dr. Goldsmith.

'*La Fontaine* appeared coarse, heavy, and stupid; he could not speak or describe what he had just seen: but when he wrote, he was the model of poetry. All is lightness, elegance, fine natural sentiments, and delicacy of expression, throughout his works.

'It is very easy, said a humorous observer, (in speaking concerning *La Fontaine*) to be a man of wit, or a fool; but to be both, and that too in the extreme degree, is indeed admirable, and only to be found in him.'

The additions to the article *Aristotle* and *Plato* are intelligently selected, and are interesting:

'*Diogenes Laertius* describes the person of the *Stagyrite*, by informing us, that his eyes were little and his legs lank; that he stammered, was fond of a magnificent dress, and wore costly rings. He had a mistress whom he loved passionately, and for whom he frequently acted *inconsistent* to the philosophic character: a thing as common with philosophers as with other men.

'*Aristotle* had studied under the divine *Plato*: but the disciple and the master could not possibly agree in their doctrines; they were of opposite tastes and talents. *Plato* was the chief of the *academic sect*, and *Aristotle* of the *peripatetic*. *Plato*, says the author of *Quoyelles Litteraires*, (a work which is supposed to have received many finishing strokes from the hand of *Voltaire*) was simple, modest, frugal, and of austere manners; a good friend, and a zealous citizen; but a very bad politician: a lover indeed of benevolence, and desirous of diffusing it amongst men, but knowing little of them; as chimerical in his ideas as *Rousseau*, or our *Sir Thomas More* in his *Utopia*.

'*Aristotle* had nothing of the austerity of the philosopher: he was open, pleasant, and even charming in his conversation; fiery and volatile in his pleasures; magnificent in his dress. They describe him as fierce, disdainful, and sarcastic. He joined to a taste for profound erudition, that of an elegant dissipation. His passion for luxury occasioned him such expences, when he was young, that he consumed all his property.

'*Rapin* has sketched an ingenious parallel of these two celebrated philosophers. The works of this critic are now so little read, that the reader will not be displeased to find it here.

'The genius of *Plato* is more polished, and that of *Aristotle* more vast and profound. *Plato* has a lively and abundant imagination; fertile in invention, in ideas, in expressions, and in figures; displaying a thousand different turns, a thousand new colours, all agreeable to their subject: but, after all, it is nothing more than imagination. *Aristotle* is hard and dry in all he says; but what he says is all reason, though it is expressed drily: his diction, pure as it is, has something

thing uncommonly austere; and his obscurities, natural or affected, disgust and fatigue his readers. Plato is equally delicate in his thoughts and in his expressions. Aristotle, though he may be more natural, has not any delicacy: his style is simple and even, but close and nervous; that of Plato is grand and elevated, but loose and diffuse. Plato always says more than he should say: Aristotle never says enough, and leaves the reader always to think more than he says. The one surprises the mind, and charms it by a flowery and sparkling character; the other illuminates and instructs it, by a just and solid method. Plato communicates something of genius, by the secondness of his own; and Aristotle something of judgment and reason, by that impression of good sense which appears in all he says. In a word, Plato frequently only thinks to express himself well; and Aristotle only thinks, to think justly."

We have likewise considerable additions to the *Scaligers*, to Cardinal *Richelieu*, the *Plinys*, and to the article *Innovation* degenerated into *Anarchy*, which Mudge in a sermon on that subject has admirably compared to a *dead animal in a state of putrefaction*; "when, instead of *one noble creature*, as it was when life held it together, there are *ten thousand little nauseous reptiles*, growing out of it, *every one crawling in a path of its own*."

The additions to the article *Grotius* are so interesting, that we imagine our readers will be pleased with their insertion, here:

* Grotius was born with the happiest dispositions: he was studious from his infancy. He received from nature, says De Burigny, a profound genius, a solid judgment, and a wonderful memory. He was so fortunate as to find in his father, a pious and able Mentor, who at once formed his genius and his heart. The young Grotius, in imitation of Horace, (and, it might have been added, of *Milton, Rev.*) has celebrated in verse his gratitude for so good a father.

* One of the most interesting circumstances in the life of this great man, and which most strongly marks the power of his genius, and the fortitude of his courage, is displayed in the manner in which he employed his time during his imprisonment. It does honour to religion and to science: it eminently proves the consolations which are reserved for the philosopher. When another is condemned to exile and captivity, if he lives, he despairs: the man of letters counts those very days as the sweetest hours of his life.

* When Grotius was a prisoner at the Hague, he laboured on a Latin essay, on the means of terminating religious disputes, which cause so many infelicities in the state, in the church, and in families; when he was carried to Louvestein, he resumed his law studies, which other employments had interrupted. He gave a portion of his time to moral philosophy, which engaged him to translate the maxims of the ancient poets, collected by Stobæus, and the fragments of Menander and Philemon. Every Sunday was devoted to read the scriptures, and to write his commentaries on the New Testament.

In

In the course of this work he fell ill, but as soon as he recovered his health, he composed his Treatise, in Dutch verse, on the truth of the christian religion. Sacred and profane authors occupied him alternately. His only mode of refreshing his mind, was to pass from one work to another. He sent to Vossius his observations on the tragedies of Seneca. He wrote several other works; particularly a little catechism, in verse, for his daughter Cornelia: and, to conclude, he gathered materials to form his apology. Add to these various labours, an extensive correspondence he held with the learned, and his friends; and, it is observed, his letters were so many treatises. Although his talents produced thus abundantly, his confinement was not more than two years.

The editor seems determined not to rob the Italians of any of their arts, particularly that of *Assassination*; and if Voltaire's genius had not been generally held in higher estimation than his probity, and historical accuracy, we should allow his opinion to be decisive: but an Italian himself 'has confessed, that the calling his country a *nation of assassins* can hardly be said to be unjust, if applied to it even so late as *within half a century*.' If the dagger and the drug have been laid aside only for *half a century*, why revive the memory of deeds which have not been perpetrated by the present race? at least, why give them as national stigmata of the existing generation?

After establishing *vengeance* in Italy, the editor gives additional instances of *Spanish pride*; yet, in spite of all the old stories which assign to the natives of Spain a larger portion of inordinate and unreasonable *self-esteem* than to their neighbours, we believe them to be a brave and honourable people; and if any of that loftiness and dignity of manner, with which they were stigmatized, chiefly by their Gallic rivals previously to the *Bourbon Compagny*, remains, it cannot so properly be called a *pride that licks the dust*, as "The *honest pride* of conscious virtue."

National characters can only be ascertained after a long residence in a foreign country, and by such observers as are divested of all partiality for their own.

Some farther anecdotes of Queen Elizabeth are inserted, which are amusing: but these are of the accusative kind. Additional instances of *singular memories* are given, which will amuse the reader and make him stare. We have many other *addenda*, that are lively and uncommon; and some, indeed, which are rather too well known to merit insertion.

On the whole, we are sorry to observe that this ingenious compiler has been more active in seeking and transcribing passages which expose the horrors and absurdities of bigotry, persecution, and superstition, than on any other subjects. We should have been better pleased to have seen him enlarge on the
comforts

comforts arising to individuals from the practice of virtue and morality, and to society from the benign influence of christianity.

We perceive the author of this publication to be possessed of vivacity, fancy, and an uncommon extent of reading: but his judgment and taste, we think, may be rendered more mature and infallible by time and the use of the press.

With respect to language, we observe frequent marks of haste, particularly in the translations from the French; in which, among other Gallicisms, we have *bibliotheque* for library, *process verbal* for trial, *passed on the sword* for put to the sword, *deposé* for deposited, *Anvers* for Antwerp, &c.:—but we are inclined to believe that our own language suffers nearly as much from constant reading in another, as from living in a foreign country; and, in translating, we are more apt to be faithful to the genius of a foreign tongue, than to comply with the idiom of our own.

A second volume of these 'Curiosities' has been published; and we purpose to give an account of it in the Review for November.

ART. XV. *Philosophical Transactions of the Royal Society of London, for the Year 1793. Part I.*

[Article concluded from the Review for August, p. 432.]

PHILOSOPHICAL and ASTRONOMICAL PAPERS, &c.

An Account of two Rainbows, seen at the same Time, at Silver-Isle, Hants, July 9, 1792. By the Rev. Mr. Sturges.

IN a thunder-shower which fell in the south-east on the sea-coast, while the sun shone brightly but low in the horizon to the north-west, two primary rainbows appeared. They were not concentric, but touched each other at one point in the southern part of the horizon. Each of them had a secondary bow, which likewise coincided in one point. The primary bows were vivid for a considerable time: but one of them was more permanent and larger than the other; and, when the sun was nearly setting, became almost a semicircle. The atmosphere, at the time of this phenomenon, was calm, and the sea perfectly smooth. The author very justly ascribes the production of the more permanent bow to the direct light of the sun, and that of the other to light reflected from the sea, which acted as a speculum. This bow, produced by rays issuing from a point lower than the sun, would of course be higher than the other, which was produced by direct and unreflected light; and as the shores were so situated as to intercept the sun's rays in

their passage to the surface of the water, before the sun actually set, the bow occasioned by reflected light must disappear before the other. A drawing of this phenomenon is annexed to the account of it.

Further Particulars respecting the Observatory at Benares, of which an Account, with Plates, is given by Sir Robert Barker in the LXVIIth Vol. of the Philosophical Transactions. In a Letter from John Lloyd Williams, Esq. of Benares.*

As the observatory at Benares never was used, nor can be used, for any nice observations, and was built more for ostentation than for the promotion of knowledge, an account of the measurement of its different parts, however accurate, is more curious than useful. The learned Bramins, who attended Mr. W. in his inspection of this observatory, and who gave him the best information in their power concerning the various instruments of which it consists, seem to have been well apprized of the imperfection of their structure and the inutility of their application, even in their original state, to astronomical purposes which require any great degree of accuracy. The observatory was erected over an area that was laid out in times of very remote antiquity, of which no chronological account remains, for the repose of pilgrims who came to perform their ablutions in the Ganges, on the banks of which the building now stands.

Extracts of two Letters from the Rev. Edward Gregory, M. A. Rector of Langar, Nottinghamshire, to the Rev. Nevil Maskelyne, D. D. F. R. S. Astronomer Royal; containing an Account of the Discovery of a Comet, with Observations thereon.

The first of these letters, dated January 10th, 1793, announced the discovery of a comet in the evening of the 8th. It first appeared hazy and about the size of a star of the second magnitude. It had no nucleus, nor any appearance of a tail. Mr. G. continued to observe it until three o'clock in the morning of the 9th, when it had ascended to a considerable altitude; and he was then able to perceive, by means of his night telescope, a very faint tail. He also found that the comet had moved a few minutes to the west; so that its right ascension and polar distance were increased. In the evening of the 9th, it was again observed, when it had moved westward, and its polar distance was augmented. The tail appeared brighter and longer; the coma remained white, hazy, and ill defined; and no nucleus was visible. The second letter describes the manner in which the author made his observations, and the parti-

* See Monthly Review, Vol. lviii. p. 458.

cular appearances which the tail of the comet exhibited, whenever he had an opportunity of observing it.

Observations of the Comet of 1793, made by the Rev. Nevil Maskelyne, D. D. F. R. S. Astronomer Royal, and other Observers. Communicated by the Astronomer Royal.

We have here a table exhibiting the places of the comet at several periods, from the 8th of January to the 7th of February, deduced by the astronomer royal from his own observations, and from those of Mr. Gregory at Langar, and of Mr. Stephen Lee at Hackney.

An Account of the Equatorial Instrument. By Sir George Shuckburgh, Bart. F. R. S.

This account is introduced by an historical detail of those instruments which have been constructed by astronomers, in different ages, on the same general principle and for similar purposes with the equatorial. The first instrument of this kind was the astrolabe of Ptolemy, mentioned in the 5th book of his *Almagest*, which he used for determining the distance between the two tropics. This instrument, or something similar to it, seems to have been in use as early as the time of Hipparchus, in the 2d century before Christ, and continued to be employed by astronomers for upward of fifteen centuries from that period. Regiomontanus, about the year 1460, describes this armillary astrolabe of Ptolemy, and also another instrument, called the *torquetum*, which was in reality a portable equatorial. The work of J. Muller Regiomontanus, intitled *Scripta clarissimi Mathematici M. JOANNIS REGIOMONTANI de Torqueto, Astrolabio Armillari, Regula Magna Ptolemaica, Báculoque Astronomico, &c.* was printed at Nuremberg in 1544, and is now very scarce. The only copy in this kingdom of which the author has any knowledge, is to be found in the British Museum. Copernicus, who lived in 1530, in his treatise *De Revolutione Orbium Caelestium*, describes the instrument of Ptolemy with some additional circles, which render it more complicated. This is now known under the appellation of the armillary sphere. In a rare work of Apian, intitled *Introductio Geographica, &c.* and printed in 1533, the structure and use of the *torquetum* are particularly described and illustrated by four or five wooden plates. Tycho Brahe, in his *Astronomiae Inflauratae Mechanica*, printed at Noriberg in 1602, has given an account of no less than four different astrolabes of various sizes, that were placed in separate-towers with moveable roofs, of which one-half was taken away at the time of observation. The author slightly mentions Scheiner's instrument for commodiously observing the sun's disk, and examining his spots, Flamsteed's sector, and Molyneux's telescopic dial :

but he observes that these cannot be referred to the class of equatorial instruments. The sector of Mr. Graham, invented about the year 1730 or 1735, bears a considerable affinity in the principle of its construction to the equatorial instrument, and differs from it only in the extent of its powers:—but the ingenious Mr. Short, so justly celebrated for his skill in the theory and practice of optics, was the first person who applied a reflecting telescope to a combination of circles, representing the horizon, the meridian, the equator, and moveable horary circle, or circle of declination, each divided into degrees and every third minute, furnished with levels, &c. for adjustment to the place of observation. This machine was invented in or before the year 1749, and is described in the *Philosophical Transactions* for that year: but, on account of its high price, as well as the imperfection of its structure, it was little used. Twenty years elapsed before the equatorial telescope seems to have engaged the particular attention of artists. About the same period, Messrs. Ramsden, Nairne, and Dollond, made so many and such material improvements in the construction of it, as ‘to carry (says Sir G. Shuckburgh,) the portable equatorial almost to perfection.’ Mr. Ramsden made three or four instruments of this kind as early as the year 1770 or 1773. One of these was constructed for Sir George, and is particularly described by Mr. Vince in his *Practical Astronomy*. Mr. Nairne published an account of his equatorial telescope in the *Philosophical Transactions* for the year 1771. In 1772 or 1773 Mess. P. and J. Dollond printed an account of an instrument of their construction. These several instruments were furnished with counterpoises, which that of Mr. Short wanted, and, in general principles, were similar, if not the same. ‘The preference (says Sir G. Shuckburgh,) that I was inclined to give at that time to my own instrument, made by Mr. Ramsden, was owing to the peculiar advantage of a swinging level, the unexampled accuracy of its divisions, and its *great* portability.’

After some additional observations of a general kind on the subject of this instrument, and a brief account of an instrument much used on the continent, called a parallaëtic machine, this ingenious author proceeds to describe that which was constructed for his use by Mr. Jesse Ramsden. His account of the various parts of which it consists, of the method of adjusting them for use, of the building in which this instrument is placed, and of the accuracy of the observations that may be made with it, and which the author deduces from an experience of more than twelve months, is very minute and elaborate, and sufficiently intelligible to persons conversant with the structure and application of astronomical instruments: but, without the

annexed figures, to which the author refers, it is impossible for us to make any abstract or abridgment, which shall convey just ideas of the perfection of this instrument, of the powers that it possesses, and of the important uses to which it is applicable. This, indeed, is the less necessary, as probably those of our readers, who wish to acquaint themselves with the structure of the equatorial in its present improved state, will have recourse to the ample and scientific description of it, given by Sir George himself in this paper. It comprehends between sixty and seventy pages of the present volume, and contributes, in no small degree, to its value.

This publication closes with the meteorological journal for the year 1792.

ART. XVI. *A Letter, Commercial and Political, addressed to the Right Hon. William Pitt*, in which the real Interests of Britain, in the present Crisis, are considered, and some Observations are offered on the general State of Europe. The second Edition, corrected and enlarged. By Jasper Wilson, Esq. 8vo. pp. 72. 1s. 6d. Robinsons. 1793.

IT will perhaps be generally acknowledged that the pamphlet now before us merits, and, as we are informed, it has already engaged, a more than ordinary share of attention. As a literary performance, it is entitled to the praise of strong conception and nervous diction: but its principal claim to distinction arises from a kind of merit which is of more importance to society, especially at a period like the present, than all the powers of rhetoric. The writer, whoever he be, (for we have no doubt in asserting that he has assumed a fictitious name,) appears to be well informed concerning the political and commercial state of Great Britain, and of Europe in general; and he treats the subjects, which now agitate the minds of men, with great correctness of investigation, comprehension of thought, and solidity of judgment. Not contented with declaiming on general topics, as is the practice with many plausible writers, he examines the real state of things with a penetrating eye; judiciously applies the theoretical principles of policy and commerce to the exigencies of the times; and, from numerous facts which he appears to have diligently collected and accurately stated, deduces inferences of such weighty import and immediate urgency, that he may, with some confidence, demand an audience from those "who are entrusted with the happiness of nations." At the same time, so much decorum is observed in his mode of address, and the whole is so strongly marked

with, the characters of candour and moderation, as entirely to preclude all just ground of offence.

Assuming as incontrovertible facts, that commerce is every where in a state of uncommon depression, and that bankruptcies have spread, and are spreading, throughout Europe, the author traces these evils to the prevalence and extension of the *war-system*, supported by the universal adoption of the *funding-system*. Wars, he observes, have become frequent from causes peculiar to a semi-barbarous state of society; such as the preservation of a balance of power, the encouragement of religious distinctions, and the support of the asserted dignity of crowns:—the funding system has multiplied the means of warfare twenty fold; and, after anticipating and exhausting the public revenue of almost every nation in Europe, seems at length to approach the point, at which it must produce a system either of general peace, or universal desolation.

The ruinous operation of the funding system, notwithstanding the present convenience which it may afford to those who administer the government of Europe, is ably and satisfactorily stated. It is acknowledged that several causes have retarded its operation in this country; particularly the rapid progress which has been made in the mechanical and chemical arts. It is, nevertheless, maintained that its tendency is, and always has been, to impoverish and ruin the nations by whom it has been adopted. The treasures amassed by the superior policy of the late King of Prussia, it is said, are nearly dissipated. 'Austria, and all the inferior powers of Germany, have been long very poor. The wants of Joseph were great; those of Leopold, greater, and those of the present Emperor are extreme.'—'Russia,' Mr. W. adds, 'is absolutely bankrupt*, and the whole body of the peasantry reduced to the most wretched poverty. Spain languishes under an immense load of debt, and the same may be said of Holland, Portugal, and, as I am informed, of the northern powers.—The situation of France needs not to be described.'

The author concludes this survey with some important remarks on the effects of the funding system; after which he proceeds to trace the rise of the present war, and its effects on commercial credit, and particularly on the credit of paper currency. He clearly shews that the present commercial distresses have not been owing to the increase of banking houses issuing

* Surely an assertion of this immense magnitude should not have appeared, unaccompanied by some mention of the facts on which it has been founded. ZEAL should ever know its due limits, even in the best of causes.

promissory notes, but to the insecurity, occasioned by the war, of that property on which paper credit chiefly rests.

The causes, which have rendered the commencement of the present war more distressing than that of any former war, the author shews to be the great increase of our public burdens; the greater number of manufacturers who have since the last peace acted as merchants, and shut up a considerable part of their capital in foreign debts; and the universality of the check given to the purchase of goods abroad, by the universal poverty which the war occasions.

The impolicy of pursuing the war at the hazard of the main source of our national wealth, our commerce, is forcibly and eloquently represented, in reply to an exclamation of a member of the House of Commons, "Perish our commerce, if it must perish: but let our constitution live."

"Perish our commerce"—foolish words! What affords three millions annually to the poor? A million and a half annually to the church? What supplies a million to the civil list?—Our commerce. What supports the expence of our immense naval and military establishments? All our places and pensions?—What but our commerce. Thirteen millions of our taxes depend on circulation and consumption, and this thoughtless senator cries out—"Perish our commerce, let our constitution live." But how then must the necessary splendour, the patronage, and the far more extensive influence of the crown be supported? And if this splendour, patronage, and influence are swept away—where is our constitution? What shall maintain the crown against a band of factious nobles cajoling the people with the sound of liberty to cover their selfish ambition; or what shall defend hereditary honours and property of every kind against the great mass of the nation, now become poor, and therefore desperate; ravenous, perhaps, from their wants, and terrible from the remainder of spirit and pride which has descended from better times?

Our constitution and our commerce have grown up together; their connexion was not at first a necessary one perhaps, but events have rendered it such; the peace and the safety of England depend on its being preserved. Our very habits and manners, and the structure of society among us, are founded on this union. I know the evils of our situation, but the heavy load of our debts and taxes must teach us to submit. Patience, peace, oeconomy, and gradual reformation, are the remedies that wise men would point out; the chance of more dangerous means being resorted to, arises from the folly of one class, who deny these evils, and by denying aggravate them; and from the folly of another, who pronounce them intolerable, and would listen to the councils of enthusiasts or knaves. At present, never was a nation more submissive, or more loyal; but a wise minister will not wantonly try our patience, or goad us too much.

To the considerations which the author offers on the importance of commerce and manufactures, and on the effects already produced

produced on them by the war, he adds several observations to prove that the war was, from the first, and still is, unnecessary. The French had no general wish to add England to the number of their enemies. Had they been suffered to settle their own government without the hostile interference of foreign powers, it is probable that the Feuillans party, the true friends of liberty and of limited monarchy, would have prevailed, and the constitution, modelled perhaps on our own, would have assumed a practicable and consistent form, and liberty been established by law. Yet repeated advances toward negotiation have been retarded. Rumours of internal sedition and conspiracy were circulated; a general suspicion prevailed of a league with the Jacobin party in France,—of the existence of which there is no proof,—and a war with France was thought necessary, for the security of a constitution enthroned in the hearts of Englishmen, and never to be destroyed by foreign force. The French are at present a nation of enthusiasts. The ferment, if left to itself, would soon subside, and some regular form of government would be established:—but a high-spirited nation will not receive the purest of blessings on compulsion. Under the pressure of external invasion, republicanism is productive of great energy of mind, and therefore of great external force. The mere mechanism of a soldier is easily and speedily learned; and it will be found that opinions can only be conquered by the extermination of those that have embraced them. On the impolicy of the present war, and the improbability of subduing France, the author speaks with great energy.

No other policy, in the opinion of this judicious writer, is left, but to declare that, if France will confine herself within her own territory, she may there shape out her own constitution at her will. That this has not been done, he imputes to the prejudices and weakness of the German princes. Even to these, the continuance of the present war must, he pronounces, in the issue, prove ruinous!

The ordinary revenue of a German prince depends chiefly on the products of the soil, and dreadful must be the oppression indeed, before these fail. The peasantry will be taxed more and more to support increasing burthens, and the extortion of such taxes will rivet the poverty and ignorance through which alone these burthens are endured. It is thus that the tyranny of the rulers and the degradation of the people must keep equal pace; it is thus that despotism forms a natural alliance with ignorance; blasts every charm of rational nature, and blunts every feeling of the human heart. There is indeed a point at which the oppression of the most abject becomes no longer safe—a point which, if I mistake not, the despotic governments of Europe are fast approaching. They have undertaken to subdue the enemies of

of kingly government in France, and are staking their whole credit on the issue of an undertaking from which, according to every human appearance, they will return baffled and disgraced. The most despotic governments depend for their existence on opinion as well as the most free. If the concert of princes should be baffled, the prejudices of their subjects will be shaken, and the foundation of their thrones will from that moment be for ever insecure.

Behold then, once more, a crisis which has so often occurred in history; which has presented so frequent and so awful a warning to rulers, and has presented it so often in vain! A government bankrupt by its own waste and folly; sensible of its insecurity, and therefore jealous, irritable, and oppressive. A people already labouring under almost intolerable burthens, and doomed to suffer others more heavy still—casting off with its prejudices, the habitual submission and respect to its rulers, and imbibing those immutable truths which are so dangerous to oppressors, and sometimes indeed so fatal to those who are oppressed. Every day the breach widens—the sword at length is drawn and the scabbard cast away.—In the dreadful conflict which follows there is only one alternative; the government must be overturned, or the people reduced to the condition of beasts. We cannot have forgotten the causes which have produced the revolutions of Switzerland, Holland, and England—which have so recently produced the revolution of France;—the same causes are again conspiring to shake all Europe to its centre, and to form a new æra in human affairs.

What a dreadful infatuation is it which involves the fate of Englishmen in this impending ruin—which embarks our commerce, our manufactures, our revenue, perhaps our constitution itself, the source of all our blessings, in this desperate crusade of despotism and superstition against anarchy and enthusiasm; in the course of which, however it terminate, we can reap nothing but misfortune; and in the issue of which we may learn, that no human institution can withstand the folly of those who administer its powers.'

The pamphlet closes with a view of the present state of parties in England, and with a direct appeal to the minister, who has assumed the whole responsibility of public matters; whom the writer cautions against the prejudices of his situation, and advises to reflect that, in times like the present, the gale of popular opinion is constantly shifting the point whence it blows, and cannot be trusted to carry him forward in his present course, in the face of great and increasing obstacles. The Chancellor of the Exchequer is reminded that our commerce and our constitution are so intimately united by twenty-four millions of taxes, tythes, and poor-rates, and two hundred and fifty millions of debt, that they justly may be considered as embarked in the same adventure, and as likely to perish in the same storm.

In the fearful tragedy which is now acting on the theatre of Europe, you have unhappily made England one of the persons in the drama,

drama, and she cannot but act a part of unparalleled importance. You have assumed the direction of this part to yourself, and before parliament again meets, the hopes and fears of the enlightened, and the real interests of at least the present race of mankind, may be at issue on your single counsels. More than one false step you have already made—the precipice is directly in your path, that leads to inevitable destruction. I know the temptations and the difficulties of your situation—we will forget the past, but if you advance, how shall you be forgiven?”

The alarm founded in this pamphlet is such as may well “give us pause.” What influence it may have on those who guide the helm, we cannot predict: but we apprehend that few readers can pay an IMPARTIAL attention to the numerous facts, and to the strong reasoning, adduced by this enlightened and able writer, without being impressed with the strongest conviction of the ruinous tendency of a war, the continuance of which he deprecates with the following pious and benevolent aspiration: ‘God of Peace, and Love! look down in mercy on thy erring creatures, and bid hatred, madness, and murder cease!’

Though we have extended this article beyond the limits which we commonly allow to political pamphlets, we have by no means exhausted the writer’s arguments, nor placed them in their full force before our readers.

ART. XVII. *Observations on a Current that often prevails to the Westward of Scilly; endangering the Safety of Ships that approach the British Channel.* By James Rennell, Esq. F. R. S. 4to. pp. 21. with a large Chart. 2s. Nicol. 1793.

THIS valuable paper was read before the Royal Society, June 6, 1793; and will doubtless appear in due time in the publications of the society: but, as it is here first given for the use of the community, and as the subject seems to be of the utmost importance to mariners, we think it right to take the earliest opportunity of announcing it.

Mr. Rennell observes:

‘It is a circumstance well known to seamen, that ships, in coming from the Atlantic, and steering a course for the British Channel, in a parallel somewhat to the south of the Scilly Islands; do, notwithstanding, often find themselves to the north of those islands: or, in other words, in the mouth of the St. George’s, or of the Bristol Channel. This extraordinary error has passed for the effects, either of bad steering, bad observations of latitude, or the indraught of the Bristol Channel; but none of these account for it satisfactorily; because, admitting that at times there may be an indraught, it cannot be supposed to extend to Scilly; and the case has happened in weather the most favourable for navigating, and for taking observations. The consequences of this deviation from the intended track have very often been

been fatal: particularly in the loss of the *Nancy* packet, in our own times; and that of Sir Cloudesley Shovel, and others of his fleet, at the beginning of the present century. Numbers of cases, equally melancholy, but of less celebrity, have occurred; and many others, in which the danger has been imminent, but not fatal, have scarcely reached the public ear. All of these have been referred to accident; and therefore no attempt seems to have been made to investigate the cause of them.

‘ I am however of opinion, that they may be imputed to a specific cause; namely, a current: and I shall therefore endeavour to investigate both that, and its effects; that seamen may be apprized of the times, when they are particularly to expect it, in any considerable degree of strength; for then only it is likely to occasion mischief; the current that prevails at ordinary times being, probably, too weak to produce an error in the reckoning, equal to the difference of parallel between the south part of Scilly, and the track in which a commander, prudent in his measures, but unsuspicious of a current, would chuse to sail.’

The original cause of this current is the prevalence of westerly winds in the Atlantic, which impel the waters along the north coast of Spain, and accumulate them in the Bay of Biscay; whence they are projected along the coast of France, in a direction N. W. by W. to the west of Scilly and Ireland. The Major assigns strong reasons for the existence of this current between Ushant and Ireland, in a chart of the tracks of the *Hector* and *Atlas*, East India ships, in 1778, and 1787. His observations on the subject in general require (to have their due weight,) a continued inspection of his chart, and, consequently, cannot be here inserted. We shall therefore take our leave by abstracting the following remarks on the effect of this current.

1st, If a ship crosses it obliquely, that is, in an E. by S. or more southerly direction, she will continue much longer in it, and of course be more affected by it, than if she crossed it more directly. The same consequence will happen, if she crosses it with light winds. 2dly, A good observation of latitude, at noon, would be thought a sufficient warrant for running eastward during a long night; yet as it may be possible to remain in the current long enough to be carried from a parallel, which may be deemed a very safe one, to that of the rocks of Scilly, it would appear prudent, after experiencing a continuance of strong westerly winds in the Atlantic, and approaching the Channel with light southerly winds, either to make Ushant in time of peace, or at all events to keep in the parallel of $48^{\circ} 45'$, at the highest. 3dly, Ships bound to the westward, from the mouth of the Channel, with the wind in the south-west quarter, should prefer the larboard-tack, 4thly, Major R. approves the

the design of removing the light-house of Scilly (if it be not already removed,) to the south-west part of the high rocks. 5thly, He recommends the sending a vessel, with *time-keepers* on board, to examine the soundings between the parallels of Scilly and Ushant; from the meridian of the Lizard Point as far west as the moderate depths extend. A set of time-keepers, he observes, will effect more in one summer, in skilful hands, than all the science of Dr. Halley could do in the course of a long life.

We cannot conclude without remarking how much the public is indebted to the labours of this eminent geographer, uniformly directed to useful discoveries, by *sea and land*.

ART. XVIII. *The Works of Cornelius Tacitus*; by Arthur Murphy, Esq. With an Essay on the Life and Genius of Tacitus; Notes, Supplements, and Maps. 4 Vols. 4to. 4l. 4s. Boards. Robinsons. 1793.

THERE is, perhaps, no department of literature in which the English have less excelled than in translations from the Greek and Roman authors. It is singular that, with a numerous clergy, whose leisure is so liberally patronized by the nation, and who pique themselves on classical acquirements, there should still remain a single antient writer inaccessible to those who only cultivate the language of their native country; yet, even in this age of politics, we desiderate an Aristotle. It is the more incumbent on the wealthier classes of the learned to supply this chasm, as London cannot, like Paris, boast of an European impatience for its writings, but must be contented with the scanty and unprofitable market of domestic curiosities. Our language is little known; and while a Frenchman or a German has his public to select among thirty millions of people, an Englishman must find it among ten. It becomes us, therefore, to receive with somewhat more than regular approbation, with something like a glow of gratitude, any respectable attempt to fill this empty shelf in the library of our national productions. Mr. Murphy, indeed, does not invite us to an Athenian banquet: but he introduces us to one of the Roman writers who is most difficult of access, and at a period when it is become really important to the interests of his country to attract the public attention to the works of Tacitus. The gloomy picture of Roman despotism, which haunts us in every variety of ugliness through the whole course of this instructive narration, ought often to be held out to a people verging toward similar circumstances. We preserve indeed, like Rome under its emperors, the forms of a venerable constitution: but we find them no adequate barrier against the influence

ence of the personal favourites of the prince: accounts of the massacres of Paris, like the memory of the proscriptions of Augustus, have infused into the people a settled fear of disorder, infinitely more powerful than the love of liberty; and it will require perhaps all the omnipotence of genius to impress any other bent on the public mind!

Mr. Murphy has executed his important task on a very comprehensive scale. He not only translates all the acknowledged works of Tacitus, and the dialogue which Brotier seems finally to have obtained the consent of the learned to ascribe to this author:—he also supplies, by original compositions, the lost portions of the historian, and has written interstitial books to connect and complete the narrative. He prefixes an essay, biographical and critical, on his author, and subjoins copious annotations and comments on almost every section. The whole, as we have seen, occupies four quarto volumes, and is dedicated to Mr. Burke.

The introduction forms an instructive dissertation on the Genius and Writings of Tacitus. His site among the great historians was yet scarcely ascertained. We are too much accustomed to bestow on exalted merit vague and indiscriminate applause,—that bane of improvement,—and are slow in assigning to the distinguished their relative and appropriate value. As works of art, the histories of Tacitus have been thought to want the unity of design, the wholeness, the perpetual bearing on one great point, which is so beautifully managed in Livy, and which gives to his performance the majestic march and connected interest of an epic poem. Like an historical drama of Shakspeare, they are but a succession of scenes, each perfect in its kind and intensely interesting, but hanging together only by a chronological link, and not tending to one mighty catastrophe. Tacitus, who had seen the Romans and seen the Germans, ought to have foreknown (says Mably*,) the mode of subversion which awaited his country, and to have traced, in the abandoned constitution of government, in the rising vices of the people, and in the turn of mind of the few men whose individual character had an effect on their age, those tendencies which prepared and secured the barbarian conquest. Events, therefore, should have been narrated with a brevity, or a detail, proportioned to their respective influence on the slow approach of the whole mass toward declension; and should have conspired to corroborate the political lesson so emphatically taught by the latter age of the Roman republic, that, without a perpetual increase of the active and personal share

* Consult *Oeuvres de Mably*, 1789; vol. iv. and vol. xii.

allotted to citizens in the government of their country, public spirit necessarily declines, critical services will be withheld, and an unqualified obedience to an usurper or a conqueror will be preferred to the more humiliating dependence on a privileged class of countrymen.

However just Mably's theory of historic-writing may be, and however possible it must ultimately become to detect, in any series of events, their final bearing, and to seize as it were the train of ideas by which they seem to have been associated in the providential mind, yet, from a cotemporary historian, this can scarcely be expected;—and surely the prosperity of the Roman empire in the time of Trajan rather justified a persuasion, that civilization was about to plant cities in the Hercynian forest, and to teach stationary occupations and indolent pleasures to the Jutes and the Goths, than that these barbarians were first to overthrow and then to acquire refinement. It should be acknowledged, therefore, that the plan of Tacitus is as perfect as his proximity to the times of which he treated would permit; and in the execution of it he is surely unrivalled, whether his portraits, his orations, or his narrative, be contemplated. The dissecting eye, the acute penetration of character, he possesses in a degree superior to the respectable Machiavel; and he delineates with a few bold strokes, with an impressive consistency, and with probing touches of the pathetic, which a dramatic poet might envy. Of his speeches, as Brotier remarks, the brazen tablets of Lyons, by recording the words of Claudius differently from the historian, have fully proved Tacitus to be the inventor; but they convey the argument natural to the occasion, in a form sufficiently characteristic of the speaker. Lord Monboddo, and the other partizans of the Greek school of composition, have complained of some want of simplicity and flow in the style, of the absence of expletives to blend and shade the ideas, and of the eternal antithesis of the sentences of Tacitus. These peculiarities favour an expressive conciseness, and are counterbalanced by the curious felicity of his epithets, by his throng of thought, and by the depth of his abounding maxims. It requires a stronger mind to write like Tacitus, than like Xenophon, Davila, and Swift.

Enough, however, of the preliminary matter. Our business is rather with the translator than with the author. Mr. Murphy enters the lists with several respectable competitors. Among the Italians, Giorgio Dati printed in 1589, at Venice, a translation distinguished for precision; and at Bassano, in 1790, appeared a complete edition of Davanzati's elegant and studied work. The French attempts are all miserably faulty; except the fragments

fragments by D'Alembert and Rousseau. With the Dutch and German translations, to which Mr. Murphy alludes, we are unacquainted. Among the English, Saville interprets with the nimidity of a schoolboy; Dryden with negligent fluency: Gordon offers an uncouth, but certainly a very striking likeness. The polished labours of Aikin have not extended beyond the life of Agricola and the manners of the Germans. The accuracy, elegance, and completeness, of Mr. Murphy's work will occasion it to supersede those of his predecessors: its defect consists in being too paraphrastic.

To the student of Tacitus, it is amusing to observe the contrivances of different translators to vary from each other. To instance in the opening: 'The first form of government that prevailed at Rome was monarchy. Liberty, and the consulship were established by Lucius Junus Brutus. Dictators were created in sudden emergencies only.' The original has: *Dictatura ad tempus sumebantur*. The refining D'Alembert would make *ad tempus* imply occasionally and for a time also. *On criait au besoin des dictateurs passagers*. Another imagines that *sumebantur* does not mean *were taken up*, but *were taken away*; and renders to this effect. Rome was originally governed by kings. Lucius Junius Brutus instituted liberty and the consular office, which were suspended at the time of a dictatorship. So again: 'But the spirit of adulation growing epidemic, the dignity of the historic character was lost.' The original has: *Donc gliscente adulatione deterrentur*: of which some make—"the spirit of adulation growing profitable, they were deterred,"—*gliscere* meaning to thrive, not simply to spread. The elder Italian translator renders it, *Spaventati dalla gran copia che surgeva degli adulatori dullo scriver si ritirarono*. In all such questionable passages, Mr. Murphy never sacrifices his good sense to an ambiguous singularity, but uniformly swims with the tide.

By way of specimen, we shall insert the defence of Cremutius Cordus, Ann. 4. Sec. 34; and, presuming that our readers have at hand the version of Gordon, we shall rather transcribe that of D'Alembert, in order to evince the relative superiority of the English translator:

" Sous le consulat de Cornelius Cossus, & d'Asinius Agrippa, on fit à Cremutius Cordus un crime jusqu'alors inconnu, d'avoir loué Brutus dans une histoire qu'il venait de mettre au jour, & d'avoir appelé Cassius le dernier des Romains. Il avait pour délateurs Satrius Secundus, & Pinarius Natta, creatures de Sejan; circonstance funeste pour l'accusé, ainsi que le visage sévère avec lequel l'Empereur se disposait à l'entendre. Résolu de quitter la vie, il se défendit en ces termes: " Sénateurs, on accuse mes discours tant mes actions sont innocentes. Cependant ces discours memes ne peuvent être

taxés de lèse-majesté, n'ayant pour objet ni le prince, ni sa mere. On me reproche d'avoir loué Brutus & Cassius, dont tant d'auteurs ont écrit l'histoire, & qu'aucun n'a nommé sans éloges. Tite-Live, cet écrivain si plein de probité & d'éloquence, a donné tant de louanges à Pompée, qu'Auguste l'appellait ordinairement *le Pompeien* : leur amitié n'en souffrit pas. Scipion, Afranius, ce Brutus même, & ce Cassius, n'ont jamais reçu de cet historien les noms de voleurs et parricides qu'on leur donne aujourd'hui. Souvent même il les traite d'hommes illustres. Asinius Pollio a célébré leur mémoire ; Messala Corvinus appellait Cassius son général, & ces deux écrivains ont été comblés de biens & d'honneurs. Cicéron, dans un de ses livres, ayant mis Caton à côté des Dieux, César, tout dictateur qu'il était, n'attaqua ce livre que par écrit, comme il eût fait en justice. Les lettres d'Antoine, les harangues de Brutus, sont autant de satires d'Auguste, fausses à la vérité, mais très amères. On lit encore les vers de Bibaculus & de Catulle, remplis d'injures contre les empereurs. César même & Auguste ont fermé les yeux sur tous ces écrits, soit par moderation, soit par prudence : car le mépris fait oublier les satires, & le ressentiment fait croire qu'on les mérite.

“ Je ne parlerai point des Grecs, chez lesquels non seulement la liberté, mais la licence même, était impunie ; chez lesquels du moins une satire n'était punie que par une autre. Mais jusqu'ici il avait été permis d'apprécier, sans crainte des délateurs, ceux que la mort a soustraits à la faveur ou à la haine. Ai-je porté les armes avec Brutus & Cassius dans les champs de Philippes ? Ai-je, par une harangue, animé le peuple à une guerre civile ? Peut-on empêcher que ces Romains, morts il y a plus de soixante & dix ans, & dont les images subsistent sans avoir pu être anéanties par le vainqueur, ne conservent aussi quelque place dans l'histoire ? La postérité fait justice ; & si vous me condamnez, Brutus & Cassius feront souvenir de moi.” Il sortit ensuite du sénat, & se laissa mourir de faim. Les sénateurs ordonnerent que ses livres seraient brûlés par les Ediles : mais on les cacha, & on les lut. Il est bien ridicule de s'imaginer que l'autorité présente puisse éteindre jusqu'au souvenir des siècles futurs. Au contraire, l'éclat du châtiment donne du poids aux écrivains ; & quand on a sévi contre eux soit chez les étrangers, soit ailleurs, on n'a fait que les rendre célèbres & se déshonorer.”

Mr. Murphy thus renders the same passage :

“ During the consulship of Cornelius Cossus and Asinius Agrippa, a new, and, till that time, unheard-of crime was laid to the charge of Cremutius Cordus. He had published a series of annals. In that work, after the encomium of Brutus, he styled Cassius the last of Romans. For this sentiment a prosecution was commenced against the author by Satrius Secundus and Pinarius Natta, both known to be the creatures of Sejanus. That circumstance was of itself sufficient ; but the stern countenance, with which Tiberius heard the defence, was a fatal prognostic. With a spirit, however, prepared for the worst, and even resolved on death, Cordus spoke to the following effect. “ The charge, conscript fathers, is for words only ; so irreproachable is my conduct. And what are my words ? Do they affect

affect the emperor, or his mother, the only persons included in the law of majesty? It is, however, my crime, that I have treated the memory of Brutus and Cassius with respect: and have not others done the same? In the number of writers who composed the lives of those eminent men, is there one who has not done honour to their memory? Titus Livius, that admirable historian, not more distinguished by his eloquence than by his fidelity, was so lavish in praise of Pompey, that Augustus called him the *Pompeian*: and yet the friendship of that emperor was unalterable. Scipio, and Afranius, with this same Brutus, and this very Cassius, are mentioned by that immortal author, not indeed as *RUFFIANS* and *PARRICIDES*, (the appellations now in vogue); but as virtuous, upright, and illustrious Romans. In the works of Asinius Pollio their names are decorated with every praise. Messala Corvinus boasted that Cassius was his general. And yet those two distinguished writers flourished in the citium of Augustus, and enjoyed both wealth and honour. Cicero dedicated an entire volume to the memory of Cato. What was the conduct of Cæsar, the dictator? He contented himself with writing an answer, in effect, appealing to the tribunal of the public. The letters of Mark Anthony, as well as the speeches of Brutus, abound with passages against Augustus, false indeed, but in a style of bitter invective. The verses of Bibaculus and Catullus, though keen lampoons on the family of the Cæsars, are in every body's hands. Neither Julius Cæsar nor Augustus shewed any resentment against these envenomed productions: on the contrary, they left them to make their way in the world. Was this their moderation, or superior wisdom? Perhaps it was the latter. Neglected calumny soon expires: shew that you are hurt, and you give it the appearance of truth.

"From Greece I draw no precedents. In that country not only liberty, but even licentiousness was encouraged. He who felt the edge of satire, knew how to retaliate. Words were revenged by words. When public characters have passed away from the stage of life, and the applause of friendship, as well as the malice of enemies, is heard no more; it has ever been the prerogative of history to rejudge their actions. Brutus and Cassius are not now at the head of armies: they are not encamped on the plains of Philippi: can I assist their cause? Have I harangued the people, or incited them to take up arms? It is now more than sixty years since those two extraordinary men perished by the sword: from that time, they have been seen in their busts and statues: those remains the very conqueror spared, and history has been just to their memory. Posterity allows to every man his true value and his proper honours. You may, if you will, by your judgment affect my life: but Brutus and Cassius will be still remembered, and my name may attend their triumph." Having thus delivered his sentiments, he left the senate, and by abstinence put an end to his days.

"The fathers ordered his book to be burnt by the ædiles; but to destroy it was not in their power. It was preserved in secret, and copies have been multiplied; so vain and senseless is the attempt, by an arbitrary act, to extinguish the light of truth, and defraud posterity

terity of due information. Genius thrives under oppression: persecute the author, and you enhance the value of his work. Foreign tyrants, and all who have adopted their barbarous policy, have experienced this truth: by proscribing talents, they recorded their own disgrace, and gave the writer a passport to immortality.'

The fifth book of the annals has not descended to us entire: this defect Mr. Murphy has supplied by a well-written supplement, containing the very interesting circumstances of the dismissal of Sejanus. We shall extract a few sections:

'At Rome it was now understood that the emperor was alienated from the man who had been raised to such a height of power and grandeur. Sejanus began to open his eyes, and to see at length a reverse of fortune. He found that he had been the bubble of a politic prince, who had been, during his whole life, exercised in the arts of dissimulation, and was grown a perfect master in the arts of deceit and cruelty. The young Caligula was, in appearance, high in favour with his grandfather, and the hearts of the people were at all times ready to espouse the family of Germanicus. The disappointed minister saw, too late, the want of resolution which restrained him, during his consulship, when the whole power of the state was in his own hands. In the arts of fraud he saw that he was no match for a systematic politician, who planned his measures in the gloom of solitude, and never let his counsels transpire, till in one and the same instant they were known and felt. Sejanus resolved to retrieve his loss, and by one vigorous effort to decide the fate of empire. He called together his friends and followers; he paid court to such as seemed disaffected; he held forth rewards and promises, and, having increased the number of his partisans, formed a bold conspiracy, resolved by any means to seize the sovereign power.

'A powerful league was formed with astonishing rapidity, and great numbers of all descriptions, senators, as well as military men, entered into the plot. Among these Satrius Secundus was the confidential friend and prime agent of the minister. We have seen this man let loose by Sejanus against the life of Cremutius Cordus; and now we are to see him, with the arts, in which he had been trained, employed against his master. Whatever was his motive, whether fear, or views of interest or ingratitude, (for no principle of honour can be imputed to him,) he resolved to betray the secret to Tiberius. For this purpose he addressed himself to Antonia, the daughter of Anthony the triumvir, the widow of Drusus, and the mother of Germanicus. The character of this illustrious woman was honoured by the court, and revered by the people. She lost her husband in the prime of life, when she had still the attractions of youth and beauty; and, though Augustus proposed to her several advantageous matches, she remained faithful to her first vows, and declined every overture. Her dignity was free from pride; she had virtue without ostentation, and an elevation of mind, without the ambition and haughty spirit of Agrippina her daughter-in-law. She saw her grand-children cut off by the wicked arts of Sejanus, and in silent grief lamented the downfall of her family. When Nero was banished to the isle of Pon-

tia,

cia; and Drusus lay confined in a dungeon, she took Caligula their brother under her protection, and hoped that her house would prove a sanctuary for the last surviving issue of Germanicus. Her conduct gave no umbrage to Tiberius. He respected her character, and, perhaps for that reason, was inclined, at last, to shew some favour to Caligula.

‘ Satrius, the conspirator, had no avenues of approach to Tiberius. He therefore made his advances to Antonia, concluding, that, by a stroke of perfidy, he might promote his interest in that quarter. His design was no sooner conceived than executed. He gained access to Antonia, and made a full discovery of the whole conspiracy. That prudent woman heard the particulars, and, without delay, sent dispatches to the emperor by one of her slaves, whose name was Pallas; the same who afterwards figured in a higher character, under the emperor Claudius.

‘ Tiberius was astonished, but not dismayed. The danger pressed; his habitual slowness was out of season; the time called for vigour and decisive measures. He sent Macro to Rome, with a special commission to take upon him the command of the prætorian guards. He added full instructions for his conduct in all emergencies. If he found that Sejanus and his party were able to stir up an insurrection, he desired that Drusus should be led forth from his confinement, and presented to the people as their leader. The son of Germanicus, he was aware, would triumph over an obscure native of Vulturni. In the mean time, Tiberius was determined to be prepared for all possible events. He ordered the fleet, that lay at Misenum, to assemble at the isle of Capreae, with intent, if any disaster happened, to sail to some distant coast, and put himself at the head of such of the legions as still remained faithful to their prince. In order to obtain the quickest intelligence, he ordered signals to be disposed along the sea-shore, on the whole way from Surrentum to Rome.

‘ The consuls at this time were Memmius Regulus and Fulcinius Trio, both appointed to fill the office from the middle of August to the end of the year. Trio had rendered himself infamous by the prosecution of Libo: he was besides known to be the tool and creature of Sejanus. Regulus was of a different mould, from his upright conduct deriving great consequence, and, at that time, much esteemed by Tiberius. The prætorian bands, as already stated, were under the influence of Sejanus. With the cohorts, that formed the city guard, the case was different. Subject to the controul of Piso, who was then præfect of Rome, they had no connection with the minister. Under Piso, Gracinus Laco was their commanding officer; a man distinguished by his military talents and his firm integrity. In this posture of affairs, Macro arrived from Capreae. He entered the city in a private manner, after the close of day, and went directly to Regulus the consul. He communicated the emperor's orders. Laco was called to the meeting. They consulted together, and settled their plan of operations for the following day. Tiberius, in this interval of suspense, took his station on the sharp point of a rock, surveying the deep that rolled beneath, and with an anxious eye gazing at the opposite shore for the earliest intelligence.

'The fatal day arrived, namely, the fifteenth before the calends of November. Early in the morning, by order of Regulus, a report was spread, that letters were arrived at Rome, in which the emperor signified his intention to associate Sejanus with himself in the tribunitian power. The senate was summoned to meet in the temple of Apollo, near the imperial palace. Sejanus attended without delay. A party of the prætorians followed him. Macro met him in the vestibule of the temple. He approached the minister with all demonstrations of profound respect, and taking him aside, "Be not surprised," he said, "that you have no letter from the prince: it is his pleasure to declare you his colleague in the tribunitian power; but he thinks that a matter of so much importance should be communicated to the fathers by the voice of the consuls. I am going to deliver the emperor's orders." Sejanus, elate with joy, and flushed with his new dignity, entered the senate-house. Macro followed him. As soon as the consuls arrived, he delivered the letter from Tiberius, and immediately went forth to the prætorian guards. He informed them, that, by order of the prince, a large donative was to be distributed among the soldiers. He added, that, by a new commission, he himself was appointed their commanding officer, and, if they followed him to the camp, they would there receive the promised bounty. The lure was not thrown out in vain: the prætorian guards quitted their station. Laco, who stood near at hand, immediately surrounded the senate-house with a body of the city cohorts.

'The letter to the consuls was confused, embarrassed, and with studied art drawn into length, in order to keep the minds of the fathers in suspense, while Macro gained time to execute what had been concerted. Regulus read the letter; it began with general observations, expatiating at large on the state of the empire: a short expression glanced at Sejanus; new matter followed; and then, winding round with art, hints were thrown out against the minister, in a perplexed style, vague, and ambiguous. It went on in the same obscure manner, intermixed with things wholly unconnected, but at each return more pointed against Sejanus, till at last the language of open invective left no room for doubt. The fathers were covered with astonishment. The change of men's minds, in the vicissitude of human affairs, was never more remarkable. Those, who a little before congratulated Sejanus on his new dignities, began to shun him as they would a contagion. The conclusion of the letter was like a stroke of thunder. The emperor ordered two senators, who had joined in the conspiracy, to be put to death, and Sejanus to be thrown into prison. He signified, at the same time, his intention to return to Rome, and, for that purpose, desired that one of the consuls should be sent with a military guard as far as Capræ, in order to conduct an infirm old man in safety to the capital.

'Sejanus kept his seat like a man benumbed, senseless, stupid with amazement. His friends deserted him on every side. He remained in confusion, pale and trembling, left in solitude, till the prætors and tribunes of the people gathered round him. Regulus called to him, "Rise, Sejanus, and follow me." The ruined favourite looked like a statue of despair. He gazed, but understood nothing; he
6 remained

remained torpid, motionless, as if he had lost the faculty of hearing. The consul raised his arm, and, in a tone of menace, repeated his words no less than three times. Sejanus rose in consternation. The door of the senate-house was thrown open: Græcinus Laco entered, and secured his prisoner. Regulus did not think it prudent to put the question to the assembly; but, contenting himself with the voice of a single senator, ordered Sejanus to be loaded with irons, and in that condition, at the head of a numerous body of magistrates, conducted him to prison.

The downfall of Sejanus filled the city with exultation. The populace, who worshipped him in the hour of prosperity, rejoiced to see the sad catastrophe to which he was now reduced. They followed in crowds, rending the air with shouts, and pouring forth a torrent of abuse and scurrilous language. The prisoner endeavoured to hide his face; but the mob delighted to see remorse and shame, and guilt and horror, in every feature of that distracted countenance. They reviled him for his acts of cruelty; they laughed at his wild ambition; they tore down his images, and dashed his statues to pieces. He was doomed by Tiberius to suffer death on that very day; but, as he had a powerful faction in the senate, it was not thought advisable, for the mere formality of a regular condemnation, to hazard a debate. Private orders were given to Macro to dispatch him without delay; but the consul, seeing the dispositions of the people, and the calm neutrality of the prætorian guards, judged it best to re-assemble the fathers. They met in the temple of Concord. With one voice Sejanus was condemned to die, and the sentence was executed without delay. He was strangled in the prison. His body was dragged to the Gemoniæ, and, after every species of insult from the populace, at the end of three days was thrown into the Tiber. Such was the tragic end of that ambitious favourite. He fell a terrible example to all, who, in any age or country, may hereafter endeavour by their vices to rise above their fellow-citizens.'

In the sixth book of the Annals, sect. 28, it is observed that, in the year of Rome 787, the phoenix revisited Egypt: which occasioned, among the learned, much speculation. This Being is sacred to the sun. Of its longevity, the accounts are various. The common persuasion is, that it lives 500 years; though, by some, the date is extended to 1461. The several æras when the phoenix has been seen are fixed by tradition. The first, we are told, was in the reign of Sesostris; the second in that of Amasis; and, in the period when Ptolemy the third of the Macedonian race was seated on the throne of Egypt, another phoenix directed its flight toward Heliopolis. When to these circumstances are added the brilliant appearance of the phoenix, and the tale that it makes frequent excursions with a load on its back, and that, when, by having made the experiment through a long tract of air, it gains sufficient confidence in its own vigour, it takes up the body of its father

and flies with it to the altar of the sun to be there consumed, it cannot but appear probable; that the learned of Egypt had enveloped under this allegory the philosophy of comets.

Mr. Gibbon observes of Tacitus, that he is the first of historians who applied the science of philosophy to the study of facts. In this writer's account of the attempt to drown Agrippina, in the 14th book of the Annals, the arts of investigation seem, however, to have deserted him. Voltaire has detailed with penetration the irreconcilable circumstances of the tale. The character of Nero, indeed, like that of most deposed sovereigns, seems to have been loaded by the policy of his successors with every imaginable imputation of crime, to a degree of exaggeration which is wholly incredible; and an impartial posterity, comparing the arts used of late to blacken the family of Bourbon, with those which have inflicted infamy on the house of Augustus, will perhaps consider the account of Agrippina's death, drawn up by Seneca, and officially transmitted by the Emperor to the senate, as less suspicious than that which the Roman annalist has preferred. This fourteenth book also contains the descriptive account of the attack on Mona, so finely transplanted by Milton into his history of England, and the speech of the British heroine Boadicea.

To the sixteenth book of the Annals, Mr. Murphy gives an appendix, which continues the narrative of the death of Nero. It may be worth while to extract some passages:

• Nero saw the sad reverse of his affairs. From his armies he could expect no support. The troops on their march towards the Caspian sea had been recalled, but a long repose was necessary to revive the spirits of men well nigh exhausted by incessant fatigue. The legions from Illyricum returned with alienated minds. Scorning to disguise their sentiments, they sent a deputation to Virginius on the Upper Rhine, expressing their ardent desire, that he would yield to the request of the legions under his command, and accept the imperial dignity. Eight Batavian cohorts had shewn a spirit of disaffection, and the prætorian guards were under the influence of Nymphidius. In this desperate situation Nero looked round for assistance, but he looked in vain. He wandered through the apartments of his palace, and all was solitude. He, who but a few days before was the god of the senate and the people, was now in dread of being their victim. Conscience began to exercise her rights. Her voice was heard; Nero reviewed his crimes, and shuddered with horror and remorse. He repeated in despair and anguish of heart, a line, which, when personating Œdipus, he had often declaimed on the public stage: "My wife, my father, and my mother doom me dead." Of all his courtier-fry, and all his instruments of guilt, not one adhered to him in the hour of distress, except Sporus, the eunuch; Phaon, an enfranchised slave; and Epaphroditus, his secretary. He gave orders to the soldiers on duty, to proceed with all expedition to Ostia, and

prepare a ship, that he might embark for Egypt. The men were not willing to obey. One of them asked him in half a line from Virgil, "Is it then so wretched a thing to die?" He went to the Servilian gardens, carrying with him a vial of swift-speeding poison, which had been prepared by the well-known Locusta; but his resolution failed. He returned to his chamber, and threw himself on his bed. The agitations of his mind allowed no rest. He started up, and called for some friendly hand to end his wretched being. That office no one was willing to perform, and he himself wanted fortitude. Driven to the last despair, and frantic with remorse and fear, he cried out in doleful accents, "My friends desert me, and I cannot find an enemy." He rushed forth from his palace, as if with intent to throw himself into the Tiber. He changed his mind, and thought of flying into Spain, there to surrender at discretion to the mercy of Galba. But no ship was ready at Ostia. Various projects presented themselves to his mind, in quick succession, increasing the tumult of his passions, and serving only to distract him more. To try his powers of eloquence was another expedient that occurred to him. For that purpose he proposed to go forth in a mourning garb to the forum, and there, by a pathetic speech, obtain his pardon from the people. Should their obdurate hearts remain impenetrable to the soft influence of persuasive oratory, and refuse to reinstate their emperor in the full enjoyment of his prerogative, he had no doubt but he could, at the worst, wring from them the government of Egypt, where, in the character of præfect, he might give free scope to his inordinate passions. This project seemed to promise success; but a ray of reflection struck him with sudden horror. The populace, without waiting to hear the divine accents of that harmonious voice, might break out into open sedition, and in their fury tear their prince limb from limb. What course could he pursue? Where could he hide himself? He looked round in wild despair, and asked his remaining companions, Is there no lurking-place? no safe recess, where I may have time to consider what is to be done? Phaon, his freedman, proposed to conduct him to an obscure villa, which he held in his possession, at the distance of about four miles from Rome.

Nero embraced the offer. There was no time to be lost. He went forth in all his wretchedness; without a shoe to his feet; nothing on him but his close tunic; no outside garment; and no imperial robe. In order to disguise himself, he snatched an old rusty cloak, and, throwing it over his shoulders, covered his head, and held a handkerchief before his face. In that condition he mounted his horse, submitting with a daftard spirit to an ignominious flight, without any attendants except Phaon, the freedman; Epaphroditus, the secretary; and Sporus the eunuch, with another, whose name Aurelius Victor says was Neophytus. In this manner Nero passed the last of his nights. At the dawn of day, the prætorian guards deserted their station at the palace, and joined their comrades in the camp, where, by the influence and direction of Nymphidius, Galba was proclaimed emperor. The senate met, and, after a short debate, confirmed the nomination of the prætorian guards. The time was at length arrived, when that assembly could act with authority. They resolved to mark

the day by a decree worthy of the Roman senate. With one voice they declared the tyrant, who had trampled on all laws human and divine, a public enemy, and, by their sentence, condemned him to suffer death, according to the rigour of ancient laws, and the practice of the old republic.

Nero, in the mean time, made the best of his way towards the freedman's villa. He heard the prætorian camp ring with acclamations, and the name of Galba sounded in his ear. A man at work in a field adjoining to the road, started up at the sound of horsemen pressing forward with expedition, and behold! he said, "Those people are hot in pursuit of Nero." Another asked, "What do they say of Nero in the city?" As they drew near to Phaon's house, Nero was alarmed by a sudden accident. His horse started at a dead carcass that lay on the side of the road; and the veil, in consequence of the violent motion, falling from his face, a veteran, who had been dismissed from the service, knew his master, and saluted him by his name. The fear of being detected made the fugitive prince and his followers push forward with their utmost speed. Being arrived at a small distance from the house, they did not think it safe to enter it in a public manner. Nero dismounted, and crossed a field overgrown with reeds. Phaon advised him to lie concealed in a sand-pit, till he prepared a subterraneous passage into the house. That, said Nero, were to bury myself alive. He scooped up some water out of a muddy ditch, and, having allayed his thirst, asked in a doleful tone, "Is that the beverage to which Nero has been used?" An opening was made in the wall on one side of the mansion, and Nero crept through it. He was conducted to a chamber, where he saw nothing but wretchedness. In that mean room he threw himself on a meaner bed, and asked for some nourishment. They offered him bread; but it was so black, that his stomach sickened at the sight. The water was foul, but thirst obliged him to swallow the nauseous draught. His friends saw that no hope was left; they dreaded his impending ruin, and advised him to rescue himself by one manly deed from an ignominious death. Nero signified his assent; but he studied delay, fond to linger still in life. Preparations for his funeral were necessary. He ordered a trench to be dug, suited to the dimensions of his body; a quantity of wood to be collected for the funeral pile; and pieces of marble to be brought to form a decent covering for his grave. He bewailed his unhappy lot; tears gushed at intervals; he heaved a piteous sigh, and said to his friends, "What a musician the world will lose!"

During this scene of delay and cowardice, a messenger, according to Phaon's orders, arrived with papers from Rome. Nero seized the packet. He read with eagerness, and found himself not only declared a public enemy, but condemned to suffer death, with the rigour of ancient usage. He asked, What kind of death is that! and what is ancient usage? He was told that, by the law of the old republic, every traitor, with his head fastened between two stakes, and his body entirely naked, suffered the pains of a slow death under the lictor's rod. The fear of that ignominious punishment inspired Nero with a short-lived passion, which for the moment had the appearance of

of courage. He drew two daggers, which he had brought with him, and, as if meditating some prodigious deed, tried the points of both; then calmly replaced them in their scabbards, saying, "The fatal moment is not yet come." He turned to Sporus, and requested him to begin the funeral lamentation. "Sing the melancholy dirge; and offer the last obsequies to your friend." He cast his eyes around him: "And why, he said, why will not some one dispatch himself, and teach me how to die?" He paused for a moment, and shed a flood of tears. He started up, and cried out, in a tone of wild despair, "Nero, this is infamy; you linger in disgrace; this is no time for dejected passions; the moment calls for manly fortitude."

Those words were no sooner uttered, than he heard the sound of horses advancing with speed towards the house. This he signified by repeating a line from Homer. The fact was, the senate had given orders, that he should be brought back to Rome to undergo the judgment which they had pronounced, and the officers, charged with that commission, were near at hand. Nero seized his dagger, and stabbed himself in the throat. The stroke was too feeble. Epaphroditus lent his assistance, and the next blow was a mortal wound. A centurion entered the room, and, seeing Nero in a mangled condition, ran immediately to his assistance, pretending that he came with a friendly hand to bind the wound, and save the emperor's life. Nero had not breathed his last. He raised his languid eyes, and faintly said, "You come too late: is this your fidelity?" He spoke, and expired. The ferocity of his nature was still visible in his countenance. His eyes fixed and glaring, and every feature swelled with warring passions, he looked more stern, more grim, and terrible than ever.

Nero died in the thirty-second year of his age, on the eleventh day of June, after a reign of thirteen years, seven months, and twenty-eight days. The news was received at Rome with all demonstrations of joy. The populace ran wild about the streets, with the cap of liberty on their heads. The forum sounded with acclamations. Icelus, a freedman, who managed Galba's affairs at Rome, had been thrown into prison by Nero; but, on the sudden accession of his master, he was now become a man in power and high authority. He consented that Nero's body should be committed to the flames at the place where he died. The funeral rites were performed without delay, and without pomp. His remains were conveyed to the monumental vault of the Domitian family, his paternal ancestors. The urn was carried by two female servants, and Acte, the famous concubine. The secrecy, with which the obsequies were performed, was the cause of some untoward consequences, that afterwards disturbed the commonwealth. A doubt remained in the minds of many, whether Nero had not made his escape into Asia or Egypt. The men, who, under a corrupt and profligate reign, had led a life of pleasure, and were, by consequence, enamoured of Nero's vices, paid every mark of respect to his memory, willing, at the same time, to believe that he still survived. They raised a tomb, and, for several years, dressed it with the flowers of spring and summer. The Parthians honoured his memory, and, being afterwards deluded by an impostor, who assumed the name of Nero, were ready, with the strength of their nation, to

espouse his cause. The race of Cæsars ended with Nero: he was the last, and perhaps the worst, of that illustrious house.*

[*To be continued.*]

MONTHLY CATALOGUE,

For OCTOBER, 1793.

LAW.

Art. 19. *Reports of Cases argued and determined in the High Court of Chancery.* By William Brown of the Inner Temple, Esq. Barrister at Law. Volume the Third*, from the Commencement of the Thirtieth, to the Resignation of Lord Thurlow, in Trinity Term, in the Thirty-second Year of the Reign of his present Majesty King George the Third. Folio. pp. 647. 1l. 15s. bound. Brooke. 1792.

THE mode, which is now so generally adopted, of reporting at the end of each term the cases which have been decided in the course of it, is highly beneficial to the profession, as it furnishes them with early information on a variety of important subjects.—One inconvenience, however, attends this practice; the short time allowed for publication prevents the author from attaining that *correctness* of language, (*elegance* we do not expect,) which is so desirable in works of this description.—Mr. Brown appears to us to labour, in an essential degree, under this defect; which we shall hope to see remedied in his future volumes.—The first number of the fourth volume, containing the cases determined during the time when the great seal was in commission, is already published.

Art. 20. *The Bankrupt Laws.* By William Cook, of Lincoln's Inn, Esq. the third Edition, including the Cases to the End of Trinity Term 1792. 8vo. 2 Vols. 13s. Boards. Brooke. 1793.

The author of this very useful publication has omitted no opportunity of giving every improvement to the work which the nature of his plan would admit. To each subsequent edition he has added those cases which have been decided in the interval, on the subject of the bankrupt laws; and in the present one he has included all that is important in a branch of English jurisprudence, which is equally interesting to professional and to mercantile men.

Art. 21. *Reports of Cases argued and determined in the High Court of Chancery, and of some special Cases adjudged in the Court of King's Bench,* collected by William Peere Williams late of Gray's Inn, Esq.: published with Notes and References, and two Tables to each Volume; one of the Names of the Cases, the other of the principal Matters, by his Son William Peere Williams of the Inner Temple, Esq. The fifth Edition, with additional References to the Proceedings in the Court, and to later Cases. By Samuel Compton Cox, Esq.

* For an account of the second volume, see Review, New Series, vol. iii. p. 465.

of Lincoln's Inn, Esq. 3 Vols. Royal 8vo. 1l. 11s. 6d. Boards. Brooke. 1793.

Mr. Coxe published an edition of these Reports in 1787*, into which he introduced so many valuable notes and illustrations, as to procure for it the character of *the best edited book in the law*. Since that period, many cases, on points similar to those contained in the volumes before us, have been decided, and very properly find a place in the present edition. The original work, and the additions of Mr. Coxe, form together a very complete body of equity.

Art. 22. *Legal Recreations, or Popular Amusements in the Laws of England.* By a Barrister at Law. Vol. 1st. 8vo. pp. 682. 10s. Bew, &c.

The present work has been published in monthly numbers at two shillings each; five of which have completed the first volume.—Most of the different and heterogeneous pieces of which it is composed are taken from the State Trials, but the selection is not altogether to our taste. Indeed we do not see much to commend either in the plan, or in the manner in which the work is executed.—The following account of Sir Edmond Knevet's trial for striking one Clere in the King's palace, we extract, as being of a more curious and interesting nature than some other parts of the collection.

The tenth of June, 1541, Sir Edmond Knevet, knight of Norfolk, was arraigned before the king's justices (sitting in the great hall at Greenwich, Master Gage comptroller of the king's household, Master Suthwell, Sir Anthony Browne, Sir Anthony Wingfield, Master Wrisley, and Edmond Peckham, cofferer of the king's household) for striking of one Master Clere, of Norfolk, servant with the earle of Surrey, within the king's house in the Tenice Court. There was first chose to go upon the said Edmond, a quest of gentlemen and a quest of yeomen, to enquire of the said stripe, by the which inquests he was found guilty, and had judgment, to loose his right hand; whereupon was called to do the execution, first the sergeant chirurgion, with his instrument appertaining to his office: the sergeant of the woodyard with the mallet and a block, whereupon the hand should lie: the master cooke for the king with the knife: the sergeant of the larder to set the knife right on the joint: the sergeant farrier with his fearing yrons to seare the veines: the sergeant of the poultry with a cock, which cock should have his head smitten off upon the same block, and with the same knife: the yeoman of the chandry with seare clothes: the yeoman of the scullery with a pan of fire to heate the yrons: a chafer of water to coole the end of the yrons: and two fourmes for all officers to set their stuff on: the sergeant of the cellar with wine, ale and beere: the yeomen of the ewry in the sergeant's feed, who was absent, with bason, ewre, and towels. Thus every man in his office ready to do the execution, there was called forth Sir William Pickering, knight marshall, to bring in the said Edmond Knevet; and when he was brought to the barre, the Chiefe Justice declared to him his trespass, and the said Knevet confessing himselfe to be guilty, humbly submitted him to the king's mercy: for this

* See Monthly Review, vol. lxxx. p. 250.

offence he was not only judged to loose his hand, but also his body to remain in prison, and his lands and goods at the king's pleasure. Then the sayd Sir Edmond Knevet, desired that the king of his benigne grace, would pardon him of his right hand, and take the left : for (quoth he) if my right hand be spared, I may hereafter do such good service to his grace, as shall please him to appoint. Of this submission and request, the justices forthwith informed the king, who of his goodnefs considering the gentle heart of the said Edmond, and the good report of lords and ladies, granted him pardon, that he should lose neither hand, land, nor goods, but should go free at liberty. Stowe's Annals, How's edit. 581.'

EAST INDIES.

Art. 23. *Reply to the Report of the Committee of Warehouses of the East India Company*, on the Subjects of Saltpetre and Gunpowder. Most respectfully submitted to the Right Hon. the Lords of the Committee of Privy Council for Trade. By the Gunpowder Makers of London. 4to. pp. 26. 1s. Debrett, &c.

We have frequently seen the conduct of the East India Company loudly arraigned respecting various articles of their extensive concerns, particularly in their contracts for shipping; and now the makers of gunpowder step forth and accuse the Directors of undue practices in the sale of saltpetre, though under the regulation of an express act of parliament.—As the appeal is made to the Lords of Trade, with them the subject is properly left.

Art. 24. *The Trial of Avadaunum Paupiah Bramin*, (Dubash to John Hollond, Esq. late Governor of Fort St. George, and to his Brother E. John Hollond, Esq. late Member of the Council thereof,) of Avadaunum Ramah Saumy, Bramin, Brother to Paupiah; Sunkaraparam Vincatachillah Chitty, and Appeyingar Bramin; for a Conspiracy against David Haliburton, Esq. a senior Merchant in the Service of the East India Company; by force of which Conspiracy he was removed, during the Administration of Messrs. Hollonds, from his Stations of Member of the Board of Revenue, and Persian Translator. Of which Conspiracy they were all convicted at the Quarter Sessions held at Fort St. George, in July 1792. 8vo. pp. 142. 5s. Boards. Murray. 1793.

Though the immediate agents in this base transaction were natives of the country, in whom we are not in general to expect that independent rectitude of conduct which European education, laws, and popular maxims inculcate, what must we think of those Englishmen who could stoop to work with such dirty tools? We are happy to find that justice can be procured in remote provincial courts; and we have only to observe that it was, in this instance, obtained under a change of administration in the presidency.

To the trial is prefixed 'an Address to the Public by Mr. Haliburton, detailing all the particulars which led to the conspiracy; also all the subsequent proceedings and correspondence with government, to the time when an inquiry was set on foot, which traced this conspiracy to its source, and enabled Mr. Haliburton to prosecute the conspirators to conviction.'

Art.

- Art. 25. *The Loves of Camarúpa and Cálalatà*, an ancient Indian Tale: Elucidating the Customs and Manners of the Orientals. In a Series of Adventures of Rajah Camarúpa, and his Companions. Translated from the Persian by William Franklin, Lieutenant on the Honourable East India Company's Bengal Establishment. 8vo. pp. 284. 3s. 6d. Boards. Cadell. 1793.

The East is eminently the region of fiction. Its fables have a degree of wildness and extravagance which ill suit the cool good sense, or, (if it must be so,) the dull phlegm of a morose European. Yet there are readers who take delight in the dazzling absurdities of the Arabian tales, and who think that every violation of nature and probability—every trespass over the bounds even of possibility—is compensated by boldness of fancy and originality of invention. To such readers, Rajah Camarúpa will be acceptable; for it is truly a most marvellous tale. In part, indeed, (whether the Arabian has been indebted to the Indian, or the Indian to the Arabian, we shall not decide,) it is a verbal copy from the Arabian tale of Sinbad the Sailor. However, be the literary merit of the work what it may, to the philosophical inquirer into antient facts every translation of antient Eastern writings must be valuable, as serving to cast farther light on the history of the East. In this view, at least, Mr. Franklin's undertaking is meritorious, and he is entitled to public thanks as a useful coadjutor to the Asiatic Society, so laudably instituted for the purpose of enlarging our acquaintance with Eastern literature and antiquities.

AMERICAN TRADE.

- Art. 26. *Report of the Secretary of the Treasury of the United States, on the Subject of Manufactures.* Presented to the House of Representatives, Dec. 5, 1791. 8vo. pp. 129. 2s. 6d. Debrett. 1793.

This subject was undertaken in obedience to the order of the House of Representatives, by Alexander Hamilton, Esq. Secretary to the Treasury; and affords an elaborate discussion of questions very interesting to a growing people, conferring great honour on the gentlemen to whom they were referred. Notwithstanding the current opinion here, that the Americans would never betake themselves to manufactures, while they had new lands to settle and cultivate, Mr. Hamilton enumerates a very considerable number of important articles, which, it appears, are now well established on that continent.

The proper measures for fostering manufactures and trade are considered in this report, with much knowledge, policy, and accurate discernment.

EDUCATION.

- Art. 27. *The Beauties of the Creation: or a New Moral System of Natural History: consisting of Quadrupeds, Birds, Fishes and Reptiles, Insects, Trees, and Flowers, &c.* Designed to inspire Youth with Humanity toward the Brute Creation, and bring them early acquainted with the wonderful Works of the Creator. Lilliputian 4to. 5 Vols. About 240 Pages in each. 10s. bound. Riley. 1793.

We see no reason to alter the favourable opinion which we expressed of the first edition of this brief compilation*: but its size being ex-

* See Review, New Series, vol. iv. p. 344.

tended from two volumes to five, we scarcely knew it again. In such a state of progression, the next edition may breed five more, and amount to ten; or it may rise in bulk to a duodecimo, or octavo, corresponding with the growth of its readers, and then be offered to grown gentlemen: nevertheless, in our opinion, it had better fix in its present rank, as a general introduction to the knowledge of which it treats.

NOVEL.

Art. 28. *New Tales.* From the French of M. Florian. 12mo. pp. 283. 3s. 6d. sewed. Egertons.

The first appearance of these tales was briefly announced in our ninth volume, (New Series,) p. 488, and they are now presented to us in an English dress. The scene of the first tale is laid in this country*; and the author opens it with such a flattering encomium on our national character, as must naturally produce in his English readers a corresponding partiality for a writer, whose penetration in discovering the good qualities of our countrymen they will readily allow; and whose politeness and candour in the acknowledgement of them they will be strongly tempted to applaud. This character, which will also include a specimen of the language of the translation, we shall extract, as a fair contrast to the notice with which we have been lately honoured by some politicians in France:

‘The English are a respectable and charming nation: the vast weight they have always had in the balance of Europe; what they have always accomplished in the arts of politics and war; and their profound discoveries in the sciences, would have assured them sufficient glory, if they had not added to this what is still more important, that of first possessing among all modern people, the two blessings most essential to the happiness of man, philosophers and laws. These the English, which they might easily have done, have never abused; and they have had the superior wisdom not to wish to obtain perfection at once, which must certainly be the fruit of experience alone. They have presumed that reason, perhaps virtue, but unquestionably happiness, was but proportioned to us; and to secure that greatest blessing which man can enjoy, LIBERTY, they have mixed this immortal name with the sublime idea of obedience to the laws, with reverence to those dignities which the laws establish, and with a kind of religious awe, never to offend against the laws; hence easily is derived that invincible proof of liberty, that principle which generates the happiness of a people, PUBLIC SPIRIT. It is by this alone, that the inhabitants of the two islands, very much inferior to France, have often seen themselves the arbiters or the terror of sovereigns, and the mediators of Europe. That their fleets, mistresses of the ocean, have penetrated both the Indies, spreading terror, and searching riches; and that their happy country, amidst foreign invasions and domestic factions, enjoys profound peace, and the fine arts; possesses the riches of the world, and sees arriving in its harbours the produce of all the universe.

‘Upon this, doubtless, is founded that superior opinion of themselves, that esteem exclusive of other nations with which the English are oftentimes reproached, they know their own just value, and of

* See our account of M. Florian’s plan, in our former article.

this make no mystery to any one; they do not trouble themselves about merit, or the good qualities appropriate to every nation: this insensibility gives their virtues an air of insolence, which diminishes their effect; finally, they are indifferent to approbation, or esteem from others; and the only means of seeming amiable to them, is to allow them all their claims.

'I have nevertheless known an Englishman, who, to avoid this fault, had fallen into the contrary extreme. He not only annexed a very high value to the opinion and esteem of others, but this esteem he made in a peculiar manner necessary to his heart. With him it was not sufficient to act well, but his actions must be approved: his object, his wish, his rule of conduct, was that none of his actions might be blamed by any one: he went farther; he was anxious that they should obtain applause: in short, he aspired at pleasing every body; and this ambition placed his happiness at the mercy of every human being.'

Such is the hero of the story that follows; and with this anxiety to gain and preserve an unflinched character, M. Florian has, in our opinion, precipitated him into a delicate dilemma with more address than he has displayed in extricating him from it: for, like the generality of writers in this line, he has evaded the difficulty, by availing himself of an extraneous contingency, which, while it saved him farther trouble, disappoints the expectations that he had raised.

We have already observed that these several tales are assigned to different countries; in order, as may be supposed, to add to the variety by the peculiar manners of each: but this peculiarity is not always characteristically supported. The scene of the second tale is in Africa, a country seemingly very unfavourable for the production of examples of any kind worthy of perusal; and the sentiments and feelings of the actors are not countenanced by our present knowledge of that quarter of the globe.

The Savoyard tale is, in our estimation, the most pleasing story in the whole collection.

The Indian tale may gratify the admirers of Oriental fiction: but, when a writer attempts to improve the minds of his readers,—to insult their understandings, in the first instance, does not appear to be the happiest mode of conveying philosophical advice: nor, if we waive this objection, can we, in a dramatic view, altogether admire the machinery and plot of the piece.

The American tale is better suited to European conceptions, and is amusing and instructive.

The Italian story, which finishes the volume, has some appearance of novelty, though the idea, on which the author has improved, is to be traced. It opens with a conversation about apparitions, in which a young lady, a stranger to the company, frightened them all, by declaring herself the apparition of a person who died ten years before! She relates the incidents of her life, describes her own death and burial, her unexpected recovery by her lover, who, like Romeo, came to destroy himself in her tomb; and her passing afterward for an apparition, until the consummation of their wishes.

If stories of this nature possess no great merit, it may be pleaded, in behalf of those now before us, that they are not spun to a tedious length, and that they have all a moral tendency.

POETRY and DRAMATIC.

Art. 29. *Poems on several Occasions.* By Maria Logan. Second Edition. 4to. pp. 64. 3s. Cadell. 1793.

When the reader is informed that many of these pieces were written during 'seven tedious years of uninterrupted sickness,' he will not be surprized if they be tinged with the gloom of the writer's situation; and he will admit that they have a just claim to exemption from a rigorous scrutiny*. Miss Logan does not, however, need the assistance of this apology to obtain for her poems a favourable reception from the public. They have the intrinsic merit of just and interesting sentiments, pleasing imagery, correct and easy diction, and harmonious numbers. As a specimen, we give the following song:

MARGARET'S DEATH.

' 'Twas night! and all were hush'd in sleep,
Save the 'lorn wretch who wakes to weep,
When Marg'ret rose and sought the shade
By fond remembrance sacred made.

' Of broken vows the damsel sung,
With William's name the valleys rung,
While Cynthia shed a trembling beam
On Liffy's gently-winding stream.

' Close by its banks pale Marg'ret stands,
With vacant eye and folded hands;
Nor sees the gath'ring storm arise,
Nor hears the peal which rends the skies!

' Tho' lightnings flash, tho' torrents pour,
And Liffy's stream invades the shore,
She stands unmov'd, nor sees the wave
Which bears her to the peaceful grave!

"We trust the time is fast approaching, when the proud distinction between male and female intellect will give way to a long and repeated experience of splendid female attainments. While our general aim, in the education of women, is bounded by a few trifling accomplishments, which improve neither the head nor the heart, can we expect to find in them that strength of judgment, and solidity of mind, which better directed instruction, and more extensive knowledge, produce in men?—Female genius has, in all ages, occasionally burst through the narrow limits in which it has been the folly of all ages to confine it. We need not insist on the examples of former times, and other countries,—our own time and country will hold out convincing proofs that the talents of women will not suffer by comparison with those of men.—If the line of literature pursued by the ladies is principally connected with works of taste and imagination, we must recollect that such taste and imagination are the only powers which, in their education, we do not *almost depress*."—For this observation, we are indebted to a correspondent who signs O. K.

* It is but justice, nevertheless, to remark that, when Miss Logan chuses to be lively, no traces of the sick-bed remain; and several of her pieces shew that she is not less mistress of the *gay* than of the *pathetic*.

Art.

Art. 30. *Raymond*, a Tragedy. Descriptive of the Age of Chivalry. 8vo. 1s. 6d. Flexney. 1793.

From the days of Jeronimo, Nat Lee, and Hurlothrumbo, to the present, few performances can be selected, in which the imagination of the author has so frequently hurried him into unintelligible rant, as in this tragedy. With strong feelings, an ardent imagination, and a mind full of imagery, he has not had patience to comprehend his own meaning; nor to inquire whether he did or did not convey any distinct ideas to his reader. He speaks in half sentences and hints. His plot is unravelled only in inuendo; and those, who have penetration enough, may discover it if they can. He seems conscious that he undertook a Herculean labour, but, during the execution of it, he was incessantly restless, and too eager to proceed along the thorny path to allow himself to clear the way as he went. When he shall have strength of mind sufficient to deal explicitly with himself and to develop his thoughts, he may then become a poet; for he is certainly possessed of energy, which is one of the poet's great characteristics. He tells us of—'The blue arrow of a pestilence'—'The snowy billows of a bed of clouds'—'A glanced smile that struck in quick vibration'—'A colourless and ghastly cloud'—Of a dove

— 'content

To wash his plumage in the Rhone, and circling

In the sun beams of its yellow meadows,

Taste the warm breath of th' almond-scented south.'

For Saint Louis of France, he has the following simile :

'As, at the close of some tempestuous day,

The sun unveil'd upon the golden cap

Of ether, round the red horizon shoots

His angry splendors, chasing off the clouds

Before the blue dominion of his day,' &c.

His hero wishes 'the up-rooted towers to dance o'er and grind him into atoms.' Thus the towers are first trees, then dancers, and next mill-stones. 'By God,' and 'Damn you,' are among his oaths: and, as a last delicious morsel, of which we cannot in conscience deprive our readers, we shut the book with the following citation :

'Geof. The tempest rises fast—Sir.

'Ray. No, no, you cannot say it—a tempest?

Thou arm of thunder, snatch me into the cauldron

Of thy fury, if there's a lightening ball

Within your flames so hot as I am! Damn her—

(To Geoffrey) Let me go—Oh! I will be reveng'd for it.

Will you kill? Were you born a slaughterer?

Can you strike, rip, flea! Or if a lewd syren

Wooing thee with sun-shine, as an ox-eye

Woos the deep, should sue thee to come fondle

On her wily neck, couldst thou turn demon,

Vulture, and infix thy lacerating talons

On her alabaster breast, and tear up

Thy ravenous way into her heart?—No—here, there

They keep her; wide, bottomless trenches, fields

Of guards swarm round her. See how the burnets glow!

I'll leap into the midst, and suffocate them all
With fear—down with these sluggish walls.

'*Geof.* How his blood
Boils with it! This is noble.'

Art. 31. *Ode to the People of England.* 4to. pp. 17. 1s. Pridden.
1793.

A rhyming rhapsody; in which the author, professing to abominate laughter, uproar, and desolation, exerts such abilities as he possesses, to the utmost, for their increase. His ode is dedicated to the associations, of whose proceedings he is an enthusiastic admirer.

Art. 32. *Modern Manners*, a Poem. In two Cantos. By Horace Juvenal. 4to. pp. 32. 4s. Evans. 1793.

In the beginning of this poem, the author very laboriously asserts his claim to genius. In his title-page, not imagining that either Juvenal or Horace individually is his equal, he calls himself Horace Juvenal. Let us take a few lines from this great poet, who is superior to any one ancient satirist, and consequently to all moderns:

(p. 23.) 'O ye *box-lobby heroes*!—men of *shops*!

Bravoës in *buckskin*!—Hannibals at *bops*!

Did ye but know what wretched things ye are,

Despis'd by men,—and laugh'd at by the fair,

You'd shrink to grubs, from grubs you'd fade away.

The short-liv'd insects—of a short-liv'd day!

With men of might, when Truth no more prevails,

A knock-down argument—but seldom fails!

Each dame of spirit, *vice versa*, labours

With midnight revels,—to knock up her neighbours.

Humphries and Johnson, fill'd with *British spirit*,

Whose strong pretensions knock down timid merit;

(More pow'rful than the magic force that lies,

In Hanger's bludgeon, or Fi-z-z-t's eyes.)

Attend each spouting club throughout the town,

Not to make speeches,—but to knock ye down;

E'en Dukes will sometimes condescend to *bax*;

And many an orator's knock'd down by Fox!

Fair ladies too, o'erwhelm'd by Faro's frown,

Knock up their Lords, till Christic knocks them down.'

Could Horace and Juvenal have descanted thus eloquently, on Heroes and Bravoës and buckskin; on box-lobbies, hops, and shops? Could they have knocked up and knocked down, in diction so elegant and select? No: they wanted *British spirit*: their pretensions were not strong enough. Alas! they knew but little of antithesis; and still less of cant language, quibble, and pun. Peace to their manes; they are gone, and Horace Juvenal is here!

Art. 33. *Descriptive Sketches*, in Verse. Taken during a Pedestrian Tour in the Italian, Grison, Swiss, and Savoyard Alps. By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. pp. 55. 3s. Johnson. 1793.

More descriptive poetry! (See page 166, &c.) Have we not yet enough? Must eternal changes be rung on uplands and lowlands, and nodding

forests, and brooding clouds, and cells, and dells, and dingles?
Yes; more, and yet more: so it is decreed.

Mr. Wordsworth begins his descriptive sketches with the following exordium:

' Were there, below, a spot of holy ground,
By Pain and her sad family *unfound*,
Sure, Nature's God that spot to man had giv'n,
Where murmuring *rivers join* the song of *ev'n*!
Where *falls* the purple morning far and wide
In *flakes* of light upon the mountain side;
Where summer suns in ocean sink to rest,
Or moonlight upland lifts her hoary breast;
Where Silence, on her night of wing, o'er-broods
Unfathom'd dells and undiscover'd woods;
Where rocks and groves the *power* of waters *shakes*
In cataracts, or sleeps in quiet lakes.'

May we ask, how it is that rivers join the song of *ev'n*? or, in plain prose, the evening! but, if they do, is it not true that they equally join the song of morning, noon, and night? The *purple morning falling in flakes* of light is a bold figure: but we are told, it falls far and wide—Where?—On the mountain's *side*. We are sorry to see the purple morning confined so like a maniac in a straight waistcoat. What the night of wing of silence is, we are unable to comprehend: but the climax of the passage is, that, were there such a spot of holy ground as is here so sublimely described, *unfound* by Pain and her sad family, Nature's God had surely given that spot to man, though its *woods* were *undiscovered*.

Let us proceed,

' But *doubly* pitying Nature loves to show'r
Soft on his *wounded heart* her healing pow'r,
Who *plods* o'er hills and vales his road *forlorn*,
 wooing her varying charms from eve to morn.
No sad vacuities his heart annoy,
Blows not a Zephyr but it *whispers joy*;
For him *lost* flowers their *idle sweets exhale*;
He *tastes* the meanest *note* that swells the gale;
For him sod-seats the cottage-door adorn,
And *peeps* the far-off *spire*, his evening bourn!
Dear is the forest *frowning* o'er his head,
And dear the green-sward to his *velvet tread*;
Moves there a *cloud* o'er mid-day's flaming eye?
Upwards he looks—and calls it luxury;
Kind Nature's *charities* his steps attend,
In every babbling brook he finds a friend.'

Here we find that *doubly* pitying Nature is very kind to the traveller, but that this traveller has a *wounded heart* and *plods* his road *forlorn*. In the next line but one we discover that—

' No *sad vacuities* his heart annoy;
Blows not a Zephyr but it *whispers joy*.'

The flowers, though they have lost themselves, or are lost, exhale their idle sweets for him; the *spire* *peeps* for him; sod-seats, forests,

clouds, nature's charities, and babbling brooks, all are to him luxury and friendship. He is the happiest of mortals, and plods, as forlorn, and has a wounded heart. How often shall we in vain advise those, who are so delighted with their own thoughts that they cannot forbear from putting them into rhyme, to examine those thoughts till they themselves understand them? No man will ever be a poet, till his mind be sufficiently powerful to sustain this labour.

Art. 34. *An Evening Walk*. An Epistle; in Verse. Addressed to a Young Lady, from the Lakes of the North of England. By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. pp. 27-28. Johnson. 1793.

In this Epistle, the subject and the manner of treating it vary but little from the former poem. We will quote four lines from a passage which the author very sorrowfully apologizes for having omitted:

‘ Return delights ! with whom my road begun,
When *Life-rear’d* laughing up her morning sun;
When Transport kiss’d away my April tear,
“ Rocking as in a dream the tedious year.”

Life rearing up the sun ! Transport kissing away an April tear and rocking the year as in a dream ! Would the cradle had been specified ! Seriously, these are figures which no poetical licence can justify. If they can possibly give pleasure, it must be to readers whose habits of thinking are totally different from ours. Mr. Wordsworth is a scholar; and, no doubt, when reading the works of others, a critic. There are passages in his poems which display imagination, and which afford hope for the future : but, if he can divest himself of all partiality, and will critically question every line that he has written, he will find many which, he must allow, call loudly for amendment.

Art. 35. *Verses on the beneficial Effects of Inoculation*, which obtained one of the Chancellor's Prizes at the University of Oxford, in the Year 1772. By the Rev. Will. Lipscomb, M. A. late of C. C. C. Oxford. Now re-published by the Author's permission, at the Request of the House Committee of Governors of the Small Pox and Inoculation Hospitals, for the benefit of that Charity ; and gratuitously recited at their Anniversary Festival at the London Tavern, Feb. 25, 1793, by Mr. J. Palmer of the King's Theatre, Haymarket. 4to. 1s. Johnson.

This little piece has already obtained a verdict : but we fear that the sentence of that superior tribunal, before which it has now appeared, will not be extremely favourable. For the choice of the subject, (which, to our taste, is not much more agreeable than that of Fracastorius,) the Oxford Vice-chancellor of the day was originally responsible : but the author, by the act of publication, must take all this blame to himself.

Small-pox, a giant-monster, having ravaged the East, proceeds to Britain :

‘ He came—and rapine marked the Monster's way,
Sad was the scene, for BEAUTY was the prey.’

BRITANNIA views and laments her country's woes from the summit of Plinlimmon. Lady M. W. Montague, touched at her affliction, calls

tells the nymph INOCULATION to her aid, who withers the monster's strength, and subdues him.—Such is the machinery. The verses, as the reader may collect from the subjoined specimen, are, for the most part, rather above mediocrity; some are happy; and the poem has the negative merit of being free from extravagant conceits.

' Those balmy gales that whilom could dispense
A thousand odours to the ravish'd sense,
With fragrant coolness pleasing now no more,
Spread thro' the tainted sky their deadly store;
With anxious fear the fainting mother press'd
The smiling infant to her venom'd breast;
The smiling babe, unconscious of his fate,
Imbib'd with greedy joy the baneful treat;
Oft' as the swain beneath the citron shade
Pour'd his soft passion to the listening maid,
Infection's poison hung on every breath,
And each persuasive sigh was charg'd with death.'

We shall be glad to hear that the donation of the profits of this publication proves a material benefaction to the charity mentioned in the title-page.

Art. 36. *An Epistle to the Right Honourable Charles James Fox.* 4to. 1s. 6d. Debrett. 1793.

The praise of Mr. Fox is here sung in strains of which the best that can be said is, that they are not wholly destitute of poetical merit. By way of appendage, but without any extraordinary exertion of poetical abilities, an epistle to the Duke of Portland is subjoined.

Art. 37. *Bagatelle; or, the Bath Anniversary.* A Poem. In Three Parts. Second Edition. 8vo. pp. 39. 3s. Harrison. 1792.

Spirit of Anstey! whither art thou flown? If thou hast bidden an eternal adieu to thy favourite walks, why didst thou not drop thy mantle on some of Bladud's sons? We might then have been spared the mortification of comparing, with the gay humour and playful satire of thine easy lines, the woeful rhimes of this insipid Bagatelle.

Art. 38. *Fables in Verse: or, Present Life under different Forms.* 8vo. pp. 67. 1s. 6d. Murray. 1793.

' Pert and saucy, vain and proud,
A Jay harrangu'd the vulgar crowd;
Fine as to feather, full of talk,
No want of confidence could balk
His bold assertions ev'ry day
In gossip on the bank, or spray;
But all he said, was said before,
His own importance, and no more;
Yet strove, as if 'twas doing well,
In chatt'ring nonsense to excel.' (P. 65.)

Grammar and rhyme excepted, we should have written much the same language to characterize the composition of these fables.

Art. 39. *Love's Victims: the Hermit's Story.* By the Author of the *Prize, No Song No Supper, &c.* 4to. pp. 42. 2s. 6d. Cadell. 1793.

Who, that is acquainted with the French language and polite literature, has not read the delightful story of *Manon L'Escaut*, by the *Abbé Prévôt*? Who, that has read this animated and fascinating story, would not grieve to see the rich and rapid prose of *Prévôt* degraded into sluggish rhyme by Mr. Prince Hoare? in whose work mere expletives, uncouth phrases, and harsh inversions, (all introduced purposely to fill up the metre, and to afford the jingle of rhyme,) continually offend the eye and the ear. Mr. Hoare has given proof that he has talents:—that he and the world should profit by their cultivation we earnestly wish; and for that reason we as earnestly advise him to apply them in the manner in which they have already proved successful and honourable.

Art. 40. *Lewina, the Maid of Snowdon.* A Tale. 4to. pp. 32. Also, *A Poem on the Landscapes of Great Britain*, dedicated to James Irvine, Esq. at Rome. 4to. pp. 36. By George Cumberland. With Etchings by the Author. 5s. Boards. Robinsons. 1793.

Lewina is a tale which the author has thought fit to embellish with the ornaments of description, rhyme, and drawing. The incidents are few, and, in our opinion, not very striking. A peasant, we are told, is allowed, by the wealthy owner, to sell the forest for a road of land. There, having rear'd a cottage

‘ And brought the only treasures he possesseth,
His wife, his virtues, and a chearful breast,’

They begot a daughter; and

‘ Intent her native virtues to secure

They taught her little, but they kept her pure:’

Which insinuates that, in order to be innocent, man must be ignorant. We are then told that she was a *maiden-rose*, enrobed in a *flowing stole*

‘ White and un sullied as the wearer's soul;

That she had a *waving mass* of auburn hair of *fifteen summers*; that, by way of parenthesis, Copernicus was a fool, Newton little better, and that he who knows where to find wit or knowledge is wiser than the author; then, returning to *Lewina*, with many more particulars we learn,

‘ She kneeling bound his boots in tender sort,

And kiss'd his forehead as she with'd him sport;’

and that she then very gaily went to gather strawberries, and lost herself. It is the office of poetry to amaze, and amazed we certainly are. Nay the young damsel herself was amazed to find that, while going, as she supposed, to the strawberry bed, she had reached either the top or at least the mid-way of the mountain Snowdon; which, strange to tell! she had never seen before; though, as it appears, she was presently there, and though, as the author tells us in his title page, she was the maid of Snowdon. At home, the distress of the scene, between the father and mother, is very alarming, and the pathos not less affecting:

‘ As

'As two *fresh* poplars, by the light'ning's brand
Scorch'd to the centre, *sap-exhausted* stand;
So *food*, with pallid looks, the *sinking* pair,
Smit to the soul, in *motionless* despair.'

However, as soon as tears,—in simile,

—'As some dark cloud, o'ercharg'd with rain,
Breaks, and in torrents deluges the plain'—

and loud sobs, had relieved the father's swelling breast,

'While close the sharer of his pangs he press'd,'

they all very rationally resolved to go and seek her: that is to say,
the father and mother, the gentleman his landlord, who had given
him leave

'To sell the forest for a rood of land,'

and a young stranger. The young stranger, we may well imagine,
was the fortunate finder:—but the manner of his finding her! How
Montgom'ry (his name was Montgom'ry, it seems,)

'Saw those evanescent charms,

And caught the trembler in a lover's arms,'

How he exclaimed

'Live, sweetest maid, my life to save;

Or take my *spirit* with thee to the grave!'

How she blushed; how they kissed; how he led his fair prize half
breathless homeward; how he wooed *successfully*, for with looks he
wooed; how *conviction* whispered her mother, as soon as her voice was
heard, that her child was found; how peace was restored, and every
day that followed was a holiday; how

'Montgom'ry offer'd honourable vows,

And gain'd Lewina for his willing spouse;'

how

'His friend uninfluenc'd by the voice of pride,

Cheerfully gave the dow'ry and the bride;

Half the domain bestow'd to build a seat;

And half retain'd, to form his own retreat;'

[To which we add—

With miracles too many to repeat:—]

how all these things happened, are points of information for which
we must refer to the poem itself.

Seriously, we would advise the author, and every author of such
poems, to compare the various parts of what they write with each
other. We knew no concise way of exhibiting the succession of in-
consistencies which we found, except that which we have adopted;
and even now we have been able to detail only a small portion of those
inconsistencies. Poetry is a trade not easily learned. From antient
days, the prejudice has been, *poets must be born poets*; but, in despite
of the antiquity and of the authority of the maxim, we are tempted
to be of opinion that by continued, deep, and energetic meditation,
it is in the power of man to become a poet.

With respect to Mr. Cumberland's Poem on the Landscapes, an-
nexed to the tale of *Lewina*, we must own that it prompted us to ex-
claim, Thirty-six pages more of descriptive poetry!—We have
before said that, in our opinion, there is enough already, even to
satiety.

fatuity. Every page of such poetry, unless written by a master hand, little inferior to Thomson himself, labours after novelty till it attains nonsense.

'For me, my soul delights to wander, there
Where *nodding forests* saw the peaceful air;
Whose leafy *bomours* climb the mountain's side,
And *gain* its summit with a *giant's stride*.'

Do such lines need annotation?

We willingly do Mr. Cumberland the justice to add that he has talents: whether he will unremittingly exert those talents, till they ripen into genius, he best can tell.

POLITICS & COMMERCE.

Art. 41. *A Word to the Wise*, to check, if possible, the dread Waste of War, and promote Dignified Self-Reform. 8vo. 6d. Smecton. 1793.

A word to the wise, in order to do good, must be a word from the wise. We find nothing in these random hints toward a *dignified self-reform* in church and state, which can encourage an expectation that the writer's wisdom, if it were called from the obscurity in which his modesty conceals it, would be sufficient to check the dread waste of war, or to curet he other disorders under which the political constitution of Europe at present labours.

Art. 42. *Reason urged against Precedent*, in a Letter to the People of Derby. By Henry Yorke. 8vo. 1s.

Mr. Yorke acknowledges himself a deserter from the cause of despotism, and a convert to that of liberty; and, like most other new converts, he distinguishes himself by the ardour of his zeal. Almost every existing government is, in his opinion, a conspiracy of the great to oppress the poor. Some bloody fragments of gothic barbarity he discovers in our own penal system; and even in our civil laws, he sees much to correct before they can become perfectly consistent with the principles of reason and equality. War he regards as a wretched engine of court policy; the slave trade, as the sacrifice of justice and humanity to the thirst of gain; and slavery, in every form, as the first of human evils.

The evident design of the pamphlet is to stimulate the people to a kind of exertion, which ought never to be made but in such circumstances of extreme necessity, as, we trust, are not likely to occur in this country.

Art. 43. *These are the Times that try Men's Souls!* A Letter to John Frost, a Prisoner in Newgate. By Henry Yorke. 8vo. pp. 79. 2s. Ridgway.

This bold advocate for the principle of the equality of rights is of opinion that this equality can only be enjoyed in perfection under a republic. Every other form of government, in his opinion, creates a party in a nation which has a different interest from that of the community. According to him, the disorders which have been introduced into the British government admit of only one radical cure; a violent and desperate one, to which we trust this nation, happy as it is in possession of a constitution which is founded on the principles of freedom,

freedom, and which has wisely provided for the correction of its own defects, will never have recourse.

Art. 44. *The True Briton's Catechism*; on the Principles of Government, the Rights of Man, and the Liberties of Englishmen; interperfed with occasional Strictures on Seditious and Democratic Writers. 8vo. pp. 47. 1s. Richardson; 1793.

The theoretical excellence of the British constitution is here, on the whole, very fairly stated: but the errors or abuses which have crept into its actual administration are overlooked; and, in the close, most injurious censures are passed on those men who may perhaps, after all, be found to be the best friends of their country,—the advocates for such a temperate but effectual reformation, as, by restoring the vigour, may contribute to the permanence, of the present civil establishment.

Art. 45. *A Brief Review of Parliamentary Reformation*, from Theory and Practice. By an English Freeholder. 8vo. pp. 48. 1s. 6d. Edwards. 1793.

The whole amount of the reasoning in this pamphlet is, that the difference of opinions among individuals, concerning the proper method of doing any thing, is a sufficient reason for not attempting it at all; that it is folly to endeavour to mend that which, after all, cannot be made perfect; that, because some bad things have been done under annual and under triennial, and some good things under septennial, parliaments, therefore septennial parliaments are the best; that, since it is the duty of a representative body elected by a few to act for the good of the whole, the people have as good security that they will act for the good of the whole, as if they were elected by the general vote of the nation; and finally, that no time is so improper for reforming parliament, as when the people discover a strong conviction that it ought to be reformed.

Art. 46. *Considerations on the Utility of the National Debt*: and on the present Alarming Crisis; with a short Plan of a Mode of Relief, and an Explanation of the solid inherent Grounds of great National Prosperity, that exist in this Country. By Edward King, Esq. F. R. S. and F. A. S. 8vo. pp. 49. 1s. Payne. 1793.

This paradoxical attempt to reconcile us to public burdens and taxation is not altogether new. When the politicians of former days viewed the alarming practice of borrowing on the credit of posterity, beyond all probability of payment, they predicted the ruin of public credit when the national debt should amount to a hundred millions:—but when they saw the fatal boundary passed, the dreaded sum doubled, and public credit yet uninjured, what was to be done? Political quidnuncs, driven to a new stand, undertook to prove the national debt to be no national grievance*; and we are next to be instructed in its positive utility! The national prosperity, which has enabled us to sustain this immense load, is ascribed to it as the primary cause; and there may be some consolation, at least, in understanding that its existence is essential to our welfare. Mr. King's remarks, it must be allowed, deserve the reader's attention.

* See Rev. vol. xl. p. 41.

- Art. 47. *Speeches of the Right Honourable William Pitt and the Right Honourable Charles James Fox, on Mr. Grey's Motion for a Reform in Parliament, May 7, 1793.* To which is annexed an Authentic Copy of a Petition for a Reform in Parliament, presented to the House of Commons by Mr. Grey. 8vo. pp. 95. 2s. Debrett.

When the chiefs of two parties engage in a public disputation, it would betray unpardonable ignorance of the world to suppose them arguing for the discovery of truth! Alas! victory may often be gained over truth; and victory alone is too often the object for which popular orators amuse their hearers. The event of Mr. Grey's motion is well known. The speeches of Mess. Fox and Pitt are here amply reported.

- Art. 48. *The Legal and Constitutional Principles of the Declaration of the Friends of the Liberty of the Press, written by the Hon. Thomas Erskine, examined; and the Associations vindicated.* 8vo. 1s. Debrett. 1793.

The principle advanced by Mr. Erskine, which is here controverted, is, "that the power of accusation was not given to uninjured individuals, much less, to voluntary, undefined, unauthorized associations of men, acting without responsibility, and open to irregular and private motives of action." In contradiction, it is here maintained that the law considers every individual of the society as injured by public offences, and therefore allows any member of a community to prosecute for such offences, and even to require security to the public against them, from any persons whom there is probable ground to suspect of future misbehaviour. Several statutes are cited, in which private persons are allowed, encouraged, and even enjoined, to prosecute public offenders, as in the cases of murder, robbery, and riot:—but it is not considered that, in all these cases, a direct injury is done to some individual, and that it is on the ground of this *specific* offence that the criminal is prosecuted, in order to prevent the repetition of such injuries against others of his Majesty's subjects; whereas, in the case of supposed seditious writings or words, the offence is not distinctly ascertained by law. This writer is much displeased with Mr. E. for presuming to suppose the possibility of packed or partial juries; and yet, at a time when political contests run high, there seems no absurdity in the supposition, that the prevailing party may use indirect means to crush their opponents; and that even an English jury may happen to consist of members who are well known to have already individually prejudged the accused.

- Art. 49. *An Address to the Hon. Edmund Burke.* From the Swinish Multitude. 8vo. 6d. Ridgway. 1793.

The insulting epithet which Mr. Burke thought proper to bestow on the common people is here returned with abundant interest, on himself and other courtiers. The elegant image is hunted through every variety of allusion; it is made the vehicle of grievous complaints; and, we must add, it is fraught with much virulent abuse.

- Art. 50. *Knave's-Acre Association.* Resolutions adopted at a Meeting of Placemen, Pensioners, &c. Held at the Sign of the

Crown,

Crown, Knave's Acre, for the Purpose of forwarding the Designs of the Place and Pension Club, lately instituted in London. Faithfully copied from the Original Minutes of the Society, by Old Hubert. 8vo. 4d. Spence. 1793.

An ironical justification of the late associations, in which, under colour of assigning reasons for continuing things as they are, many considerations and facts are briefly suggested to prove the necessity of an immediate reformation.—Hubert is an alert old fellow: but, if he seemed less determined to *run all lengths* in his speculative career, he would, probably, be more regarded by those readers for whom his patriotic lucubrations are intended.

Art. 51. *A Short Review, addressed to the Right Honourable Charles James Fox.* Wherein is displayed his glaring Inconsistency, from his own Speeches, respecting the French Nation: the Consistency, Wisdom, and Patriotism of the present Ministry proved in their Treaty with France; and Mr. Burke's Speech about the French, more than three Years ago, demonstrated to have been prophetic! The Counter Associations vindicated; and the Object of the Liberty of the Press Society, and Mr. Erskine's Declaration, developed. By a Westminster Elector. Dedicated to John Reeves, Esq. Promoter of the Associations for the Protection of Liberty and Property against Republicans and Levellers. 8vo. pp. 74. 1s. Parions.

As an act of homage to the patriotic zeal and spirit of this Westminster Elector's Dedicatee, for first stepping forward to *aid the executive power*, this *Review* may answer the writer's purpose: but, as an attack on the political conduct of the illustrious senator whom it defames, it will be the buzzing of a harmless fly about the lion's ear. Speeches garbled to create a false appearance of inconsistency, bold assertions without proofs, together with a torrent of vulgar abuse, will not rob Mr. Fox of his popularity. What he may have to fear from a new trio of *prophets*, which this writer has conjured up, we cannot tell. If it be indeed true, as he says, that Mr. Burke is a prophet, that Mr. Pitt is a prophet, and that Mr. Dundas is a prophet, it is high time for those who are neither conjurors, nor prophets, to look about them.

Art. 52. *The Political Adventures of Harry Humorous and Timothy Trueblue.* With an Ode by the latter, to the Crown and Anchor Association. Being a Touch on the Times. Including an affectionate Appeal to our brave Seamen and Soldiers. Inscribed to the Right Hon. Mr. Burke. 8vo. pp. 94. 1s. 6d. Harrison.

In this tale, we can discover neither wit nor humour, neither reason nor method. It seems to have been drawn up for the sole purpose of firing the mob, to whom it is evidently addressed, with indignation against reformers, &c. and to furnish them with a set of foul names, (such, for example, as scoundrels, incendiaries, pick-pockets, and devils incarnate,) ready for use whenever it shall please their high-mightinesses again to assemble for the preservation of public order and legal government.

Art.

226. MONTHLY CATALOGUE, *Political and Commercial.*

Art. 53. *Considerations on the Advantage of Free Ports, under certain Regulations, to the Navigation and Commerce of this Country.* By R. Peckham, Esq. 8vo. 2s. Hamilton, and Co. 1793.

This is a new edition, with some additions, of a tract which was reviewed in our number for May, p. 109. The subject is very important; and the author has had unquestionable opportunities of being thoroughly acquainted with it.—It may be observed, however, that a well-qualified merchant is not necessarily, and in course, an elegant writer.

Art. 54. *First Report from the Select Committee, appointed to take into Consideration the present State of Commercial Credit, and to report their Opinion and Observations thereupon to the House.* Printed by Order of the House of Commons, April 29th, 1793. 8vo. 1s. Debrett.

The measure, which was the object of this report, appears to have been undertaken on political, just, and liberal grounds; and to have been conducted with all the circumspection that so delicate a transaction required. The terms are materially the same as were suggested at the meeting of the Lord Mayor and other gentlemen who solicited the loan.

Art. 55. *Sketch of the Debate in the House of Commons, on passing the Bill for the Continuation of the Charter of the East India Company, May 25th, 1793.* 8vo. pp. 42. 1s. 6d. Debrett.

This summary of the debate on the third reading of the India bill is here introduced with remarking that, *hitherto*, the progress of the bill had been slow, but smooth beyond all example.

‘Opposition, indeed, had repeatedly denounced, that, in this last stage of the bill, they were to censure, not only the principle upon which it rested, but to adduce reasons, sufficient to convince parliament and the nation, that the proposed plans both of government and of trade, if carried into effect, would prove dangerous and destructive to the empire.

‘From gentlemen possessed of such capacity and experience, something new or important was expected; and all men, who wished well to their country, awaited the event with curiosity and anxiety.

‘The principle of the bill had already met with the approbation of the directors and proprietors of the East India Company; the claims of the manufacturing and commercial interests for a participation in the export and import trade, though apparently in direct opposition to the exclusive privilege of the Company, had been incorporated with it; no murmurs from any body of men, having interest in the issue of this national question, were now heard; it was, therefore, expected, either that some latent defect, hitherto veiled from common eyes, would be disclosed; or that some rottenness in the fair fabric, with which the nation was pleasing itself, would be discovered, and a deluded people roused and saved from that fatal security in which they had been fascinated. At last, the moment of trial arrived; the principle of the bill, instead of being probed, or weighed in the balance of evidence, was covered over with harsh invectives; no evil in the foreign government, no corruption in the domestic government, no mischief in the proposed regulations of the trade, no fallacious or
vicious

vicious evidence, was detected or exposed. This storm, therefore, which was to overwhelm the Company, the Administration, and the Minister for India, dispelled itself, leaving nothing behind, but a patriotic declamation on the supposed encrease of the power of the Crown, and an eloquent speculation on the supposed advantages of an open over a regulated trade."

This event may rank among the rest of Major Scott's *notabilia*.

Art. 56. *Rules for reducing a great Empire to a small one.* By the late Benjamin Franklin, L.L.D. F.R.S. Dedicated to the Right Hon. Lord Loughborough. To which is subjoined the Declaration of Independence by the Representatives of the United States of America in General Congress assembled. 8vo. 3d. Ridgway. 1793.

Of this severe piece of political satire, nothing more needs be said, than that it came from the pen of Dr. Franklin. It was first published in a London newspaper about the beginning of the year 1774.

FRANCE.

Art. 57. *Authentic Copy of the New Constitution of France, adopted by the National Convention*, June 23, 1793. English and French. 8vo. pp. 32. 1s. Debrett.

It is sufficient for us to announce this publication; it will be reviewed by the world.

This 'solemn declaration' being made and proclaimed, "in the presence of the SUPREME BEING," must be regarded as an implied denial, on the part of the National Convention, of the charge of Atheism which has been brought against them in certain speeches and publications.

MISCELLANEOUS.

Art. 58. *Letters on the Confessions of J. J. Rousseau.* By M. Ginguene. Translated from the French. 12mo. pp. 142. 2s. 6d. sewed. Jordan. 1792.

To those who interest themselves in the personal disputes and character of the famous Rousseau, these letters will afford information and amusement. They are written in his defence, but not with any violent or disgusting partiality. The following anecdote is amusing, and, as we believe, new:

'Rousseau (p. 135) dined one day in company with many men of letters, Diderot, St. Lambert, Marmontel, the Abbé Raynal, and a rector, who, after dinner, read us a tragedy of his own composing. It was preceded by a discourse on theatrical compositions, the substance of which was as follows: he distinguished comedy and tragedy in this manner. "In comedy," he said, "the business is marriage, and in tragedy, murder. All the plot, in both, turns upon this *peripetia*.—Shall they marry, or shall they not?—shall they kill, or shall they not?—They shall marry—they shall kill. This is the first act.—They shall not marry—they shall not kill. This is the second act.—A new mode of marrying and killing presents itself. This is the third act—A new difficulty rises, respecting the person they would marry or kill—which constitutes the fourth act.—At length, weary with opposition, marriage or death terminates the piece." We found this reverie so singular, that it was impossible

impossible for us seriously to reply to the questions of the author. I will even confess, that, half laughing, I bantered the poor rector. All this time, Jean Jacques had not uttered a syllable—had not once smiled, nor moved from his arm-chair; at length, he suddenly started up like a mad man, and, darting at the rector, snatched his manuscript, and said to the terrified author, “Your piece is good for nothing—your discourse ridiculous; all these gentlemen are laughing at you—Get out, and go do your duty in your village.” The rector then rose with equal rapidity, and poured out every possible invective against this too sincere critic, and from abuse he would have proceeded to blows; and, possibly, a tragic murder might have ensued, if we had not parted them.’

In the translation, we see little to commend. The idiom of the French language is frequently misunderstood by the translator, and the English reader will often find it difficult to discover the author’s meaning. In page 66, we find the word *Genoese*, instead of *Genevese*: the translator probably did not know that the person meant was M. Mallet du Pan, a native of Geneva. The following quotation, (p. 102) from Ariosto,

Di sospettoso, ch’era stato in prima,

Ho divenuto era il sospetto stesso.

is translated—‘From the *suspicious* person he was at first, he actually became suspicion itself.’—It ought to have been—From the *suspected* person that he was at first, he actually became suspicion itself.

Art. 59. *Calepin; ou Grammaire Philosophique*, &c. i. e. Calepin; or, A Grammatical Philosophical Sketch of the Manners of the Eighteenth Century, or what you please. Composed by M. Grimani, who is neither Doctor, Priest, nor Acedemician. An instructive, amusing, and interesting Work, proper for all People who are out of Humour or have nothing better to do. 8vo. pp. 283. 5s. Boards. Robinsons, &c. 1792.

A copious and promising title page to disjointed remarks and unconnected thoughts and maxims; which the author has thrown together, with as little trouble to himself as possible, by selecting words at a venture, without so much as arranging them in alphabetical order, and then adding such definitions and interpretations as he conceived to be either humorous, satirical, or profound,—but which, in general, are little better than common place.

Art. 60. *Réponse du Comte de Lally-Tolendal, à M. L’Abbé D—, Grand Vicair, Auteur de l’Ecrit intitulé, Lettre à M. le Comte de Lally; par un Officier Français.* 8vo. pp. 23. De Boffe. 1793.

The design of this letter is to vindicate both the personal and public character of the writer from calumny. It contains a full avowal of his adherence to the cause of monarchy, and at the same time an explicit declaration of his conviction that the antient government of France ought not to be restored, but that a new one should be framed after the model of the British constitution.

Art. 61. *Plaidoyer du Comte de Lally-Tolendal pour Louis XVI.* 8vo. 3 Parts. 4s. 6d. Elmly, London. 1792.

It would be unjust to the merit of this able defence of the late unfortunate Louis XVI. which the author in vain requested leave to deliver

deliver at the bar of the Convention, to attempt any abstract of its contents. We refer those who are desirous of farther satisfaction on this grand question, to the publication itself; and we only add that the author gives the following summary of the points, which, in the course of the plea, he endeavours to substantiate; that, from the whole life of the king, his heart did not deceive him, when he delighted himself with the reflection that no king ever did more for his people; that, in the instant when he made his people free, they acknowledged him inviolable; that neither constitutional, civil, nor natural law would suffer him to become an object of criminal prosecution; that the nation might overturn the throne, but could not judge the king; that if he could be judged, it could not be by the National Convention; and, in fine, that even if he were amenable to that assembly, they would be obliged to pronounce him innocent.

Art. 62. *The Marquis de la Fayette's Statement of his own Conduct and Principles.* Containing also a Comparative View of the French and American Revolutions, &c. &c. Translated from the original French, and most respectfully inscribed to the Whig Club. 8vo. pp. 90. 2s. Deighton. 1793.

Not having had an opportunity of seeing *M. de la Fayette's Letter*, we can only give a conjectural opinion of this translation; and it appears to us, that, if the work were not originally written by M. la Fayette, some industrious Englishman has found it convenient to assume his name; and our reasons are, first, that we think it highly improbable that M. de la Fayette, if, circumstanced as he has lately been, he wrote at all, could express himself in the unanimated style of this pamphlet; secondly, that we think it no less improbable that M. de la Fayette, when confined in a prison, where, as this translator says, the use of pen, ink, and paper has been procured by mere stratagem, would employ himself in writing a long and general discourse on the numerous topics recited in the title, (which we have abridged,) without relating any fact, or making a single observation, which may not be easily conceived to have been written by any professional author in London.

Art. 63. *Observations on the New Corn Bill:* evincing that it is detrimental to the Public, and unfriendly to Agriculture, by discouraging Tillage Husbandry. Likewise an Attempt to point out a Mode whereby the People of England may be supplied with Bread Corn without Importation. By an Essex Farmer. 8vo. pp. 28. 1s. Taylor. 1793.

We have every reason to believe that this writer signs his real character, that of an Essex farmer; and when we are persuaded of the integrity of an author on any subject, a respectful attention is due to him.

The Essex Farmer, then, observes,

'An opinion has generally been entertained concerning a low price of corn as favourable to the poor, which, though it may proceed from a benevolent principle, is not well founded; for a respectable price of grain tends much to their benefit. This assertion may seem problematical, but its truth will appear to those who have made just remarks

remarks on husbandry. When wheat bears a good price, the demand for labour is increased, as the farmer is stimulated to make a variety of improvements which his finances are inadequate to perform when wheat bears a low price. To prevent misconception, when a high price is mentioned, I suppose fifty shillings a quarter and upwards, Winchester measure, and when a low one, forty-four shillings and under. In stating the fair price of wheat at fifty shillings a quarter, I shall not be deemed to exceed what the farmers may reasonably expect; and, considering the high rents of land, and the variety of taxes, rates, tithes, &c. &c. the farmer cannot afford it under. This estimation is supported by men well versed in rural economics. Lord Sheffield, in his late excellent treatise, has maintained, that the price of wheat, upon an average, ought to be fifty-three shillings the quarter, before the ports are opened for importation. Besides, the industrious poor seldom feel the want of bread; nor indeed can they, as they always have a right to expect assistance under the excellent provisions of the parochial laws; and if we further consider a high rate of corn as it may affect the mechanic and the tradesman, we shall find that, in proportion to the advancing price, they experience an increase of employment. In the alteration of regulating laws, the legislature should well understand the several interests of the community, and the defects of the *present* system, before they can properly apply a remedy. The persons concerned in making laws for regulating the importation and exportation of corn ought especially to be free from any undue bias to commercial pursuits, for otherwise the subject will undergo much torture to accommodate it to their preference of a rival interest.

* It appears by this act, that the exportation of wheat is permitted when it is under forty-four shillings a quarter, and a bounty of five shillings a quarter is allowed on the exportation; a prohibition is laid on exportation when it arrives at the price of *forty-six shillings* a quarter; and the importation of corn stored in granaries, and from foreign ports, is permitted when the average price is fifty-two to fifty-four shillings per quarter, subject to the first low duty of two shillings and sixpence per quarter; and when above fifty-four shillings, at the second low duty of sixpence the quarter. This seems to be a good regulation, and to hold out an encouraging prospect to the landholder, if the said average prices can be *fairly collected*.

† The new corn bill divides England into districts which are regulated by their several average prices, one district being independent of another: now, if the average price on any one district should be high enough to admit of importation, liberty is then granted to import into that district from foreign ports. This seems to be an injurious regulation, inasmuch as merchants and dealers in corn, by various well known arts, may advance the price in some one district, and thereby import corn even though the price be not generally high enough to allow importation; and may not this very easily be effected by an extensive combination? Would it not be much wiser, and more beneficial for this country, by a bounty, to encourage corn to be carried coastways from the districts where it is at a low price, to those where it may be at a high one? - By this plan we should serve
 ourselves,

themselves, instead of receiving a supply from a foreign country, nor give artful men an opportunity of making the simple cultivators of land their prey.'

The latitude given by this act to import and warehouse foreign wheat is chiefly supposed to produce bad consequences to the public :

' From section 19. it appears that, from November 25, 1791, foreign wheat may be imported and warehoused in this kingdom, without paying any duty, under certain regulations therein specified; and this is to be permitted (as is there expressed) to prevent a scarcity.

' But that this regulation will answer its professed design to prevent a scarcity, is at least very uncertain, and it may have a very destructive tendency; nor is there much hazard in affirming, that in many cases this remedy will be equivalent to the disease, as it may tend to create a scarcity, the very evil it is designed to remove; and surely if a scarcity could be prevented, by a measure less alarming, it ought to be adopted. That this country would seldom or never experience a scarcity, if proper encouragement were given to agriculture, is generally admitted; but, granting that this may happen, and even occur frequently, our markets, by the advancing prices of grain, would always give a timely and sufficient warning to provide a foreign supply.

' The sellers and consigners of corn are well acquainted when we have a *full*, and when a *short* crop; and would not this knowledge, very early in the season, affect the price of the commodity at market, at least so as to give the executive power sufficient information to direct them in opening the ports? and if the ports are opened when the average price is fifty shillings a quarter, it must and will be a sufficient guard against every scarcity of bread corn that can be attended with any alarm; but the warehousing of *foreign corn*, without *limitation* as to quantity (allowed by this bill), must be very destructive to the interest of the British farmer. The quantity kept in store by our merchants must be immense, for the stock of foreign-corn warehoused last year, 1791, was so very great as to reduce the market prices from fifty-two to thirty-eight shillings the quarter, at which price it continued with little variation till July 1792. This clearly proves the impolicy of warehousing to prevent a scarcity. When the price of corn in any one district is such as to allow an importation, the quantity that will be poured into it from these magazines of destruction to agriculture (the warehouses) will so far reduce the price for the whole season, as very materially to injure the interests of the farmers in that district.

' And, whether a scarcity of grain is likely to happen or not, we may expect that merchants trading to foreign ports will take advantage of the clause in question, and they will always have an opportunity of freighting back corn, when, as it frequently happens, no other commodity offers; and this will be peculiarly the case with the numerous traders to America, where the produce in general must exceed the consumption; and, from the unbounded encouragement to store corn, merchants will be induced to trade much in this way.

and

and will leave no art untried to reduce the prices of corn in some one district of this kingdom, so as to admit of their cargoes being sold : from hence will arise a clashing of interests between the farmers and traders in corn, which must continue while this mode is pursued, but might be avoided by adopting some provisions of a more moderate nature.

‘ If, therefore, the welfare either of the farmer or the public be impartially considered, I apprehend the legislature will be induced to repeal this clause, which is calculated to check that spirit of improvement in agriculture, which, on account of its influence on the prosperity of this country, should receive all possible encouragement.’

This opinion is supported by a variety of arguments, to which we must refer those who are more immediately interested in the fact. The author also offers some cogent but temperate objections against the payment of tithe in kind, as the greatest obstruction to the advancement of agriculture ; and which, if removed, would, he affirms, supercede all necessity for the occasional importation of grain.

Some hints thrown out, on the usual mode of leasing out farms, deserve the consideration of land owners who are able to distinguish between immediate profits and their permanent interests.

Art. 64. *Reflections on the Commencement of a new Year.* By the Rev. James Hurdis, M. A. of Magdalen College, Oxford. 8vo. 6d. Johnson.

These reflections are addressed, as a token of respect, to the inhabitants of Burwash, (Essex,) among whom the author for some years resided. They are highly proper for the attention of all persons. Mr. Hurdis offers a particular and handsome tribute to the memory of Dr. Horne : at the same time, in a feeling and affectionate manner, he laments the death of an amiable sister.

Art. 65. *An Appeal to the Public on the General Utility of Benefit Societies,* instituted by and for the Relief of their respective Members : proving the Necessity of securing their Property under the Sanction of an Act of Parliament, with Remarks and Observations on the present System of the Poor Laws : addressed to the Members of every Benefit Society in the Kingdom. 8vo. pp. 28. 1s. Vernon. 1792.

To a recital of the current objections to which our laws for the support of the poor are exposed, this writer adds the advantages resulting from private societies for the relief of the members from poverty and distress. A law to sanction their proceedings, and for the security of their joint property, has since been obtained.—Plans of this kind have been frequently recommended in our Reviews.

Art. 66. *The Manifestos of General Burgoyne, the Emperor of Germany, the King of Prussia, and the Duke of Brunswick,* as voted by the Constitutional Society. To which is added, the late Royal Proclamation, Prayer for the King's Recovery, and Justice Ashurst's Charge to the Grand Jury, in Michaelmas Term. 8vo. pp. 56. 1s. 6d. Ridgway. 1792.

As this collection of public papers is sent out without any preamble, the reader is left to guess at the motive which directed the selection.

What.

What was the resemblance, or the contrast, which the editor fancied among these heterogeneous matters, when he brought them into one pamphlet, we shall not so much as attempt to conjecture.

Art. 67. *The Fugitive of Folly*; intended as a Representative Sketch of the Progress of Error, from Youth to Manhood: in a Miniature of Modern Manners, with Hints for the Regulation of the Police, &c. &c. By Thomas Thoughtless, junior, Esquire. 8vo. pp. 152. 2s. 6d. sewed. Parsons. 1793.

Though this work may do no great credit to the scholarship of the author, (who, in his dedication, subscribes himself a quondam Oxonian,) yet it may very well serve as a warning to the numerous branches of the *Thoughtless* family, who are wasting their patrimony in prodigality, and delivering themselves up, an easy prey, into the hands of sharpers. The story is said to be drawn from fact; and the particulars are so circumstantially and *feelingly* related, that we can credit the assertion.

THEOLOGY, &c.

Art. 68. *An Address delivered to the Clergy of the Deanries of Richmond, Caterick, and Boroughbridge, within the Diocese of Chester, at the Visitations held the 9th and 14th of June 1792.* By Thomas Zouch, A.M. Chaplain to the Right Hon. the Master of the Rolls, and Vicar of Wycliffe, Yorkshire. 4to. 6d. Deighton.

This gentleman modestly professes his wish ‘to incite the younger clergy to a regular habit of study. Such a habit, (he adds,) exclusive of the singular advantages of literary improvement, will naturally tend to form their moral character, to make them not only good scholars, but, which is of much more momentous consequence, good Christians and faithful ministers of the gospel.’—Such is the design, which, in this well-written address, is pursued by a few plain arguments. A list of books for the younger clergy, lately reprinted at Oxford, is recommended to their attention; and, in the notes, is an account of the Rev. Mr. Daubuz, vicar of Brotherton, and author of a neglected work, though, we are told, well meriting attention, intitled, *A perpetual Commentary on the Revelation of St. John*; the disappointment, which he hereby experienced, is said to have hastened his death*.

Art. 69. *A Defence of Pædobaptism examined, or Animadversions on Dr. Edward Williams’s Antipædobaptism examined.* By Abraham Booth. 12mo. pp. 513. 4s. Boards. Dilly. 1792.

It is not for us to discuss the motive which induced this writer to add the present to his former publications. The report of a friend, who intervened between Mr. Booth and Dr. Williams, is assigned as the prevailing cause. It is said, ‘that the principles on which the Doctor endeavours to support infant-sprinkling, are many of them so novel, so paradoxical, and so extremely foreign from every idea suggested by the law and practice of baptism, as recorded in the New Testament, that I received additional confirmation of my avowed sentiments.’—Possibly, so it might be: but to other readers, we apprehend, the subject is very far from having this effect.—There are no limits to this kind of altercation. Mr. Booth produces a *reply*, and

* It was published in 1730, or 1731.

Dr. Williams can no doubt be ready with a rejoinder,—and thus they may proceed without end:—while, in its progress, the dispute becomes personal;—and piety, truth, and charity suffer.

This author apologizes for some of his free animadversions, by a quotation from the works of Luther, when writing against our Henry VIII.—*Non mihi sed sibi imputet rex Henricus, si durius et asperius a me tractatus fuerit.* How far this proves a sufficient vindication, we shall leave with the reader: Nothing farther is incumbent on us, than to announce the work to the public; and also to add, that some account of this writer's former volumes on *baptism* will be found in our Review, vol. lxxviii. p. 173. and vol. lxxi. p. 209: Dr. Williams's work is noticed in vol. lxxxi. p. 267.

Art. 70. *Four hundred Texts of Holy Scripture*, with their corresponding Passages, explained to the understanding of common People, &c. By Oliver St. John Cooper, A.M. 8vo. pp. 189. 2s. 6d. stitched. Nichols.

We cannot but approve the design of this collection. The author appears to us to have well employed his leisure hours in compiling observations, from different writings, which are likely to render the perusal of the scriptures more easy, clear, and instructive, to the generality of readers. The work is arranged under the following heads: *Texts*—which appear contradictory,—are not to be understood literally;—are improperly translated,—or might be better understood otherwise,—such as require explanation,—or have been wrested or perverted. To all which is added, a brief view of the parables.

In the number of passages here brought together, it will not be matter of surprize if we should be able to point out some explanations which are questionable, and some that are exceptionable, and perhaps partial. Still, with such an acknowledgement, here is a numerous list of judicious and instructive illustrations and remarks, which cannot fail to render this small publication acceptable to those who are attentive and well-disposed. It was not requisite that the editor should produce the authorities whence the emendations are gathered; this would have been inconvenient for the size of the work; a general declaration is sufficient. The preface contains some proper and sensible reflections; what Mr. Cooper advances concerning those which he terms *wrested or perverted texts*, might admit of a few strictures; some readers will incline to believe that he here manifests, unknowingly perhaps, a degree of improper bias: but this we shall not stay to examine. In general, he appears candid and liberal; and whatever partiality some of the comments may indicate, with respect to our established church, one sentiment pervades the whole, *viz.* a determined opposition to the doctrine of predestination and election, which, it must be owned, is asserted in the Thirty-nine Articles.

FAST SERMONS, April 19. *Continued.*

Art. 71. *The Story of Abimelech, a Lesson to Conspirators.* Delivered at St. Magnus, London-Bridge, in the Morning; and at St. Saviour's,

“ * Should King Henry find that he is treated with any sharpness and severity, let him impute it, not to me, but to himself.”

Southwark,

Southwark, in the Afternoon. By David Gilson, M. A. Curate.
4to. 1s. Rivingtons.

If we had not a more serious object of attention in this discourse than the style, we should notice its affected stiffness of expression and inversion of arrangement: but we pass by this defect to remark another, which will not fail to disgust every true friend to the important but, alas! at present too much despised cause of freedom; viz. that the writer is an avowed advocate for persecution. He concludes his application of the story of Abimelech to recent events, with warning his hearers against a set of men among us, who, like the abiding Canaanites, are a thorn to our sides; who are confounders of all civil polity; who are universalists in religion. He pronounces their claim of full liberty of conscience, as citizens of the world, to be specious words, full of mischief to this country; and he laments that we have not the wisdom and the resolution to make these Gibeonites 'hewers of wood and drawers of water.'

Art. 72. *The Duty and Propriety of Fasting to the Lord explained and recommended.* By the Rev. William Davidson. 8vo. 6d. Printed at Newcastle.

Mr. Davidson is not one of those

— "budge doctors of the Stoic fur
Who fetch their precepts from the Cynic tub,
Praising the lean and fallow abstinence."

He does not explain *fasting to the Lord* as consisting in an empty stomach, but in confessing and forsaking every known sin;—in private and public prayer for our King, Country, and all orders of men;—in acknowledging the Divine Providence;—and in cultivating peace, love, and friendship among our neighbours and fellow-subjects. We have no objection to this explanation; and we sincerely wish that *fasting*, in this acceptation of the term, were appointed for all the days of the year. Mr. D.'s sermon abounds with benevolent and pious sentiments:—it thus concludes; 'Since the calamities of war are so numerous, its events so uncertain, and even victories the occasion of bitter grief, let us earnestly pray, that wars may cease, peace be restored, commerce flourish, and, that we may become a holy and a happy people.'

SINGLE SERMONS, on different Occasions.

Art. 73. *The Spirit of the Times considered.* Preached in the English Church at Utrecht, Feb. 13, 1793, the Day appointed by the States for the General Thanksgiving, Fasting and Prayer. By W. L. Brown, D.D. Professor of Moral Philosophy, the Law of Nature, and Ecclesiastical History, and Minister of the English Church at Utrecht. 8vo. pp. 5. 1s. Murray.

In any period, to "discern the signs of the times," or to take a comprehensive and accurate view of the character and conduct of nations, and to mark and distinguish the concurrent causes and the probable consequences of passing events, is a high attainment, never to be made without an extensive acquaintance with history, a diligent investigation of theoretical principles, and a perfect freedom from the bias of national prejudice and private interest. Perhaps no æra has ever passed in the whole course of human affairs, in which the exercise

cise of this sort of political speculation has been so difficult as the present. Dr. Brown, in this long and elaborate discourse, makes several judicious observations on the importance of inquiring into the causes, and endeavouring to anticipate the consequences, of events as they arise, and suggests several useful hints concerning the manner of prosecuting this study: but we cannot think him equally successful in the application of his general idea to this present time. He reviews the great events of the French revolution rather with the hasty spirit of a determined partizan, than with the coolness and modesty of a Christian philosopher. Instead of calmly examining principles, he employs his eloquence in condemning men.

Art. 74. *The peculiar Advantages of Sunday Schools*, preached in the Parish Church of St. Paul, Bedford, Aug. 12, 1792. By A. Macaulay, A. M. 8vo. 1s. Dilly.

This author maintains, with much energy, the probable benefit of the institution for which he pleads; and he recommends it by powerful and convincing arguments. He particularly, and with great propriety, congratulates his audience on the unanimity with which the inhabitants of Bedford, of all denominations, had concurred in prosecuting this laudable branch of Christian charity.

Art. 75. *Christian Fortitude*: Preached at Salter's Hall, March 24th, 1793. By the Rev. George Walker, F. R. S. 8vo. 1s. Dilly.

We have had frequent opportunities of expressing our approbation of the talents and spirit of this writer; and, therefore, on the present occasion, when we find him forced into the press in order to justify himself against the marked disapprobation of some persons at Salter's Hall, who left the place while he was preaching this sermon, we shall only say that we can find nothing in it which could at all vindicate or excuse such behaviour. It recommends, from weighty considerations and in forcible language, the duty of Christian fortitude; and if, in any part, it alludes to the present times, it is in terms with which no consistent dissenter could have any right to be displeased.

Art. 76. Addressed to the Congregation at the Chapel in Essex-street, Strand, on resigning the Pastoral Office among them. By Theophilus Lindsey, M. A. 8vo. 6d. Johnson. 1793.

Those who are acquainted with the writings of Mr. Lindsey, and who have observed with what steady but temperate zeal he has, for twenty years past, pursued the single object of correcting what he apprehends to have been a fundamental error in the doctrine of all established Christian churches, concerning the person of Christ, will not be surprized that he should make the same doctrine the principal subject of his farewell address to his congregation. From the text, *Thy kingdom come*, he considers the divine original of the gospel as affording a full assurance that it will at length universally prevail; represents the general belief of the doctrine, that Christ is the supreme God, as the principal obstacle to its progress; traces the course of this supposed corruption through the several ages of the church; marks its influence in promoting infidelity, and atheism; and, from this fact, recommends it to the professors of the pure religion of Christ to be zealous and earnest in promoting the worship of God alone; at the same time exhorting them to exemplary circumspection in their moral conduct, and

to the exercise of perfect candour and benevolence toward all other Christians, and toward all men. In the appendix, the characters of several eminent professors of the Unitarian doctrine are cleared from aspersions. The whole is written with that mild and candid spirit which has marked the author's former publications.

Art. 77. *The Reciprocal Duty of a Christian Minister and a Christian Congregation.* Preached in the Unitarian Chapel, Essex-street, Strand, London; Sunday, July 21st, 1793. On undertaking the Pastoral Office in that Place. By John Disney, D. D. F. S. A. 8vo. 6d. Johnson.

This sermon is not so properly a general discourse on the reciprocal duties of minister and people, as a representation of that part of their duty which immediately respects the Christian revelation. The obligation of ministers to teach, and of their hearers to learn, the unadulterated doctrine of Christ, and of both to unite in the simple worship taught in the gospel, is enforced; the principle of religious liberty, in its full extent, is asserted; and the discourse concludes with a personal address suited to the occasion. It is written with correctness; it breathes a liberal spirit; and it indicates the preacher's ardent love of truth and virtue.

Art. 78. *The Wisdom of our modern Dissenters analyzed in the Crucible of Reason,* by a Chemical Member of the Church of England: occasioned by the late Proclamation: with a Prefatory Address to the Right Rev. Samuel Lord Bishop of St. David's. 8vo. 1s. Longman. 1792.

We have seen no composition under the name of a sermon, which was farther removed than the present performance from every claim to elegance of writing, or to liberality of sentiment.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

IN page 27th of your last Review, you mention—"Mr. Barry apologizes for having trusted to the declamations of Raynal concerning W. Penn, and restores to Cæcilius Lord Baltimore the honour of first establishing by law the political equality of religious sects." The same desire of giving honour to whom honour is due, will lead Mr. Barry, in case of a second edition of his letter, to publish the real truth. Neither W. Penn, nor Cæcilius Lord Baltimore, is entitled to the honour that has been given them. The charter granted to Lord Baltimore, (to be found in Bacon's edition of the laws of Maryland,) empowers his Lordship to make laws, with the consent and approbation of the majority of the freemen of the province, or their deputies; these laws, however, were not to be contrary to the laws, statutes, &c. of the kingdom of England. Governor Calvert, his Lordship's brother, in 1639, passed an act describing the people to consist of all Christian inhabitants, slaves only excepted. The puritans being persecuted under the laws of Virginia soon after this period, emigrated thence in considerable numbers to Maryland, that they might enjoy, under a popish proprietary, that liberty of conscience of which they were deprived by fellow-protestants. In 1649 the assembly enacted that no persons professing to believe in Jesus Christ shall be molested in respect of their religion, nor in the exercise thereof,

thereof, nor be compelled to the belief or exercise of any other religion against their consent, so that they be not unfaithful to the proprietary, nor conspire against the civil government*. This, however, was no more than legal toleration of *all professing Christians*, instead of establishing the political equality of RELIGIOUS SECTS. All religious sects, including the Jewish, the Mahometan, &c. were not tolerated; and, had they been tolerated, would not have enjoyed *political equality*, had they been excluded from civil offices for their religious tenets.

* Mr. Roger Williams,—who, being banished from the Massachusetts colony, repaired with a few companions to what is now called Providence, and in 1643 obtained “a free and absolute charter of incorporation of Providence and Rhode Island Plantations, empowering them to rule themselves by what form they might voluntarily agree upon”—claims the honour of having been the first legislator in the world, in its latter ages, who effectually provided for, and established, a free, full, and absolute liberty of conscience. The foundation-principle on which this colony was first settled, was, that *every man, who submits peaceably to the civil authority, may peaceably worship God according to the dictates of his own conscience, without molestation*†.

† This foundation-principle is incorporated into the American federal government; so that no one is excluded from the enjoyment of civil rights and power on account of any peculiar religious sentiments.

* St. Neot's, Oct. 10,

I remain, &c.

1793.

* WILLIAM GORDON.

† P. S. I apprehend there is a mistake in the opinion that, when the Thames freezes, the bottom of the river freezes first, if applied to the whole of the river: (see Rev. Sept. p. 54.) but, in particular places, where the freezing point below next to the soil, through particular circumstances, commences before it does on the upper surface of the water, then the opinion of the watermen is right, and will be found so on a thorough scrutiny. I remember the case being mentioned in the northern States of America, under the denomination of an anchor-frost, from its freezing from the bottom upward; and being shewn one, about twenty miles from Boston, where there was a large head of water without any forcible current.*

*** The Rev. Mr. Hall, of Rotterdam, complains that, in our review of his *Address* delivered at the English church in that place †, we mis-stated his meaning, when, in our account of his description of the probable consequences attending the success of the late attack made by the French on Holland, we said that “it comprehends, among other particulars, the total and irrevocable abolition of public worship;” whereas he asserted merely, that the friends of the present constitution would not then be able to attend the places of public worship, without violating their conscience, and breaking their oaths of allegiance. On revising the whole passage, we perceive that we used rather too strong an expression; yet surely a *virtual* and *eventual* abolition of religious worship, at least with respect to the Dutch clergy, is implied in the sentence on which our remark was grounded;—“If we had fallen a sacrifice to their will, there remained not the *least probability* that we should *ever* have been able to assemble again in our places of worship.”

* See my History of the American Revolution, vol. i. p. 67 and 68.

† Ibid. vol. i. p. 37.

‡ See Rev. for July, p. 352.

As to the offence which Mr. Hall has taken at our remark on his supposition of a singular interposition of Providence in favour of Holland, we see no reason to retract it, nor to acknowledge any misrepresentation of what he said: for we perceive no difference between such an interposition as he supposes, and a miracle. This, indeed, seems to have been the case with Mr. Hall himself, when he wrote the sentence immediately preceding our quotation: "Call it therefore by what name you will, (miracle, or not a miracle,) there has certainly been a very signal interposition of Providence."

†† In answer, to Z. R.—M. Bode, (see p. 491 of our last Appendix,) is speaking of the 72 comets which have been observed, and the elements of whose orbits have been determined, by calculation, from the observations:—but a great number of comets have been seen, of which either proper observations have not been made, or, when they have, the necessary deductions have not been drawn from them; and we suppose, though we cannot speak positively, as the work is not now before us, that the authors of the *Encyclopædia Britannica*, as quoted by Z. R., mention the whole number of comets which have been seen. M. Mechain probably alludes to the number discovered in France.

††† If G. F. B. will consult a German and English dictionary by Theodore Arnold, Leipzig, 1761, and a German and French dictionary printed at Vienna in 1780, he will find that we are justified in the mode of printing the words to which he refers.

††† A correspondent who is unknown to us, but who signs his name to his letter, asserts that Dr. Knox is the author of the celebrated '*Letters on the Concert of Princes, by a Calm Observer.*' (See Rev. Sept. p. 77.) He does not inform us of the authority for his assertion, and we cannot therefore have any remark to make on it.

†† In our account of Mr. Ireland's Views of the Thames, (Rev. Sept. p. 55.) we mentioned an anecdote of the family of Farmer Wapshote, residing near Chertsey, with some little hesitation as to its credibility. A correspondent, who signs T. K. assures us that, having formerly heard of the circumstance, he had made personal and local inquiries, and was assured that the anecdote was literally true. The farmer, he adds, resides in the parish of *Thorpe*.

†† We have to acknowledge the favour of a long—very long miscellaneous letter from *Anglo-Hibernicus*:—but may we be allowed to ask the friendly writer what he would have us to do with it?—for we must have the candor to confess that, pressed as we are by business, its length and its intricacy prevent us even from reading it: much less have we room to print it.

§§§ *Emendator's* judicious remarks are received: but we must not make ourselves too singular even in 'rational reform;' nor hastily adopt

adopt every deviation from the common modes of writing, which might be defensible on the principle of derivation.

¶¶¶ *Agricola* has our hearty thanks for his very friendly letter. He is right in his conjecture concerning an article of correspondence in our number for August: his curious anecdote furnishes an instance of the same kind, and we are obliged to him for it:—others of a similar nature are come to our knowledge, and, in due time, they may possibly come to the knowledge of the public.—Any farther communications from this ‘occasional correspondent’ will be truly acceptable.

§§§ In the Review for July last, p. 332, art. 25, we slightly mentioned an accusation brought by the Baron de Wenzel against Professor Richter of Goettingen, respecting the invention of some knives for the operation of extracting the cataract. In a letter signed W. B. which we have just received, but which is dated in August, the writer communicates some passages translated from the “*Surgical Library*,” published at Goettingen in 1787, vol. viii. part iii. p. 411. in which the Professor fully vindicates his character, and repels the accusation. We entered into no particulars of the charge, and have not room to detail the *minutiae* of the defence.

§ *Clio* is referred to vol. x. of our New Series, p. 474.

†† O. K. will perceive that we have made some use of his communication, in the present number.

¶¶¶ Among the great variety of publications, of real consequence, which are obliged to wait many months for their appearance in the Monthly Review, it is not a matter of surprize that a spelling-book should long remain unnoticed, in company with many hundreds of small tracts, of various degrees of importance; which, in general, seem to have little claim to appear in a Literary Journal.—This remark has been suggested by our perusal of the postscript to Mr. J. Cook’s favour of Oct. 1.—In truth, we are now so inundated by the enormous and still increasing over-flow of the press, that we find it necessary, (notwithstanding the late enlargement of our limits,) to be more SELECT than heretofore, in regard to the objects of literary attention.

¶¶¶ Mr. Reide’s and B. W.’s letters, and various others, remain for consideration.

✍ In the last Appendix, p. 582. l. 3. from bottom, for ‘touch,’ read, Such.

✍ In the Review for September, p. 90. the price of Whitehurst’s Works, by an error of the Compositor, is printed 12s. instead of 1l. 1s.

— p. 91. l. 15. read, nor *could* be draw, &c.

— p. 118. Art. 60. l. 5. for ‘appear,’ r. appears.



THE MONTHLY REVIEW,

For NOVEMBER, 1793.

ART. I. *Codex Theodori Bezae, Cantabrigienfis, Evangelia et Acta Apoftolorum completens, quadratis literis, Græco-Latinus. Academiâ auspiciante, venerande hæc vetustatis reliquias, summâ qua potuit fide, adumbravit, exprefsit, edidit, &c.* THOMAS KIPLINO, S.T.P. 2 Vols. in Folio. Price to Subscribers, 2 Guineas, sewed. Printed at Cambridge, at the Expence of the Univerfity. 1793.

THE first printed books were, in some measure, *fac-similes*: that is, the types were formed on the model of manuscript copies. The earlier editions of the Bible, in particular, so much resembled the written exemplars of that period, that they were, at first, taken for MSS. The Greek New Testament in the Complutenfian Polyglott bears a striking fimilitude to the MSS. of the ninth century, from one of which the models of the characters were probably taken. Still, however, we do not find that any attempt was yet made to exhibit, in print, any one MS. in its real shape and size, with all its variety of characters, abbreviations, errors, &c. The first approximation to this mode was the Medicæan Virgil, printed at Florence in 1741. In that same year, some fragments of the same author were published at Rome, on the model of the very antient Vatican MS.; and these may be said to be the earliest typographical *fac-similes*, or at least the nearest to a *fac-simile*.

The first *great* work of this kind was the New Testament of the Alexandrian MS. in the British Musæum, published by Dr. Woidé in 1786*. This edition exhibits its prototype, page for page, line for line, word for word, contraction for contraction, rasure for rasure, &c. to a degree of similarity hardly credible. The types are cast by Jackson, in alphabets of various forms, for the purpose of varying with the MS., and in order to represent it more exactly; and no pains were spared to render it as perfect a *fac-simile* as types could make it. We

* See the first article in the Appendix to our 76th volume.

say, as *types* could make it: for a real absolute *fac-simile* can be obtained only by engraving.

While Dr. Woidé's book was printing, it was proposed to the University of Cambridge to give a similar edition of *their* celebrated MS., known by the name of *Beza's MS.*, and supposed to be coeval, at least, with the Alexandrian. The proposal was relished, and adopted; and the charge of the edition was committed to Dr. Kipling: who seems to have executed the task with care and fidelity, and with as much dispatch as is compatible with these requisites.—The work has just appeared, in a most splendid form. The paper is superfine; the types are admirably cut; the ink is of uncommon blackness; and the impression is scarcely paralleled. In all these respects it surpasses Dr. Woidé's publication. Whether the representation be as minutely exact, we cannot say, never having seen the Cambridge MS.: but we have some suspicion, that, in this point, it yields to its Alexandrian rival.

The editor, in a preface of twenty-seven pages, endeavours, 1st, to establish the high antiquity of his MS. 2dly, He points out its peculiar character and excellence. 3dly, He traces its *migrations*; and, lastly, he describes its form, &c.—We shall follow the learned writer through each of these sections, and make some remarks as we proceed.

It is allowed by all paleographers, that Beza's MS. is one of the most antient. Those, who give it the *least* antiquity, assign it to the sixth or seventh century. Wetstein and J. D. Michaelis deem it much older; and Dr. K. is of opinion that it is more antient than the Alexandrian MS., and must have been written in the second century. His conjecture is founded on these circumstances; that it wants the doxology at the end of the Lord's prayer, and has the *Ammonian* sections, without the *Eusebian* canons.

That the doxology is an interpolation, we have no sort of doubt: but that the want of it in a MS. is a proof of the high antiquity of that MS. we cannot so readily admit. If the writer of Beza's MS. were a Latinist, (and the contrary has not yet been proved,) he might leave out the doxology in his Greek copy, because it was not in his Latin copy: or his Greek copy may have been one of those which wanted the doxology.—More specious is the argument derived from the entire omission of the Eusebian canons, and from the Ammonian sections being added by a posterior writer. Hence Dr. K. infers that the text of the MS. was written antecedently to the date of the Ammonian sections, and these before the Eusebian canons appeared. Ammonius lived in the *third*, Eusebius in the *fourth*, century: the Ammonian sections in Beza's MS. are much
posterior

posterior to the text, and are without the canons of Eusebius: therefore it is highly probable that those sections were added to the MS. before the *fourth*, and that the MS. itself was written before the *third*, century.—*Valeat quantum valere potest*: to us it seems but a feeble argument. We can easily conceive that a MS. of the *fifth*, *sixth*, or *seventh*, century might have been written, in uncial letters, without either the marginal sections of Ammonius, or the canons of Eusebius; and that the former might have been added without the latter, some years after that period. The only sound argument in favour of its antiquity must be drawn from intrinsic evidence; namely, its orthography, characters, and peculiar readings; and all these seem, indeed, to rank it in the more antient class of MSS.: but that any MS., now extant, is older than the *sixth* or *fifth* century, we consider as improbable. Were we to fix the date of Beza's MS. by analogous conjecture, we would say that it was written about the middle of the sixth century: although, we confess, it is by no means an impossibility that it was written at a much later period.—The remarks of F. Simon on this and other similar Græco-Latin MSS. appear to us to merit particular consideration; and to him we refer the curious reader, on this head.

2. As to the *nature* and *excellence* of the Beza-MS., great diversity of opinion subsists. Antony Arnauld insisted that it was a forgery of the sixth century, and therefore unworthy of credit; and his chief argument was, that it has certain additions, or interpolations, which are not found in the copies anterior to that period; such as that in Matthew, xx. 28. *υμεις δε ζησεις*, &c. that in Luke, vi. 5. *τη αυτη ημερα*, &c. This reasoning would be solid, if the assumption were just; namely, that these and similar interpolations were not found in any other MS. before the sixth century. Now this is not certain, at least; and therefore Arnauld's inference is not sufficiently founded:—but mark what ingenuity will do! Dr. Kipling draws, from the same circumstance, a very different conclusion: he thinks that the aforesaid additions are proofs that either the Beza-MS., or its archetype, must have been written before Jerom corrected the text of the New Testament, because they are not in his version. This mode of reasoning is, at least, as fallacious as that of Arnauld.

Not more favourable to this MS. are Baker and Bengelius. The latter supposes it to be of British manufacture, from its very great conformity with the Anglo-Saxon version; and to have been reformed, or rather depraved, on the Italic version.—To this plausible argument it is answered, that the Beza-MS. resembles the Syriac version as much as it does the Italic and

Anglo-Saxon; it may therefore as justly be called a *Syriacizing* MS., as a *Latinizing* one.—Yes, if it had been found written with a corresponding Syriac version, as it is with a Latin version; and if there were marks, either that the Greek had been accommodated to the Syriac, or the Syriac to the Greek.—On the whole, we are inclined to subscribe to the judgment of Mills and Semler, as to the utility of this and other similar Græco-Latin MSS. They are valuable monuments of antiquity, and exhibit many important readings, to be found in no pure Greek copies, but which are mostly inserted in the old Italic version, and in the works of the Latin Fathers.—This remark leads us to consider the Latin version of the Cambridge MS.

That the Latin version, annexed to the Greek of Beza's MS. is the old Italic, before it was corrected by Jerom, is evident. It is, in general, an exact counterpart of its original from which it rarely deviates. The intention of the writer, whoever he were, seems to have been to make his Latin copy tally with his Greek. If he had before him several exemplars of the Italic version, he would naturally select those readings which came nearest to his Greek exemplar. If he had more than one Greek copy, he would prefer that reading which corresponded best with what he deemed the best Latin copy. If he had but one copy of each, he would be sometimes tempted to act the critic, and correct the one by the other; and this, we suspect, he sparingly did.—That he adapted his Latin version to his Greek text, is clear, we think, from many passages. We will give a few instances from the first place that now offers itself. In John, v. 3. where his Greek text has *παρὰ λήγου* after *ἐνθαυ*, he also adds to his version *paralyticorum*; which Sabatier could find in no other Latin copy. In the same chapter, the 4th verse is entirely wanting in his Greek; and so it is in his Latin; although it be in all the other Latin copies, as was read by the earliest Latin Fathers.—Again, the Greek of Beza's MS. wants *τις* before *ἀνθρωπος*; and so does the Latin contrary to other Latin copies, which have *homo quidam*.—Once more: the Cambridge Greek copy has, v. 7. *λεγει αὐτῷ* *αἰθερος*, which is also the reading of the Alexandrian MS. In our version, *dicat ei infirmus*: although all the other copies of the Italic have, with the present Greek text, *respondit ei languidus*.

On the other hand, it appears to us that the writer of Beza's MS. sometimes, though not so frequently, adapted his Greek text to some Latin copy. An instance occurs in the chapter whence the above examples are taken. In ver. 2. the Greek has *Βελζεθα* instead of *Βηθεσδα*. Now we doubt much

this reading were ever found in a pure Greek copy of St. John:—but it is the Latin reading of the Corby MS., as well as of Beza's: to which, indeed, the former bears, throughout, a strong resemblance.

For the rest, Dr. K. imagines that the Latin version in Beza's MS. is not all by the same hand; and he gives the following reasons. *Αναίλος*, in Matthew, is rendered *innocens*, but, in Acts, *anctios*, the Greek word itself. In Matthew, Mark, and Luke, *ἀδυνατός* is rendered *impossibilis*; but, in Acts, *adynatus*. The word *δοξάζω* is, in Matthew, always rendered *glorifico*; in Mark, always *honorifico*; and so almost always in Luke. In John, it is rendered five times *honorifico*, and fourteen times *glorifico*: but, in Acts, it is every where rendered *clarifico*.—This we cannot consider as a cogent argument, but we leave it to those who have more leisure to examine its validity.

3dly, The editor comes next to what he calls the *peregrinations* of his MS., and he traces it down from Egypt to Cambridge. We think he should have pursued a different route, and have traced it up from Cambridge to Egypt; or at least as high as he could trace it, with any degree of probability. We shall, therefore, take the liberty to invert his method, and begin where he leaves off. In 1581 the university of Cambridge received this MS. as a present from Theodore Beza, who then resided at Geneva. It had been in his possession about nineteen years; and was found, he says, in the monastery of S. Irenæus at Lyons; and this is all that we know, for a certainty, of the *peregrinations* of the Cambridge MS. It has been supposed, by some critics, to be the same with that which was produced in the Council of Trent by the Bishop of Clermont; and which Druthmarus mentions four hundred years before that council: but this is mere conjecture, and scarcely amounts to a probability.—Still less probable does it appear to us, that it was written in Egypt, either in the beginning of the seventh century, according to Wetstein; or in the second century, according to its present editor. We have already said that we believe it to be of the sixth century; and we are persuaded that it was written in the West; not by a Greek, but by a Latinist. The arguments to the contrary, which Dr. K. draws from its orthography, &c. are far from being conclusive.

With respect to the numerous *various readings* contained in this famous MS., although many collations have been made of them, they are all, Dr. K. says, very defective; that of Wetstein not excepted: who, in only two chapters of Mark, has committed *twenty-one* mistakes.—Whether Dr. Kipling's edition itself be a perfect representation of its archetype, it is impossible to say, without comparing some considerable part of it

with the MS. It appears, however, to be accurately done; and so, we trust, it will be found to be.

Although the page, as we have observed, is extremely splendid, it wants something to render it more generally useful. In our opinion, not only the chapters, but likewise the verses, should have been marked in the margin; and the former also at the top of the page. All references, but especially scripture references, should be as easy as possible; and every biblical student will regret that this facility has not either here, or in Woide's edition of the Alexandrian MS. been sufficiently an object of attention*.

At the end of the second volume are twenty-four pages of notes; in which the editor remarks on the emendations and corrections that seem to have been made in the MS. either by the writer himself, or by different subsequent writers.

As to Dr. Kipling's Latin style, we shall only observe that it is rarely obscure, rarely elegant, and sometimes incorrect. It is such, however, as we find in most modern works of criticism; and neither Stevens nor Ainsworth will be required to make it intelligible.

ART. II. Mr. Maurice's *Indian Antiquities*.

[Article concluded from p. 136.]

THE subject of the second dissertation of this curious work is *The Theology of Hindostan*. The volume before us † contains only the first chapter: but, as the author has given an introductory *conspectus* of this and the second chapter, we think we cannot do better than abridge it, for the sake of those readers who may wish to know what entertainment they are likely to find in this and the succeeding part.

The theology of Hindostan is considered under three general heads; and the author inquires in what points the religion of the antient Indians resembled, 1st, That of the *Scythians*. 2. That of the antient *Persians*. 3. That of the antient *Egyptians*.—Divine rites first celebrated in groves and caverns—the caves of Zoroaster, Pythagoras, Mohammed—the astonishing extent of the consecrated groves of Scythia and India—the

* As to the external form, size, &c. of the Cambridge MS. these particulars have been so often described before, and are indeed of so little importance, that we shall say nothing of them here.

† The 2d part of vol. I.—The two volumes which Mr. M. has published are, in reality, the first volume of his work, in two parts; and are so distinguished in the title-pages.

sanguinary rites performed in both—yet the *original* religion of the Hindoos was not of a sanguinary cast.—The probable origin of human sacrifices—seldom practised by the antients, but in cases of national emergency—the various modes of devoting the victim.—Remarkable similitude in the leading principles of the religion of Persia and India—view of the mythology of the Hindoos.—The worship of the SUN as general, in antient times, in India as in Persia.—Fire-temples at Benares and other places 100 years before Christ.—The MOON a male deity in Hindostan—fountains consecrated to *him*.—The elements personified—the planets deified—an enlarged view of the *Sabian* superstition.—The rise and progress of astronomy in Asia.—A retrospective survey of deities and symbols of Egypt, paralleled with the Indian divinities.—Description of the caverns of *Salsette* and *Elephanta*, and the stupendous mysteries of superstition practised in them attempted to be investigated, and the profound arcana taught in them unfolded; ‘a task (says Mr. M.) hitherto unaccomplished, and even unattempted by the greatest Indian scholars.’—A general view of the sculptured imagery in the caverns of *Elephanta*.—A more particular description of its Pagoda—its figures and ornamental symbols allusive to the theological notions of this day prevalent among the Hindoos.—The various sects of Hindoos resolvable into *two* principal sects; that of *VEESHNU*, and that of *SEEVA*; *i. e.* the worshippers of the Deity in his *preserving* and *destroying* capacity.

The author next compares the Indian and Egyptian systems of theology, in which the abominable *Phallic* worship forms the first distinguishing feature. Its origin our author would trace to ‘the principles and practices of that vitiated son of Noah, the earliest idolater of the post-diluvian world, who led the first colony from Chaldæa to the banks of the Nile.’

Mr. M. revisits the caverns of *Salsette*, more numerous, and scarcely less astonishing, than those of *Elephanta*.—The island and its rocks are described;—and we have also a general description of the caverns. The chief Pagoda far exceeds that of *Elephanta*, ‘being forty feet high to the crown of the arch, eighty-four feet long, and forty-six broad.’ The vestibule, portico, great altar, and colossal statues, are equally magnificent and stupendous.—An ingenious account of the Mithratic worship.—The origin of hieroglyphics; those of Egypt compared with those of India.—The great similarity, in many points, between the Indians and Chinese.—A description of the *MENSA ISIACA*, and of the hieroglyphics on it; compared with those of *Salsette* and *Elephanta*.—The growth, progress, and extinction, of the Mithratic devotion at Rome.

Our author now proceeds to examine the moral and philosophical doctrines taught by the Bramins in their cavern-recesses.—The Metempsychosis, the most distinguished of those doctrines, originated in India; and is falsely ascribed to Pythagoras:—productive of the most excruciating penances.—The *Eleusinian* mysteries compared with rites probably practised in the caverns of India.—The *genuine* theology of India purer in its principles than any other professed in the world, except the Christian.—Sublime passages in the *Geeta* and *Bhagavat*: certain passages in scripture surprisingly consonant with those extracts.—Whether this might be derived from any connection with the Hebrews, denied.

Mr. Maurice returns to the parallel of the mysteries of *India* and *Greece*. The pure primeval theology of India gradually declined: its progress in degeneracy is traced from the age *Vyasa* to the present day; and the enormities consequent on that degeneracy are depicted.—The numerous ablutions in the Grecian mysteries compared with those recounted in the *Ayeen-Akbery*.—Mr. Bryant's assertion that the rites of *Isis* and *Osiris* were originally instituted in memory of the deluge, corroborated by similar rites of the Brahmins.—The author pledges himself to prove that there are Sanscrit records of a *general deluge* in Hindostan.

‘Emerging from the gloom of subterraneous pagodas,’ the author introduces his reader into the temples above ground, which he describes in language equal to the magnitude of his subject.—The most antient pagodas were in the form of pyramids, with only one door: the more modern are in a better style, and richly decorated:—description of the *festivals* that are most venerated—the amazing revenues which they formerly enjoyed.—A more accurate view of their internal structure, and a description of the monstrous idols adored in them.

We come now to an extensive investigation, whether *India* or *Egypt* be the elder empire. Our author inclines, with *Kircher* and *Kempfer*, to give precedence to the latter.—The great resemblance, both in the names and the worship of the Egyptian *Isis* and *Osiris*, and the Indian *Esvara* and *Isa*—additional evidence of an early and familiar intercourse between the Egyptians and Indians; and some striking instances of national resemblance.—A ‘digressive apostrophé,’ describing the antient grandeur, and lamenting the humbled situation, of Egypt, &c.

After this, the author commences his survey of the theological rites of Hindostan in periods less remote.—General division of the Hindoos into four grand *castes*.—Account of the three

VEDAS,

VEDAS, and of the Sanscreeet language.—Of the Indian *Triad*; ‘any comparison of which with the Christian *Trinity* is an insult to the latter.’—Here, Mr. M. enters into an extensive survey of the doctrine of the Christian Trinity; which he finds ‘delivered down from the antient patriarchs and diffused over the East, during the migration and dispersion of their Hebrew posterity.’ In this part of his work, he undertakes to *demonstrate* that the doctrine of the *Trinity* is *plainly* revealed in the Old Testament; and he makes a long descant on Rabbinical Divinity, the Talmuds, the Targums, &c.: the upshot of all which is, that ‘a *Trinity* of divine *hypostates*, subsisting in the God-head, is *plainly* evinced.’—The Pagan *Trinities* are next reviewed, and compelled, in some sort or other, to do homage to that of the Hebrews and Christians. Even among the Peruvians he finds a *Tanga-Tanga*; which, according to Acosta, they assert to mean *One in Three*, and *Three in One*.

After this (perhaps unseasonable) digression, Mr. M. returns to the investigation of the points yet remaining to be considered, in the theology of the Brahmins; and with this he concludes the second chapter of his second dissertation.

From this enumeration of subjects, our readers will see what a large field, or rather forest, Mr. Maurice offers to their range; and we can assure them that, though the paths be not always either direct or smooth, they are scarcely ever tedious or unpleasant. Such a variety of objects presents itself, at every step, as makes us forget that we are travelling at random, in mazes of which we seldom see the end; and which, like other labyrinths, often lead us to the spot whence we set out.—This is indeed the chief, we had almost said, the only, defect of Mr. M.’s work: it wants a methodical arrangement of excellent matter, and that *lucidus ordo* which places every part in its proper point of view, and gives a just and becoming symmetry to the whole composition. The author himself seems sensible of this defect: but when he says that ‘no exact order of arrangement could be adhered to, from the *complexedness* of the subject,’ he makes, we apprehend, an insufficient apology. No subject is so complex as not to admit *method* in treating it; and we sincerely wish that Mr. M. may attempt it, in the prosecution of his valuable work: for we are decidedly of Horace’s opinion:

—————“Cui *lecta potenter erit res*
Nec facundia deseret hunc, nec lucidus ordo.”

Of *eloquence* our author has enough, perhaps too much for a chaste historian. His lively imagination often leads him into the walks of poetry, and there he seems to be in his proper sphere. His subject frequently contributes toward this *enthusiasm*,

thufiasm, as he himself calls it; and which he says 'it is difficult to refrain from rushing into.' His *Pegasus* certainly needs no spur: but a more attentive bridle-hand would make him go more uniformly, and gallop less. For our part, we are not at all displeased with his boundings: but, as critics, we must point them out as contrary to the sober *historic* march. We also wish that Mr. M. would learn to compress his matter a little more; and blot, now and then, a line or two. He is capable of writing excellently: why should he not aspire at excellence?

We have already observed that the author's orthography of Indian names is not uniform: this we consider as a small defect; which, in future, may be easily prevented. That orthography which Sir William Jones has given, in the first volume of *Asiatic Researches*, appears to us to be the least liable to objection: although we think a more perfect one might still be devised. At any rate, an historian should adopt some *one* form, and invariably adhere to it.

On the whole, we have read what has yet appeared of this work with much satisfaction; and we scruple not to recommend it to the perusal of all who wish to be acquainted with the history of India. We are sorry to learn that the author's circumstances are not such as to enable him to pursue his plan to its full extent, without some public encouragement:—but can that, possibly, be wanting? Can a man of Mr. Maurice's known abilities, integrity, and orthodoxy, remain long in the office of a curate, when so many good livings are yearly given away to men who have not half his merit? We cannot allow ourselves to think that learning and virtue, conjoined, shall not yet find patrons in England.

We had almost forgotten to take notice of Mr. M.'s Appendix, in which he gives us a very elegant *Ode to Mithra*; which, he tells us, was inserted in a *Tragedy*, published two or three years ago, entitled *Panthea*, or *The Captive Bride**: but which (adds he) 'like all the other productions of my unfortunate Muse, has met with very indifferent treatment from the public; and slumbers neglected in the warehouse of Mr. Richardson. That her slumbers may not be *eternal*, I thus take the liberty of introducing her to public notice.... I indulge a hope, that the ode, here inserted, and an impartial examination of the tragedy itself, which was intended for the *study* not the stage, will be the means of rescuing the *injured Fair* from total neglect; and of vindicating my own character from

* See M. Rev. for November 1789, p. 461.

the charge of having written such execrable poetry as ought to be strangled in the birth.'

We are far from thinking that the author's poetry should be strangled at all; and, to second his hopes of rescuing his tragedy from oblivion, we here subjoin the ode that makes a small part of it:

‘ ODE TO MITHRA.

‘ Sung by the Persian Army after Engagement.

I.

‘ PARENT of LIGHT, whose burning eye
Pours on an hundred realms exhaustless day;
Whether, beneath the polar sky,
They stretch, where Tanais rolls his tardy stream,
Or glow beneath thy fervid, tropic ray:
MITHRA, we hail thee our immortal fire!
And, as we gaze on thy diffusive beam,
Drink from thy fountain life, and catch rekindling fire!
Swell loud and deep the choral song,
To MITHRA's praise the notes prolong,
Ye sacred guardians of th' ETERNAL FLAME,
That, pure and bright, from Nature's birth
Through many a circling century hath glow'd,
Ere first, to warm the barren earth,
His shining chariot clave th' ætherial road:
Aloft your golden censers raise,
And, while a thousand altars blaze,
With shouts the conscious deity proclaim!

II.

Impatient for the breaking dawn,
Ere yet, emerging from the main,
Thy glowing axle pour'd the morn,
Our PERSIANS, spread through many a plain,
With furious shouts demand the war.
Bright on yon mountain's pine-clad height
Beam'd the fair harbinger of day,
And soon we mark'd thy radiant car,
In glory bursting on the sight,
Mount swiftly up the sapphire way!
Instant a thousand trumpets sound,
A thousand chiefs in arms appear,
And high their glitt'ring banners bear;
The harness'd steed responsive neighs,
And, while his footsteps spurn the ground,
His eye-balls burn, his nostrils blaze!

III.

What stranger youths of noble mein,
Ye PERSIANS, mingle with your valiant train,
Of aspect dauntless but serene,
Whose glitt'ring helms in air sublimely tow'r;
And on their sullen brows, that breathe disdain,
Contempt of death and stern defiance low'r!

Maurice's Indian Antiquities.

In their flush'd cheeks the mantling blood,
That bounds impatient through each throbbing vein,
Mounts in a richer fuller flood,
Imprinting deep the warrior's scarlet stain!

To virtue and to glory dear,
From *SUSA*'s proud imperial tow'rs they come,
The chief to fall on an untimely bier,
His comrades to return with laurels home!
By thee led on to victory,
And glowing with thy own immortal flame,
'To arms with kindred rage they fly,
And half the danger share, and half the fame.

IV.

Hark! *GLORY* from yon craggy height,
Where cloath'd in glitt'ring adamant the stands,
Summons to war the sons of fight;
And, rolling round the field her eyes of flame,
Fires with heroic rage her favour'd bands!
High on her crest the burnish'd dragons glow,
While deeply drinking the eternal beam,
They shed pernicious light, and blast the with'ring foe!
Smite, loudly smite, the choral string,
Aloft the golden censer raise;
Let heav'ns bright arch with triumph ring,
And earth resound with *MITHRA*'s praise!

V.

What frantic shrieks of wild despair
Come rolling on the burthen'd air!
The war-fiend pours his funeral yell;
While scarce the trumpet's pow'rful breath,
Scarce the loud clarion's ampler swell,
Drown the tumultuous groans of death!
Th' *ASSYRIANS* fly; in heaps around
Their bravest vet'rans strew the ground!
Shall wanton vengeance stain the brave,
Or rancour burn beyond the grave?
PERSIANS, th' ensanguin'd fight give o'er,
And sheathe your fabres steep'd in gore.
Though justice wide her falchion wave,
From insult still the brave forbear;
With palms array'd, with conquest crown'd,
The brightest glory's still to spare!
Swell loud and deep the choral song,
To *MITHRA*'s praise the notes prolong,
Ye sacred guardians of th' *ETERNAL FLAME*,
That, pure and bright, from Nature's birth
Through rolling centuries hath ceaseless glow'd,
Ere first, to warm the barren earth,
His shining chariot clave th' æth'rial road:
Aloft your golden censers raise,
And, while a thousand altars blaze,
With shouts the conscious deity proclaim!

Mr. Maurice is preparing another tragedy, to be entitled *The Fall of Timur, or Nadir Shah at Delhi*: the subject of which, he thinks, 'will probably excite a more general interest, and afford a more ample field for the exertion both of poetic and dramatic excellence.'—A short specimen of this tragedy is given at the end of the second part of Mr. M.'s first volume.

ART. III. Captain Hunter's *Historical Journal of the Transactions at Port Jackson and Norfolk Island.*

[Article concluded: See the Review for October.]

SUPPLIES of provisions not arriving from England so soon as they were expected, and might have done, had they not been prevented by the loss of the *Guardian* and other accidents, the Governor found it necessary, in the beginning of the year 1790, to divide the Settlement, and to send a considerable number of the people to Norfolk Island; where, owing to the richness of the soil and the excellence of the climate, the few who had been sent thither with Lieut. King had made much greater advances in cultivation than they had been able to do at Port Jackson. On the 6th of March, therefore, Captain Hunter sailed in the *Sirius* from Port Jackson for that island; having on board a company of marines, and 186 convicts, making in all 211 persons: he had under his command the Supply Tender, on board of which were also a company of marines and 20 convicts. They made Norfolk Island on the 13th in the morning: but, at that time, landing was both difficult and dangerous: they, however, on that day and the fifteenth, landed, from the two ships, 270 people, but had no opportunity of disembarking any part of the provisions and stores. On that day, the wind blew strong from the eastward, which soon drove them out of sight of the island: but, on the 19th, the wind changed, and they came to in Sidney Bay; when, seeing the signal flying that boats might land, they immediately hoisted them out, and loaded them: but, while they were doing this, they observed the ship to drop fast in shore; they therefore got the tacks on board, and endeavoured to stand out, but were not able to effect it; for the ship struck on a sunken rock, which they had not time enough to avoid, and was lost: By great exertions, however, all the people and most of the provisions were saved.

Here, then, we find 506 persons on an island about five or six miles long, and three broad, a very small part of which was cultivated, with little provision, and about 300 leagues from any coast; without any vessel to assist them, (for the Supply had failed

failed for Port Jackson immediately on the loss of the *Sirius*,) and under no certainty as to when more would be brought to them: but "Providence spread a table for them in the wilderness." It had been observed that Mount Pitt, the highest land on this island, was as full of holes as a rabbit warren; it was now found that an immense number of aquatic birds burrowed and built their nests in those holes. These birds, during the day time, are generally at sea, in search of food: but, as soon as it is dark, they return in vast flocks, and hover over the ground where these holes are. The settlers, therefore, sent a great number of people every night to this mount; who lighted small fires, about which the birds dropped as fast as the people could pick them up and kill them; for the wings of sea birds are generally so long, that, when they once alight on the ground, they cannot rise again till they ascend some small elevation, which enables them to use their long wings. The people began this business in the month of April, and at the end of May the birds were still as plentiful as if none had been caught: they greatly resemble the sea-bird there called a Puffin; and a full description of them, with an engraving, is given in Phillip's voyage, where they are called the Norfolk Island Petrel. 'They have (says Captain Hunter,) a strong fishy taste, but our keen appetites relished them very well; their eggs are excellent.'

On the 24th of July, there remained but about ten or twelve days' European provisions, according to the small allowance at which they had hitherto been put, of three pound of flour, one pound and an half of beef, and one pound of rice, per week: the allowance was therefore reduced to three pounds of flour, or Indian corn meal, and a pint of rice, per week; and, to add to their misfortunes, about the beginning of August the birds began to fail them, and no ship yet appeared to their relief. On the 4th of that month, a sail was seen; which passed the island without attempting to touch there, notwithstanding all the signals which our people could make to invite those on board her to land. Those only who have been on the point of starving from the want of food, and have been thus tantalized with the prospect of relief, can form an adequate idea of the feelings of the settlers on this occasion. However, on the 7th, a ship was discovered in the offing; and, toward the evening, another appeared in sight: they proved to be the *Justinian* and the *Surprize* from Port Jackson, with provisions for the relief of the island, and with an additional number of convicts amounting to 200. Capt. Hunter adds, 'the masters informed us that five ships had arrived in New South Wales with 980 convicts, and provisions for the settlement, and that they

they had been arrived about two months; a delay of great length, when it is considered that our situation, when the governor last heard from us, was rather an alarming one.' This is not the only severe reflection on the conduct of the Governor, which has dropped from Capt. Hunter in the course of the volume.

Norfolk Island is repeatedly described in this volume: but, as descriptions of it have been already given in former publications, we shall only transcribe the following circumstance, extracted from Captain Hunter's account of it, and which is too curious, and may hereafter, perhaps, prove of too much importance to some of our fair countrywomen, to be neglected.

'Norfolk Island is subject to very sudden changes of weather, but is also remarkably healthy. I do not think I can give a stronger proof of the salubrity of the climate, than by observing, that I never saw the constitutions either of the human race, or any other animal, more prolific in any part of the world; two children at a birth is no uncommon thing, and elderly women, who have believed themselves long past the period of child bearing, have repeatedly had as fine, healthy, strong, children as ever were seen.'

Capt. Hunter, with the officers and crew of the *Sirius*, remained on the island without the occurrence of any circumstance worthy of notice, till the latter end of January 1791, when the Supply armed tender arrived with orders to carry them to Port Jackson. On their reaching that place, they found that the Supply had been dispatched by Governor Phillip to Batavia, immediately on his hearing of the misfortune of the *Sirius*, with orders to purchase provisions for the two settlements, and to hire a vessel to bring them to Port Jackson; and that the Governor had moreover agreed with the master of this vessel to carry the officers and crew of the *Sirius* to Batavia, on their way to England. Accordingly, on the 27th of March 1791, being all embarked, they left Port Jackson in the *Waakzaamheid* transport: they fell in with the Isle of Pines, and passed to the westward of New Caledonia, between it and the eastern coast of New Holland: but, instead of bearing away to the westward, and passing between New Holland and New Guinea, they stood almost due north, and went to the eastward of the land seen by M. Surville and Captain Shortland, making Cape St. George, on the coast of New Ireland, and passed through Saint George's Channel, to the northward of New Britain and New Guinea, through the New Carolines, and almost to Cape Espiritu Santo: then running down the eastern coast of the Philippines, they passed between the islands of Celebes and Borneo, and then stood east for Batavia.

They passed exactly six months in performing this navigation : in the course of which they had to encounter innumerable difficulties, and underwent a great number of hardships.

It has often been matter of surprize to us, in the course of our review of these voyages, that none of the ships, which have been bound from Port Jackson to Batavia, should have attempted the passage between New Holland and New Guinea, but that they should all, without exception, prefer a route that nearly doubles the distance which they would have to run that way, without having, in our opinion, a single circumstance to recommend it.

The ship remained about a month at Batavia, during which time Capt. Hunter purchased the *Waakjamheyd*, fitted her out, and on the 22d of October sailed for England. They arrived at the Cape of Good Hope on the 17th of December, lay there till the 18th of January 1792, reached St. Helena on the 5th of February; where they staid till the 13th; and arrived at Portsmouth on the 22d of April, without any occurrence worthy of notice.

The most interesting circumstances which we find in Capt. King's journal, before he sailed for England, in the *Supply*, have been related in former publications; and nothing very material occurred in the passage to Batavia*, where he quitted the *Supply*, and embarked on board a Dutch packet for Europe, in which the captain and great part of the crew died of the Batavian fever before they could reach the Isle of France. Capt. King, however, arrived safely in England on the 20th of December 1790, having been absent during three years and seven months.

The history of the settlement at Port Jackson is continued to the end of the year 1791, from the papers of Governor Phillip; at which time a considerable degree of intimacy seems to have been formed with the natives, who frequented the settlement with much familiarity, though many were still refractory and troublesome. A great number of persons, as well free people as convicts, had been allowed to become settlers; and land had been assigned to them, in different quantities, from 140 to 10 acres a man, both at Norfolk Island and Port Jackson; and there was a prospect of a very profitable fishery being establish-

* It may not, perhaps, be improper to remark that they made the south end of the land seen by M. Serville and Capt. Shortland, ran along the north-east side of it, and gave names to several points, or islands; all, or most, of which seem to have been seen before:—several of them by the French; which may afford that people a handle for again unjustly accusing us of stealing their discoveries.

ed on the southern and eastern coasts of New Holland for the spermaceti whales.

The dispatches of Captain King, who is returned to his government of Norfolk Island, bring the history of that settlement to the 15th of January 1792, at which time the most pleasing prospect of the success of that little colony was entertained.

Lieutenant Ball's journal of his voyage to England, in the Supply, by the way of Cape Horn, does not afford a single circumstance of moment, except the shortness of the passage. They sailed from Port Jackson on the 26th of November 1791, and made Cape Horn on the 6th of January 1792. On the 31st of the same month they anchored before the fort of Santa Cruz in the island of St. Catherine's; where they took in water and refreshments of various kinds. They sailed again on the 10th of February, and made the Lizard on the 20th of April, having run this amazing distance in 146 days, out of which they stopped eleven at the island of St. Catherine! On the contrary, Captain Hunter, with the unfortunate officers and crew of the Sirius, sailed from Port Jackson exactly eight months before them, and arrived in England two days after them!

We have frequently had occasion to remark, and we are sorry to observe that some cause for such remarks still continues, that it has become fashionable among the navigators of the present day to cavil at what was done by the late Captain Cook: but while the hand of the writer of this article is able to guide a pen, Captain Cook shall not want a defender, where he is right; let the cavil come from what quarter it may. In the following observations, we will endeavour, to the best of our abilities, to do strict justice to both parties; and, according to a remark of the witty Harry Fielding, leave mercy to Heaven, which alone knows the hearts of mortals, and their intentions in what they do:

At page 13 it is said,

• We steered from a-breast the centre of this island (Sal.) S. $\frac{1}{2}$ E. by compass, which carried us about three or four miles wide of the reef, which extends from the N. E. part of Bonavista, and runs from the shore in a S. E. direction three or four miles: it was about two o'clock in the afternoon when we made the island of Bonavista, so that we had a very good opportunity of seeing the reef, from which I observe Captain Cook says, in one of his voyages, he was in great danger, and that it lies off the S. E. part of the island; which is certainly a mistake; for we ran down the east side of the island, at the distance of three miles from the reef, and I make its latitude and longitude as follows:

Island of Bonavista	{	Latit. N. end — 16° 13' N.
		Longitude — 22 51 W.
		Latit. S. end — 16 00 N.

REV. NOV. 1793.

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Leaving our readers to determine how far what is here said proves the point in question to be either the N. E. or S. E. point of the island, we shall observe that Captain Cook's mistake, if it be one, originated in his first voyage, recorded by Dr. Hawkesworth; though Captain Hunter seems to have had the last voyage in his eye when he wrote the passage here quoted. We shall therefore give what Captain Cook has said on this subject from his own MS. Journal, because the *Captain* is not always to be blamed for what the *Doctor* has said; although, in this instance, the latter happens to be pretty correct, (see Hawkesworth's *Voyages*, vol. ii. p. 13.) but not so full, as the Captain's Journal would have enabled him to be. "We ranged (says Captain Cook,) the east side of the island (Bonavista) at the distance of three or four miles from the shore until we were obliged to haul off, to avoid a ledge of rocks, on which the sea breaks, and which lie S. W. by W. distant a league, or a league and a half from the S. E. point of the island. Over this S. E. point is a pretty high round mountain, rising not far from the shore. This point is in latitude $16^{\circ} 00'$ N. and longitude from London, by account, $21^{\circ} 51'$ W. The latitude of the north end of the island is $16^{\circ} 12'$ N. and of the South end $15^{\circ} 57'$ N. but at the east end I did not see distinctly." If any confidence can be put in these latitudes, the point, off which this reef lies, may with much more propriety be called the S. E. than the N. E. point of the island. It is remarkable that Mr. Wales has also determined the latitudes of these three points in the second voyage, as follows*; North point $16^{\circ} 13\frac{1}{2}'$ N. East point $16^{\circ} 3\frac{1}{2}'$ N. and latitude of the South point $15^{\circ} 58'$ N. Whence it appears that the eastern point of this island lies nearer to the South end of it than it does to the North: but supposing it to be otherwise, does it not betray a studied design to find fault, when a formal attack is made on a navigator for calling the most easterly point of an island the south-east point, rather than the north-east point? Observe: Captain Cook no where says the S. E. *part*, though Captain Hunter does. Captain Cook is certainly wrong in saying the reef lies S. W. by W. from the point.—It cannot.

At p. 52, we are told by Captain Hunter that they had frequent meetings with different parties of the natives, whom they found very numerous; a circumstance, says he, 'which I confess I was a little surprised to find, after what had been said of them in the voyage of the Endeavour; for I think it is observed in the account of that voyage, that at Botany Bay they had seen very few of the natives, and that they appeared a very stupid

* Astronomical Observations made in a voyage toward the South Pole, and round the World.

race of people, who were void of curiosity. We saw them in considerable numbers, and they appeared to us to be a very lively and inquisitive race.'

Where Captain Hunter found the information which created this surprize in the relation of the Endeavour's voyage, we are at a loss to discover. The only general account that we can find of the natives of Botany Bay is at p. 505, 506, vol. iii. of Hawkesworth's collection, where it is only said, "they did not appear to us to be numerous, nor to live in societies, but like other animals were scattered about, along the coasts, and in the woods." There is not a single hint dropped whether they were stupid or otherwise; nor the least pretension made of having had an opportunity of determining whether they were so or not. It must be farther observed that Captain Cook was at Botany Bay in the beginning of May, when the winter there was pretty well advanced; our author made the above remark in the beginning of February, almost the warmest part of their summer; and he observes, p. 65, that in the months of March and April they found the natives to decrease in their numbers considerably, owing, as he conjectures with great probability, to their following the sun to the northward at that season of the year; which, he says, 'seems, *in some degree*, to account for Captain Cook's having seen so few natives while he lay in Botany Bay.' Why *in some degree*, only? and why, if Captain Hunter had no pre-determination to find fault with Captain Cook's account, did he not, when he found himself constrained to make this concession, candidly recal the former remark, and acknowledge, in an *unqualified* manner, that this circumstance accounted *fully* 'for Captain Cook's seeing so few natives while he lay in Botany Bay?'

At page 216, Captain Hunter informs us of the mistake which they made in taking the Isle of Pines for the Prince of Wales's Foreland, or S. W. point of New Caledonia; and of the dangers and difficulties into which they fell in consequence of this error, which was owing to their not having Captain Cook's account of his second voyage on board, and to Captain Hunter's having always supposed the Isle of Pines to be a very inconsiderable spot; on no part of which do we mean to make any remark: but, when Captain Hunter says that he has since observed that Captain Cook takes no notice, in his sketch of these parts, of the small keys and reefs which are between the large extensive reef, lying West of the Isle of Pines, and the land, we are at a loss for the cause of such an assertion; because every one, who will take the trouble of looking into Captain Cook's map of New Caledonia, will see that he has shewn the whole extent of the space, from the above-mentioned large western

reef, round by the end of the main land, quite to the Isle of Pines, with islets, and rocks above water; and if he has not made them join one to another, it is, as he has told us, vol. ii. p. 141, because they seemed to him, from the mast head, not to join, but to be separated by winding channels; and he did not think it prudent, under the circumstances in which he then was, to venture the risk which he must have run in examining them.

On page 297, we are told by Lieutenant (now Captain) King, that he called some rocks, which lie near to the north-east point of Norfolk Island, "Cook's Rocks," because it was near to these rocks that Captain Cook landed in 1774 when he discovered this island: it is added that Captain Cook must have landed here, because there is no other place on this side of the island where landing is possible at any time. This passage, as well as all which has been written concerning Norfolk Island, has been seen by a person who landed on it with Captain Cook; and who assures us that Captain King is entirely mistaken in this point, for that Captain Cook landed behind some rocks near to the north-west point of the island, in what is called Duncombe's Bay, and at the very point which is marked in the map "Landing River:" that they landed without difficulty; and, to the best of his remembrance, without wetting a foot. Indeed the name given to this little brook seems to contradict Captain King's assertion, that landing is *never* possible at any place on that side of the island, but at the rocks near the north-east point;—at which the readers of the late publications on this subject will not be much surprized, for the whole of what we find in them concerning Norfolk Island, (a spot of no more than five or six miles in its greatest extent,) is a compound of inexplicable inconsistencies. For example, a point shall sometimes be called N. E. point; and at others Point Steel. Another shall sometimes be called Rocky Point, sometimes Point Ross, and at others Point Rose. Two maps have been given of this island, one in Governor Phillip's voyage, and the other in the work before us, which are as unlike to each other as two such things can possibly be; and yet Captain Bradley's name (W. Bradley) stands to both, though it does not appear, from the several narratives, that Captain Bradley had ever been there when the first of them must have been sent to England. The first corresponds in the material circumstances of shape, and position, very exactly with Captain Cook's: the latter corresponds with his in neither of these respects. However, being the latest, and, of course, to be supposed a revision of the two former, we should have been induced to think it the best, if the verbal descriptions of Captains Hunter and King did not contradict

contradict it, in some very material points, and, at the same time, corroborate Captain Cook's account.

In page 299, Captain King, after walking across the island, says, 'We did not see a leaf of flax, or any herb whatever; the ground, although a rich and deep soil, being quite bare, which is rather extraordinary, as Captain Cook says that the flax plant is rather more luxuriant here than at New Zealand.' This is another instance of the readiness with which these gentlemen express their surprize at what Captain Cook has said and done, without having any cause for it, except their own mistakes: the flax-plant had that very day saved Captain King's life, as he had been prevented from falling down a perpendicular cliff, ninety feet high, by catching hold of the leaves of it; and which, though they bore the weight of him and his companions, were mistaken by them for the leaves of the iris. Notwithstanding they discovered their mistake some time after, yet this note of admiration, occasioned by one of Captain Cook's assertions, is left to stare the reader in the face; who may, or may not, advert to the circumstance of the plant being found afterward exactly in the state which Captain Cook had described.

To conclude: though we have found ourselves obliged to make the foregoing remarks on a conduct which we think censurable in the authors of the publications relative to the settlements on New Holland and Norfolk Island; and notwithstanding that we deem several of the notions taken up by them somewhat fanciful; we are ready to own ourselves greatly their debtors for much useful and entertaining information.—With respect to what is *useful*, we are indebted to none more than to the work before us; neither, as we have already hinted, are we certain that our entertainment would have been less than that which we received from the former volumes, if the novelty of the subject had not been forestalled by the great number of publications which preceded Captain Hunter's work.

Twelve plates, views and portraits, beside five maps and charts, decorate this volume.

ART. IV. *The History of the Poor: their Rights, Duties, and the Laws respecting them.* In a Series of Letters. By Thomas Ruggles, Esq. F. A. S. one of his Majesty's Justices of the Peace for the Counties of Essex and Suffolk. In two Volumes. Vol. I. 8vo. pp. 297. 5s. boards. Deighton. 1793.

MR. Ruggles has chosen a subject for his discussion which reflects great credit on his humanity; and he has treated it

it in a manner which is equally honourable to his abilities. The distresses of the poor of this country, and the vast sums which are appropriated to their relief, are both objects of importance, and deserve more consideration than have hitherto been bestowed on them. Mr. R. shews much benevolence in stating the reasons which induced him to enter on the present undertaking, and merits particular praise for the following observations :

‘ It very forcibly struck me, that during the solitude of a long winter, spent in the country, in the lapse of time which daily passes away between the hours allotted to refreshment and repose ; that mind must be torpid and inactive, in which many ideas do not arise that cannot be referred to personal views, or selfish considerations, and which are not occasioned by objects of business or pleasure ; but take their origin from better motives, and impulses of a higher nature ; from reflections on the relative state our happiness is placed in, with respect to that of our friends, and more immediate neighbours in the first place ; of our countrymen in the next ; and ultimately, not only of the human race, but of the whole animal creation.

‘ One serious cause must therefore arise from this source, to taint the happiness of a life passed in retirement ; as our ideas take their colour from the more immediate objects of our observation, it is impossible but that something of a sombrous and unpleasant hue must tinge the mind, while it attends to what passes in that class of society which is more immediately subject to our observation ; and while we perceive and feel, as it were, the sordid misery and distress of our near, though humble neighbours, it is impossible that a mind rightly disposed, whose best energy is to be alive to the woes of others, can enjoy uninterrupted ease, while so much misery is so near the threshold ; charity can do much, but cannot do every thing, nor for every body, although seconded by the best intentions, and most liberal purse ; objects of misery, like mountain above mountain to the weary traveller, arise to the view ; creating despair of attaining to the end of their wishes, even in those who possess the strongest and most liberal minds ; and recalling necessary and honest prudence to her seat. But still one source of beneficence may be opened without fear of impoverishment, and the powers of the mind may be called to the aid of charity ; Is it impossible to explore the causes of that misery, which we discern among our poor neighbours ? And the causes being explored, may not a remedy be pointed out ? The attempt is worth the labour, although the event should not be successful ; this one fact being too glaring for humanity to be blind to ; that while a tenth part of our countrymen enjoy the comforts, or revel in the luxuries of life, the patient and industrious multitude are sinking beneath a load of poverty and wretchedness.

‘ Reflections, such as the preceding, gave rise to this inquiry ; I thought that a few of the leisure hours of a country life could not be better employed, than in an attempt to investigate the causes of that misery, which we see among our working poor, and to point out
some

some probable and practicable means of relief and amendment of their condition.'

The plan and nature of the work may be collected from the following passage in the preface :

'The public will read in the following pages, a summary history of the duties of the poor to, and their claims from, society ; throughout that part of this kingdom subject to the poor laws ; traced from the earliest times, in which the poor, and their interests, have been considered by the legislature ; and continued to the close of the last parliament ; together with a transient view of the thoughts, and opinions, of those whose writings on the subject have been handed down to us ; interspersed with observations as the subject gave rise to them ; together with such reflections as have arisen from an attention to the whole of the evidence here submitted to the public, compared with the opinions of those men, eminent for their abilities and the purity of their intentions, who have made this enquiry an object of their contemplation.'

We might select many interesting parts of this work, to enable our readers to judge of the manner in which the author has considered his subject, but must content ourselves with one short extract, in addition to those which we have already made.

'The labourer is worthy of his *bire*, because he gives for it his sole property, his strength, and his time, reserving to himself only sufficient intervals for refreshment and repose ; what ought therefore to be his *bire* ? The answer is obvious ; the necessaries and comforts of life, equal to the reasonable wants of that class of society among which he ranks ; does he receive recompence for his labour equivalent to such a reasonable expectation ? The examination of the fact shall be the answer to the question ; and that the inquiry may be as close to the point as possible, let us examine in the first place, how the retributions for labour were paid in days of yore ; whether they then stood in the same proportion with the necessaries of life, in times, when luxury was not so universally diffused, and the cottager not having the sight of the rich man's enjoyments so immediately under his eye, might be supposed to be better contented with his homely fare, than in these days, when the strong expressions of the poet are verified in every village :

—Sæviôr armis

Luxuria incubuit, victumque ulciscitur orbem.'

We have read the letters which compose this volume, (and which were first published in "The Annals of Agriculture,") with great satisfaction ; and we can recommend them to the public as containing much useful information, and many original thoughts, on a subject with which the comforts of thousands are intimately connected.

ART. V. *Observations on the Scurvy; with a Review of the Opinions lately advanced on that Disease, and a new Theory defended, on the approved Method of Cure, and the Induction of Pneumatic Chemistry: being an Attempt to investigate that Principle in recent vegetable Matter, which, alone, has been found effectual in the Treatment of this singular Disease; and from thence to deduce more certain Means of Prevention than have been adopted hitherto.* 2d Edit. *. By Thomas Trotter, M.D. Surgeon of his Majesty's Ship the Duke, &c. 8vo. pp. 243. 4s. Boards. Longman. 1792.

THE author of this work commences with giving an accurate history of the symptoms and progress of scurvy, exemplified particularly in the sufferings of the cargo of a slave-ship, to which he was surgeon. He thinks, and, probably, with truth, that scurvy occurs much more frequently in slave-ships than has been suspected; nor can this be surprizing, when we are told,

‘ That these poor wretches are shackled in pairs, by the wrists and ancles; when they come upon deck, two long chains are passed through their irons at the ancle, which reach from the forecaille to the barricade, for the purpose of confining them to one spot. The rooms where they are secured below, are from five to six feet in height, according to the size of the ship; but besides the number that lie on the deck, about one half as many are stretched on what they call a platform, that runs along the sides of the vessel; raised about two feet and a half from the floor, and of breadth sufficient for the length of a man †. Here they are stowed *spoonways*, according to the technical phrase; and so closely locked into one another's arms, that it is difficult to move without treading upon them. The rooms are imperfectly aired by gratings above, and small skuttles in the side of the ship, which, of course, can be of little use at sea. The gratings are also half covered when it blows hard, to keep out the salt spray or rain. The temperature in these apartments, when they became crowded, was sometimes above 96° of Fahrenheit's scale. A misfortune befel my thermometer in the latter part of the voyage, so that I had not an opportunity of measuring the heat when the rooms were as full as they could hold. I, myself, could never breathe there, unless under the hatchway. In such situations it may be supposed that the sufferings of these creatures are sometimes dreadful. Air heated and rarified to such a degree, and loaded with animal effluvia, cannot fail of being noxious to life: there were certainly instances where some expired from suffocation, having shewn no previous signs of indisposition.’

* The first edition was reviewed in our 74th volume.—The present work is very materially different from the former.

† ‘ If I am rightly informed, a section of this ship was laid before the Society for the Abolition of the Slave Trade; in order to calculate what space was allowed for each individual to sleep upon, when she carried 650 slaves.’

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We shall transcribe no more from the account of this horrid traffic; only observing that the symptoms of the disease were seen in their most aggravated state, although 'the food of the slaves consisted of beans; carried from England, and rice and Indian corn, which were bought on the coast: these articles were boiled to the consistence of a soft paste, and made as nearly as possible like the food of the country, by the addition of palm oil, Guinea pepper, and common salt.' It is to be noticed, also, that the boys who were permitted to run about the deck, unshackled, in general preserved their health; as likewise did the women.

Dr. Trotter next proceeds to offer his theory of scurvy. It has been seen that the disease has raged not only among persons living on salted provisions, but among those whose diet was entirely vegetable: but, according to our author, there has always in these cases been a deficiency of *fresh* vegetable matter; and to this deficiency he ascribes the production of scurvy*. He first enters into an examination of the theories of other writers: he rejects the idea of putrescency of the blood, as asserted, among others, by Sir John Pringle; as well as Dr. Mc'Bride's theory of *fixed air*, by which this putrid tendency was to be removed.—He combats the opinion of Dr. Lind, as defended and strengthened by Dr. Milman and Dr. Blane, that the scurvy is merely a disease of debility, having its origin in the weakness of the organs of digestion †, or in the gradual diminution of the vital power, by the remote causes of the disease ‡; or that it is owing rather to a defect of nourishment, than to a vitiated state of it §.

Having determined, in his own mind, that the proximate cause of scurvy is still to be sought from some peculiar state of the blood, Dr. Trotter proceeds to observe that the only change in the blood, which is properly authenticated by writers on scurvy, appears to be in the colour. He concludes, from the concurring testimony of the most respectable authors, as well as from his own observations, that the florid healthy colour of the blood is changed in scurvy to a livid, darkish, and even to a black shade.—Reasoning from the experiments of Dr. Goodwyn, concerning the action of dephlogisticated air on the blood, he infers 'that the black colour of the blood in scurvy is owing to the abstraction of this principle,' (dephlogisticated air;) and that fresh vegetables cure the disease by restoring this lost principle to the blood. To explain this subject more fully,

* 'We have considered a deficiency of *recent* vegetable matter alone, as the occasional cause of scurvy.' p. 171 and 172.

† Dr. Lind. ‡ Dr. Milman. § Dr. Blane.

we shall quote Dr. Trotter's words concerning the effect of the citric acid, as abounding in the lemon :

‘ Every substance in nature which possesses that quality which is distinguished by the term *acid*, is found to be composed of the acidifying principle, and a base peculiar to itself. This constitutes the difference of acids; each has its own radical; but what communicates acidity to the whole is vital air, or the dephlogisticated air of Doctor Priestley. This fact is now so fully explained from the experiments of modern chemists, that no room is left to suspect its certainty; it would, therefore, only lead to a fruitless prolixity to repeat the authorities which support it.

‘ Since, then, it is agreed that vital air, or what is more properly called *oxygen*, is a component principle of the acid fruits, we have reason to conclude, that this is the quality which they restore to the human body in scurvy. We have proved that the blood in this disease is altered in colour from its natural state; that instead of a florid, it is changed to livid and black: and we have found from Doctor Goodwyn's experiments, that vital air is the principle in nature which restores the florid colour to the vital fluid; from which the conclusion is obvious, that the *effect* of the citric acid is owing to this quality. The proximate cause of scurvy is, therefore, nothing else but a something abstracted from the body, by the remote causes; and from what has been just delivered, we pronounce that to be vital air.

‘ We are of opinion that the citric acid is decomposed by the organs of digestion and assimilation, after which the oxygenous principle is by chemical attraction blended with the circulating mass; but what other changes it may undergo there, besides giving the blood a florid colour, we are not bound to explain.’

Such is the theory of Dr. Trotter, as far as he has explained it; and on which we shall at present offer no observations, as our readers will find our sentiments anticipated and improved in the work of Dr. Beddoes, reviewed in our ensuing article.

The author next offers several judicious remarks on the means of preventing scurvy, as well as other diseases attending long sea voyages: he considers separately the virtues of four krout, elixir of vitriol, malt, and essence of wort; concerning all of which he expresses an unfavourable opinion; perhaps on grounds that may be too slight. His subsequent observations on the water and the provisions used at sea are highly deserving of attention.

In the cure of scurvy, Dr. Trotter's practice is very simple, and may easily be collected from his idea of the proximate cause of the disease: he depends entirely on the exhibition of fresh vegetable matter: ‘ fresh esculent vegetables of all kinds will cure it; but those fruits abounding with an acid, such as the citric class, are more effectual than others.’ He prefers the lemon, lime, shaddock, and orange, in the order in which they

they are set down, as giving the acid in the greatest purity. The unripe gooseberry he considers as being equally effectual with the lemon. He observes, that

‘ The best method of giving the lemon or orange juice, is to allow the patient to suck it from the fruit. With little trouble the entire lemon may be preserved for the longest cruize in tight casks; and this is, of all others, the surest way of securing the virtues of the citric acid.

‘ But other methods of concentrating and preserving the citric acid, have been lately practised by different chemists. The following process for concentrating the acid juice of citrons, and rendering it unalterable, was published some time ago by Mr. Georgius, in the Acts of the Academy of Stockholm. He directs the juice to be kept for some time in the cellar, (I suppose where it may be cool, and not liable to fermentation) in inverted bottles, in order to separate from it a part of the mucilage; and then to expose it to a cold, from 21° to 23° of Farenheit’s thermometer. The aqueous part freezes, carrying with it, as it would appear, a portion of the mucilaginous matter; care must be taken as the ice forms to separate the liquid from it, and the congelation must be carried on till the ice becomes acid. The acid thus concentrated is reduced to about one eighth part of its original bulk.

‘ This preparation has not yet been tried in practice for the cure of scurvy, but there can be no doubts of its good effects. It is much to be wished that government should patronize a trial of the acid concentrated in this manner; for when prepared as it ought to be, it will keep for ages.’

ART. VI. *Observations on the Nature and Cure of Calculus, Sea Scurvy, Consumption, Catarrh, and Fever: together with Conjectures on several other Subjects of Physiology and Pathology.* By Thomas Beddoes, M.D. 8vo, pp. 278. 4s. Boards. Murray. 1793.

IN this valuable publication, Dr. Beddoes firsts treats of calculous complaints, and gives his testimony in favour of the efficacy of the *aqua mephitica alkalina*, as recommended by Dr. Falconer, in the cure of these disorders. The method of preparing this medicine is as follows:

‘ Dissolve two ounces and a half (troy weight) of dry salt of tartar in five quarts (wine measure) of soft water; after stirring the water, and then suffering it to stand long enough for the substances generally precipitated from water by fixed alkali, and the residuum of the salt of tartar itself to subside, pour off the clear solution, and place it in the middle vessel of Parker’s apparatus for impregnating liquids with fixed air, and expose it for forty-eight hours to a stream of that elastic fluid. Of this liquor, from twelve to twenty-four ounces have been taken every day by different persons afflicted with various calculous complaints,

complaints, and always, except in one instance, with the desired effect, after it has been continued some time.'

This form of the medicine being troublesome to prepare, and difficult to procure from the high price and brittleness of the apparatus, Dr. Beddoes has endeavoured to point out a more easy and cheap, though equally efficacious, formula, adapted to the circumstances of the poor. The following is that which he has employed :

' The formula I have employed for two or three years past is as follows ; take natron or sal sodæ in crystals, pound it coarsely, and expose it to a warm dry air, till it entirely crumbles into a white powder ; make this powder into pills with soap or any other cement ; aromatics, extract of bark, &c. may be added ; but I have never found any addition necessary ; a quantity of soap, rather more than equal to the weight of the calcined alkali, is necessary to make it into pills.

' In order to expedite the expulsion of the water of crystallization, the alkali may be spread out before a fire, or the vessel containing it may be placed in boiling water, and the pounded crystals stirred till they have lost rather more than half their weight : the recent crystals contain indeed sixty-four parts of water in an hundred ; but unless kept close, they lose part of this water, and it is prudent not to carry the calcination too far, if artificial heat be applied ; nor should the heat exceed that of boiling water, lest any of the volatile acid should be expelled ; of this powder from one to two scruples taken every day has generally afforded relief in less than three weeks ; and in no case but one, out of more than twenty that have fallen under my own observation, have they failed to perform every thing which could be desired from medicine, except eradicating the tendency to form calculous concretions, to which no known remedy has the smallest pretensions.'

Several cases are added in proof of the efficacy of the medicine ; and the subject is closed with the following remarks, which will be readily understood, although the histories, to which references are occasionally made, cannot be here presented to our readers :

' Several questions of great difficulty and subtlety may be proposed respecting the operation of alkaline substances in such cases as the preceding.—1. Do they merely produce the expulsion of concreted matter ? or do they excite such an action of the uropoietic organs, as tends first to produce, and then to expel this matter ?—I am disposed to adopt the former supposition ; since concretions are often lodged in the passages without exciting any pain, and since I have oftener than once witnessed the discharge of small calculi about the probable period of the beginning operation of the medicine.—Do alkalis act as lithontriptics or otherwise ? In several cases, as that of Bramah, they cannot be easily imagined to have any such operation. The effects are much too sudden ; the speedy and considerable

considerable discharge of gravel makes it probable that they produce, in the pelvis of the kidney or ureters, some movements, which observation shews to be by no means necessarily connected with an increased secretion of urine. When the patient feels this kind of irritation too sensibly, the dose of the medicine must be reduced. In some instances, solution seems really to have taken place, as in Case 1st, related by Mr. Jones; and many such are to be found on record. Our secretions may, it should seem, be altered, either by altering the action of the secretory organ, or by presenting to it materials different from those which it has been accustomed to work upon. The urine, by whatever cause, is remarkably changed: we are informed on very respectable authority, that the urine first made after a dose of mephitic alkaline water, 'will change turnsole paper to a blue colour, even if it be not taken above a quarter of an hour before the discharge of the urine *.' I wish some other test of alkalis had been used: and still more, that those who have an opportunity of watching the progress of patients under a course of alkaline medicines would ascertain—1. Whether the blood undergoes any determinate change.—2. Whether the urine becomes habitually alkaline.—3. Supposing this to be the case, and the patient to take vegetable alkali, is the excess of alkali in the urine, *vegetable*, or *fossil*, or *volatile*? Many other equally curious points of investigation would arise in such an enquiry. Of all the secretory organs, the kidneys and the mammæ are most certainly and quickly affected by the passions and by food. By studying the analogy that subsists between these organs, and by experiments not difficult to be contrived or executed, it is probable that we may acquire a considerable accession of useful knowledge on a subject little understood.

Dr. Beddoes next offers some very ingenious observations on the sea scurvy:

'For several years past I had been attempting to discover some part of the effects of oxygenic air upon the animal œconomy: it appeared likely that its abundance or deficiency would sensibly affect the health, and that the chemical composition of the fluids and solids of the living body would influence their properties not less than the properties of dead matter, though not perhaps exactly in the same way. In some instances I thought I perceived as much certainty as either could be expected, or as is any where to be found in medical reasonings, and in others there appeared a faint glimmering of probability, where total darkness has hitherto prevailed. The scurvy (sea scurvy) I have long considered as offering an application of the pneumatic chemistry, nearly as direct and beautiful as the phenomena of respiration; and it would be easy to prove, by the testimony of different persons, that I had long supposed this disease to be owing to a gradual abstraction of oxygenic from the whole system, just as death is produced in drowning, by withholding all at once the same substance

* 'Account of the Efficacy, 3d edit. p. 117. Ordinary urine is known to be acid: Mr. Berthollet, the great Parisian chemist, has observed the quantity of this acid to be much increased by certain disorders.'

from that blood which is to pass to the posterior cavities of the heart. The proofs of this theory seemed equally simple and strong; the livid colour of the blood, and the large livid spots which are so often spread over the surface of the body, left little room to doubt of the absence of oxygene; and the recovery of the sick, by the administration of acids, and by a vegetable diet, afford a sort of confirmation similar to that which is derived from chemical synthesis, for no substances are better calculated than acids at least to impart oxygene to the system; they contain it in abundance, and they easily part with it.

The reader will perceive that this theory of the disease is similar, in its leading circumstances, to that which is noticed in our preceding article, as offered by Dr. Trotter. There are differences, however, in the subordinate parts, which Dr. Beddoes candidly enumerates. One principal question is, whether, according to Dr. Trotter, a deficiency of recent vegetable matter *alone* may be considered as the occasional cause of the scurvy. On this point, Dr. B. remarks,

‘ We are certain that the blood, in the first instance, and afterwards the solids, are oxygenated by means of the lungs. They may acquire this principle by means of the stomach; but we have no direct experience of their doing so. It is only an inference from the composition of acids and vegetables, and from their effects in the scurvy. Between the reception of any given food into the stomach, and the oxygenation of the blood by that food, there must intervene unknown processes. It appeared therefore probable to me, that as seamen in general breathe an air containing a smaller proportion of oxygene than other descriptions of persons, the scurvy might often originate from this cause, and may be prevented or cured by guarding against it; for whether we oxygenate the blood by the lungs, or the stomach, a disease depending on the want of this principle may, one would suppose, be equally obviated; nor would it be easy in the present state of our knowledge to assign any circumstance that distinguishes the two cases, except the heat supplied by oxygene, when presented in the state of an elastic fluid, though it would be rash to deny that other differences may exist. Captain Cook’s unexampled success in preserving his crews from the scurvy during his two last voyages, seems in great measure owing to his extreme care to keep his ships well aired. On many occasions they were reduced to salt provisions, and much longer out of sight of land, than many other ships, which have been dreadfully afflicted with the scurvy; in his last voyage there never appeared among his crew any symptom of this disorder; and in his second only one man had it in any considerable degree.’

In the subsequent part of his observations, Dr. Beddoes offers many reasons in support of his opinion, that, of the two causes of scurvy, want of fresh vegetables, or want of air sufficiently furnished with oxygene, the latter is the most powerful.

Respecting the cure of scurvy, the author differs in some measure from Dr. Trotter: we noticed that gentleman's unfavourable opinion of the vitriolic acid. On this head, Dr. Beddoes observes that

‘ A full trial of the mineral acids, as they are called, especially the nitric and vitriolic, ought, I think, to be made. The vitriolic elixir, the worst possible form, has never, even in the opinion of Pringle (l. c. 383.) been properly administered. Water, to which a small quantity of the acid should be added, would obviously be the best form. Had these observations been printed before those of Dr. Trotter, I should confidently have said, that the vitriolic acid is decomposed in the stomach and bowels, and that the use of the nitric acid, as appears also from experience to be the case with the oxygenated marine acid, would require great caution, lest in consequence of its easy decomposition it should inflame the stomach. I read with no small surprize in his work (p. 147.), that the nitric and sulphuric acids, ‘ in whatever manner they are exhibited, pass through the body pure and unaltered, as when taken into the stomach.’ He repeats the same assertion (p. 184.) with respect to the sulphuric acid. It is however certain, that almost all animal and vegetable substances decompose these acids; and, in truth, Dr. Trotter has completely misunderstood the table in the *Méthode de Nomenclature Chimique*, upon which alone he founds his opinion. ‘ In this table, (he says,) are to be found those bodies, of which oxygen is a compound,’ (he means a constituent part) ‘ arranged according to the degrees of elective attraction. At the top of the column is water, next follows nitric acid, carbonic acid, sulphuric acid, &c. and not till after the tartarous acid come the oxalic, gallic, citric, and malic acids; hence these acids, by being more easily decomposed, or their radicals and the oxygen being confined in weaker degrees of attraction, they are acted upon by the powers of assimilation and digestion of the human body; by which means they become subjected to the animal process, and form new combinations with our fluids.’ The latter part of this passage seems to consist of mere words; at least, the ideas are vague; and it is certain, that the French philosophers have exhibited only a view of their new names in the column in question, and not the comparative attractions of different bases for oxygen, otherwise the acids must have stood in a very different order. My opinion of the decomposition of vitriolic acid in the alimentary canal is founded upon the answer to questions asked with a view to ascertain this very fact. Persons taking vitriolic acid I have found to be very sensible of the smell of sulphur upon different occasions.

‘ Either therefore vitriolic acid ought to be efficacious, or some clear and satisfactory reason ought to be assigned for its want of power.’

Nitre also is thought by Dr. B. to deserve attention in the cure of scurvy. ‘ It is doubtless decomposed in the *primæ viæ*, and capable of supplying much oxygen.’ Sweet wort, and four kroust likewise, are thought to possess antiscorbutic virtues:—

virtues:—but, ‘of all the substances that can at once be cheaply procured and long preserved, the concrete acid of tartar seems by far the most promising; it is very grateful, and comes near to the citric acid.’

We pass over the observations on obesity, in order to attend to the more important subject of consumption.

Dr. Beddoes here offers to our consideration a new theory of the consumption of the lungs, founded on the prevailing pneumatic doctrine in chemistry. Thinking that much cannot be gained by adhering to established principles and modes of practice, and being unawed by any pretensions to success from experience, he enters into the province of speculation. He fixes on the *effect of pregnancy in suspending the progress of phthisis*, as a fact which, by its mode of operation, might suggest a method of diminishing the havoc occasioned by this distemper. We shall give his explanation of this interesting fact:

‘The fœtus has its blood oxygenated by the blood of the mother through the placenta. During pregnancy there seems to be no provision for the reception of an unusual quantity of oxygen. On the contrary, in consequence of the impeded action of the diaphragm, less and less should be continually taken in by the lungs. If therefore a somewhat diminished proportion of oxygen be the effect of pregnancy, may not this be the way in which it arrests the progress of phthisis; and if so, is there not an excess of oxygen in the system of consumptive persons? and may we not, by pursuing this idea, discover a cure for this fatal disorder?’

Dr. B. thinks that this supposition is countenanced by the deficiency of oxygen in the blood of pregnant women, of asthmatic patients, and of those who labour under sea scurvy; and by the superabundance of it in the blood of phthical persons, indicated by its colour, as well as by the aggravation of the symptoms of consumption by breathing oxygen air, and by the relief from inspiring atmospheric air mixed with carbonic acid air; and, lastly, from the small proportion of deaths among sea-faring people. Supposing acids to act by decomposition, their alleged effects in producing consumption are consistent with the author’s doctrine, as well as the emaciation preceding and accompanying phthisis. From these facts, Dr. Beddoes concludes that

‘1. The phthical inflammation may so alter the structure of the lungs, as to cause them to transmit a more than ordinary portion of oxygen to the blood; or, 2. Some unknown cause having enabled them to transmit, or the blood itself to attract, more oxygen, an inflammation of the lungs might ensue.’

From these principles, the Doctor thinks himself justified in proposing, in a disease which is incurable by present modes of practice, to diminish the supply of oxygen by the two channels through

through which it is introduced; namely, through the lungs, by lowering the atmospheric air with azotic or hydrogen air, and through the stomach, by giving such nourishment as contains a small portion of oxygen.

Such is Dr. Beddoes's theory of consumption: the success of it, when applied to practice, we shall have occasion to see in our next article. In the mean time, we will offer a remark, not by way of opposition to his doctrine, but merely for his consideration. It respects the circumstance on which his opinions are grounded—the state of women in pregnancy. It is assumed by Dr. B. that the blood of pregnant women has a diminished proportion of oxygen:—but pregnant women have the same circumscribed spot of florid red in their countenances, which is apparent in hectic. If, then, the presence of this colour be sufficient to prove an excess of oxygen in the one case, it must have the same weight in the other. Another question is, whether less oxygen be really taken in by the lungs during pregnancy? For, although the diaphragm be impeded in the freedom of its action, the frequency of breathing is proportionally increased.—A third circumstance, which demands attention, is, in what degree the foetus has its blood oxygenated by the blood of the mother through the placenta. It appears highly probable that the foetal blood receives a very trifling supply of oxygen from the blood of the mother: that the foetal heart contains only a small portion of blood, which has been to the placenta; and that the blood in the heart and arteries of the foetus is not florid.—For many ingenious arguments on this subject, we may refer to Mr. Coleman's dissertation on suspended respiration.—Leaving these things to Dr. B.'s consideration, we will present our readers with his concluding remarks on this subject:

The more you reflect, the more you will be convinced that nothing would so much contribute to rescue the art of medicine from its present helpless condition, as the discovery of the means of regulating the constitution of the atmosphere. It would be no less desirable to have a convenient method of reducing the oxygen to 18 or 20 in 100, than of increasing it in any proportion. The influence of the air we breathe is as wide as the diffusion of the blood. The minutest portions of the organs of motion, sense, and thought, must be affected by any considerable change in this fluid. Whether it be that the brain must be washed by streams of arterial blood, or that the action of every organ is a stimulus to the system in general, and consequently to every other organ in particular, it is certain, that when the access of oxygen is cut off from the lungs, the functions of the brain cease: perhaps there may be a mixture of azotic and oxygen air more favourable to the intellectual faculties than that which is found in the atmosphere; and hence chemistry be enabled to exalt the powers of future poets and philosophers. That diseases of ex-

clement on the one hand, and debility on the other, might be cured almost solely by a proper air, one can hardly doubt, as well as several disorders at present highly dangerous or desperate, which one cannot, upon the faith of any obvious phenomena, refer to either head. The *materia medica* might, therefore, undergo a still greater reduction, than it has lately undergone in consequence of the purification of medicine from its grosser absurdities; and hence the treatment of diseases be at once rendered infinitely more pleasant and more efficacious.*

The subsequent remarks on catarrh will deserve the attention of the reader: but, for their contents, as well as for those of two valuable memoirs on the laws and on the principle of irritability †, we are obliged to refer to the work.

ART. VII. *A Letter to Erasmus Darwin, M. D. on a new Method of treating Pulmonary Consumption, and some other Diseases hitherto found incurable.* By Thomas Beddoes, M. D. 8vo. pp. 72. 1s. Murray. 1793.

HAVING taken, in the preceding article, a view of the theory of pulmonary consumption as proposed by Dr. Beddoes, we proceed to an examination of the practice founded on it.

After distinguishing consumptions into two kinds, the *florid*, and the *pituitous* or *catarrhal*, Dr. Beddoes observes that he is persuaded 'that the system may be as variously affected by means of the lungs, as of the stomach:' that

'It is impossible to doubt that we are nourished by the lungs as truly as by the stomach; and that what we take in at the former entrance, becomes like our food a part of the substance of our solids as well as of our fluids. By the lungs we can also introduce effectual alteratives of the blood, and by consequence of all the parts nourished by the blood.'

His first trial of atmospheric air, lowered by hydrogen air †, was made on the son of Mr. Crump, (a professional gentleman,) who received great benefit from it in a very advanced period of the disease; although, from the imperfect condition and bad management of the apparatus, he was but scantily supplied with what he used to call Dr. Beddoes's breath. It appears that the patient felt so much relief from this air, that he earnestly entreated to have more of it, while no other medicines produced the least alleviation of his complaint.—Dr. Beddoes seems to prefer lowering the atmospheric air with hydrogen air, rather than with azotic air; because the former darkens the blood more than the latter, while it seems to possess no irritating quality.

* Translated from the French of Dr. Girtanner, of Goettingen.

† The quantity of hydrogen air to atmospheric air was as one to two, at first: but, at last, equal parts agreed best.

Dr. B. next acquaints us more particularly with the apparatus requisite for the practice proposed. 1st, It should be able to furnish *azotic, hydrogen, carbonic, and oxygen* airs: our author having, as he says, 'no intention to confine himself to one incurable disorder: 2dly, The reservoirs should be large, that the patients may be supplied with any quantity that their symptoms may require; and 3dly, It is necessary to be able to mix these airs with one another, as well as with atmospheric air, in any proportion.'—These objects, we are told, have been completely attained by a construction not very unlike to that employed in the gazometers of M. *Lavoisier* and Dr. *Van Marum*. Of this apparatus we are promised drawings, with such improvements as will doubtless be added to it.

'SINCE MY APPARATUS,' says Dr. B. 'has been at all fit for use, I have employed hydrogen air in one pulmonic case; and the result has been satisfactory;' and, in several instances, coughs have been stopped by breathing it.—In confirmation of his opinion, Dr. B. relates the effects of oxygen air, when breathed by himself: they were such as might have been expected from his theory of its action.—He proposes a mixture of air containing about 35 parts in a hundred of oxygen, and the rest of azotic or hydrogen air; which may be used with probable advantage, and undoubted safety, in *typhus, dysentery, anasarca, hydrothorax, diabetes, injuries sustained by the liver from too free a mode of life, ill-conditioned ulcers, palsies, spasm, and other diseases, on similar principles.*

'It is needless,' says Dr. Beddoes in concluding his letter to Dr. Darwin, 'to continue this enumeration. Every person, who understands the principles, will be able to continue it for himself; and success in one will encourage to a trial in other diseases. In a future letter I hope to present you with a catalogue of diseases in which I have effected a cure. The power of the various elastic fluids, and of a diet and medicines calculated according to the theory, which prescribes a particular mixture of airs in any given case, will, I hope, soon be determined. There are many diseases in which neither patients nor practitioners have much reason to be satisfied with the state of medicine; and multitudes will, no doubt, concur with me in endeavouring to put it upon a better footing. Many circumstances, indeed, seem to indicate that a great revolution in this art is at hand. We owe to PNEUMATIC CHEMISTRY the command of the elements which compose animal substances. Now it is difficult not to believe that much depends on the due proportion of these ingredients; and it is the business of PNEUMATIC MEDICINE to apply them with caution and intelligence to the restoration and preservation of health.—And if you do not, as I am almost sure you do not, think it absurd to suppose the organization of man equally susceptible of improvement from culture with that of various animals and vegetables, you will agree with me in entertaining hopes not only of a

beneficial change in the practice of medicine, but in the constitution of human nature itself.*

To this publication is added a letter from Dr. Darwin; whose approbation must doubtless encourage the author to pursue his new mode of practice.

ART. VIII. *Curiosities of Literature*. Volume the Second. By J. D'Iraeli. 8vo. pp. 575. 7s. Boards. Murray. 1793.

IF this compilation, like that of Athenæus, should survive many of the sources whence its contents are derived, it will be much more valuable to posterity than to the present times. Indeed, some of the productions which have furnished Mr. D'Iraeli with materials being already scarce, his work seems happily calculated for those who have but few books, and but little leisure for reading.

There are different classes of readers, as well as of writers; and the admirers of *anas* and *anecdotes*, whose number is very considerable, will be here highly gratified at a small expence, without the labour of research, or the gift of tongues; these miscellaneous selections having been made not only from French authors, but also from English, Latin, Spanish, and Italian.

This work, which may be called *L'Esprit des Anas*, has an advantage over the generality of *anas*, *maxims*, *reflections*, *bon mots*, &c. by being classed and arranged under different heads, to each of which the reader can easily turn, instead of being at the trouble of seeking them in a promiscuous dispersion.

We began to imagine, from the *addenda* made to the third edition* of the editor's first volume, that his resources were somewhat exhausted; but success seems to have stimulated new efforts, and to have entitled him to new praise. He has not only manifested a greater extent of reading, but much felicity in his discoveries and selections.

We expressed some little uneasiness for the sake of Milton, on our author's directing the attention of the public to the asperities of his polemical and political writings. He has, however, resumed the subject of *literary controversy*, and has thrown into very ridiculous attitudes a number of other authors: but, as we feel no such reverence for them as we do for Milton, we are ready to join in the laugh.

To the instances of *literary blunders* we have nothing to say, except that discovering them is trenching a little on our trade: but we forgive him, as the blunderers whom he has selected are no more, and have been long since out of the reach of our lash.

* Of which an account is given in our Review for October.

In the entertaining article of *literary wives*, we wonder that Madame Dacier has been omitted. This lady and her learned husband are said to have sympathized in their passion for letters and admiration of antient authors; living in the utmost harmony to the end of their lives; united by taste and talents, but still more by affection. In Arabia, where polygamy is allowed, a poor man frequently marries two, three, and four wives, for the convenience of their helping to maintain or enrich him by their united labours. What a treasure to a literary drudge of our order would be such a *help-mate* as Madame Dacier!

Under the article *Critical Sagacity* and *Happy Conjecture*, our lively compiler amuses his readers with specimens of the critical violence, and bad taste in English poetry, of Bentley: but he has neglected to tell his *gentle* readers, that the learning and mental powers of Bentley continue to produce a daily increase of reverence, among persons of profound erudition, throughout the learned world.

The *Jansenist Dictionary* is well described, and well censured, by the quotations selected from that malevolent party publication.

The want of discernment in booksellers, and the slow progress with which works of merit have been known to attract the notice of the public, are well illustrated under the head *Manuscripts and Books*.

The article concerning *Marana*, the author of the *Turkish Spy*, taken chiefly from the *Nouveau Dict. Hist.* will be curious and new to many readers, who have been long in doubt whether this popular work was originally written in English, French, or Italian.

The remarks of Fuller, in his *Worthies of England*, relative to *Spenser*, *Jonson*, and *Shakespear*, are well selected.

‘It is a literary morsel (says Mr. D’Israeli,) that must not be passed by. The criticisms of those who lived in or near the times when authors flourished, merit our observation. They sometimes elicit a ray of intelligence, which later opinions do not always give.

‘He observes on SPENSER, “The many *Chaucerisms* used (for I will not say affected) by him are thought by the ignorant to be *blemishes*, known by the learned to be *beauties*, to his book; which notwithstanding had been more *saleable*, if more conformed to our modern language.”

‘On JONSON—“His parts were not so ready to *run of themselves*, as able to answer the spur; so that it may be truly said of him, that he had an *elaborate wit*, wrought out by his own industry. He would *sit silent* in learned company, and suck in (*besides wine*) their several humours into his observation. What was *ore* in others, he was able to *refine* himself.

“He was paramount in the dramatic part of poetry, and taught the stage an exact conformity to the laws of comedians. His comedies were above the *Volge* (which are only tickled with downright obscenity)

obscenity) and took not so well at the *first stroke*, as at the *rebound*, when beheld the second time; yea, they will endure reading, so long as either ingenuity or learning are fashionable in our nation. If his later be not so spritful and vigorous as his first pieces, all that are old will, and all who desire to be old should, excuse him therein."

* On SHAKESPEARE—"He was an eminent instance of the truth of that rule, *poeta non fit, sed nascitur*; one is not made, but born a poet. Indeed his *learning* was but very little; so that as *Cornish diamonds* are not polished by any lapidary, but are pointed and smoothed even as they are taken out of the earth, so *Nature* itself was all the *art* which was used upon him.

"Many were the *wit-combats* betwixt him and Ben Jonson, which two I behold like a *Spanish great galleon*, and an *English man of war*. Master *Jonson* (like the former) was built far higher in learning; *solid*, but *slow* in his performances. *Shakespeare*, with the English man of war, lesser in *bulk*, but lighter in *sailing*, could *turn with all tides*, and take advantage of *all winds*, by the quickness of his wit and invention."

The character of Ben Jonson, and the three admirable odes, in the subsequent article, will be read with pleasure by all who interest themselves respecting the progress of the English drama, and the niche which should be assigned to its several progenitors.

A passage is next selected from Milton's prose works, equal in strength and energy, perhaps, to any thing that can be found in his poetical productions.

The article relative to *Ariosto* and *Tasso*, and that concerning *Bayle*, are discriminative and just. Of the latter, we shall give our readers what is contained in p. 132.

* Bafnage said of Bayle, that *he read much by his fingers*. He meant that he ran over a book more than he read it; and that he had the art of always falling upon that which was most essential and curious in the book he examined.

* There are heavy hours, in which the mind of a man of letters is unhinged; when the intellectual faculties lose all their elasticity, and when nothing but the simplest actions are adapted to their enfeebled state. At such hours it is recorded of the great Mendelsohn, that he would stand at his window, and count the tiles of his neighbour's house. An anonymous writer has told of Bayle, that he would frequently wrap himself in his cloak, and hasten to public places where mountebanks resorted; and that this was one of his chief amusements. He is surprized that so great a philosopher should delight in so trifling an object. This observation is not injurious to the character of Bayle, it only proves that the writer himself was no philosopher.

The observation concerning 'heavy hours,' and the want of elasticity in the intellectual faculties of men of letters, when the mind is fatigued and the attention blunted by incessant labour, reminds us of what is related by persons who were acquainted with the late sagacious magistrate, Sir John Fielding;

Fielding; who, when fatigued with attending to complicated cases, and perplexed with discordant depositions, used to retire to a little closet in a remote and tranquil part of the house, to rest his mental powers, and sharpen perception. He told a great physician now living, who complained of the distance of places, as caused by the great extension of London, that "he (the physician) would not have been able to visit so many patients to any purpose, if they had resided nearer to each other; as he could have had no time either to think, or to rest his mind."

The anecdote of *Magliabechi*, the Grand Duke of Tuscany's celebrated librarian, from the Dutch professor Heyman, being but little known, shall be presented to our readers:

When M. Heyman was at Florence, he did not fail to pay his respects to this great man, who was considered as its ornament. He found him amongst his books, of which the number was prodigious. Two or three rooms in the first story were crowded with them, not only along their sides, but piled in heaps on the floors; so that it was difficult to sit, and more so to walk. A narrow space was contrived indeed, so that by walking side-ways, you might extricate yourself from one room to another. This was not all; the passage below stairs was full of books, and the staircase from the top to the bottom was lined with them. When you reached the second story, you saw with astonishment three rooms, similar to those below, equally full; so crowded, that two beds in these chambers were also crammed with books.

This apparent confusion did not, however, hinder *Magliabechi* from immediately finding the books he wanted. He knew them all so well, that even to the least of them it was sufficient to see its outside, to say what it was; and indeed he read them day and night, and never lost sight of any. He eat on his books, he slept on his books, and quitted them as rarely as possible. During his whole life he only went twice from Florence; once to see Fiesoli, which is not above two leagues distant, and once ten miles further by order of the Grand Duke. Nothing could be more simple than his mode of life; a few eggs, a little bread, and some water, were his ordinary food. A drawer of his desk being open, Mr. Heyman saw there several eggs, and some money, which *Magliabechi* had placed there for his daily use. But as this drawer was generally open, it frequently happened, that the servants of his friends, or strangers who came to see him, pilfered some of these things; and, I suppose, preferred the money to the eggs.

His dress was as philosophical as his repasts. A black doublet which descended to his knees; large and long breeches; an old patched black cloak; an enormous hat, very much worn, and the edges ragged; a large neckcloth of coarse cloth, begrimed with snuff; a dirty shirt, which he always wore as long as it lasted, and which the broken elbows of his doublet did not conceal; and to finish this inventory, a pair of ruffles which did not belong to the shirt. Such was the brilliant dress of our learned Florentine; and in such did he ap-

pear in the public streets, as well as in his own house. Let me not forget another circumstance: to warm his hands he generally had a stove with fire fastened to his arms, so that his clothes were generally singed and burnt, and his hands scorched. Excepting all this, he had nothing otherwise remarkable about him. He was the best man in the world (says Mr. Heyman), and was extremely polite and affable to strangers.

Politian's letter to Pietro de Medicis is a curiosity which must be gratifying to those who have neither seen the original Latin nor the French translation.

The translation from *Camusat* (p. 172.) concerning *Chaplain*, seems deficient in clearness, if not in grammar: 'A bold and pliant genius will not suffer itself to be more subjected to the strict regulations of art, than what is *sufficient* not to be its slave.' We had also put a query to the word *eruſtation*, p. 65.: but, if wrong, we may farther query whether it is worth setting right?

The MS. anecdotes from Dr. Birch's memorandum-books, and extracts from the letters of the late Earl of Orrery, will amuse the editor's readers; particularly those who may wish to know more of this literary nobleman than is to be learned from his letters concerning Swift, or his correspondence with Mr. Derrick; see Rev. vol. xxxvi. p. 315.

The account of the Queen of Sweden's visit to the French Academy, from a letter of Patru, who was present, seems likely to entertain our readers. Patru is praised by Boileau, more as a worthy man than as a wit:

"*J'estime autant Patru, même dans l'indigence,
Qu'un commis engraisſé des malheurs de la France.*"

Patru I love better, though son of mischance,
Than statesmen enrich'd by the evils of France.

Patru was an honest lawyer, the wonder of his time!

When her Swedish Majesty entered the Academy, she approached the fire and spoke in a low voice to the chancellor: she then asked why Mr. Menage was not there? and when she was told that he did not belong to the Academy, she asked why he did not? She was answered, that however he might merit the honour, he had rendered himself unworthy of it by several disputes he had had with its members. She then enquired of the chancellor, (as was known afterwards) whether the Academicians were to sit, or stand before her? On this, the chancellor consulted with a member, who observed, that in the time of Ronſard, there was held an assembly of men of letters before Charles IX. several times, and that they were always seated. The Queen conversed with M. Bourdelot; and, suddenly turning to Madame De Bregis, told her that she believed the must not be present at the assembly. But it was agreed that this lady deserved the honour. As the Queen was talking with a member, she suddenly

quitted him, as was her custom, and in her quick way sat down in the arm chair; and at the same time the members seated themselves. The Queen observing that they did not, out of respect to her, approach the table, desired them to come near; and they accordingly approached it.

'During these ceremonious preparations, several officers of state had entered the hall, and stood behind the Academicians. The chancellor sat at the Queen's left hand, by the fire side; and at the right was placed M. De la Chambre, the director, then Boisrobert, Patru, Pellisson, Cotin, the Abbe Tallemant, and others. M. De Mezeray sat at the bottom of the table facing the Queen, with an inkstand, paper, and the portfolio of the company *lying* before him; he occupied the place of secretary. When they were all seated, the director rose, and the Academicians followed him, all but the chancellor, who remained in his seat. The director made his complimentary address in a low voice, his body was quite bent, and no person but the Queen and the chancellor could hear him. She received his address with great satisfaction.

'These compliments concluded, they regained their seats. The director then told the Queen, that he had composed a treatise on pain, to add to his character of the passions, and, if it was agreeable to her Majesty, he would read the first chapter. Very willingly, she answered. Having read it, he said to her Majesty, that he would read no more lest it should fatigue her. Not at all, she replied, for I suppose what follows resembles what I have heard.

'Afterwards, Mr. Mezeray mentioned, that Mr. Cotin had some verses, which her Majesty would doubtless find beautiful, and if it was agreeable they should be read. Mr. Cotin read them; they were versions of two passages from Lucretius; the one, in which he attacks a Providence, and the other, where he gives the origin of the world according to the Epicurean system; to these he added twenty lines of his own, in which he maintained the existence of a Providence. This done, an Abbé (whose name does not appear) rose, and without being desired, or ordered, read two sonnets, which by courtesy were allowed to be tolerable. It is remarkable, that both these *poets* read their verses standing, while the rest read their compositions seated.

'After these readings, the director informed the Queen, that the ordinary exercise of the company was to work on the dictionary, and that if her Majesty should not find it disagreeable, they would read a *cabier* or paper book. Very willingly, she answered. Mr. De Mezeray then read what related to the word *Jeu*; *Game*. Amongst other proverbial expressions was this; *Game of princes which only pleases the players*; to express a malicious violence committed by one in power. At this the Queen laughed heartily; and they continued reading all that was fairly written. This lasted about an hour, when the Queen observing that nothing more remained, arose, made a bow to the company, and returned in the manner she had come.'

In the article *Romances*, the definition of the *Romance language*, from the *erudite* Dom. Rivet (not River), does not satisfy

us, any more than the frequent use of the word *crudité*, which is not English. 'At Toulouse a copy of the *Philomena*, the most ancient romance known, is preserved in its original language; that is to say, the *Romaunt* or *polished*, such as was spoken at court in the tenth century:'—but this language is supposed to be the remains of the vulgar language of the *Roman* legions sent to Gaul; as may be seen in *Mem. de l'Acad. des Inscript. et Belles Lettres*, where many disquisitions on the subject will be found. The English reader, indeed, may meet with much information concerning the origin of languages, particularly the Provençal or *Romance*, collected from the best authorities, in the second volume of Dr. Burney's excellent *History of Music*.

In speaking of *romances*, the editor of the work before us has drawn more from his own source than from the fountains in the manors of others; and, quitting the task of a mere compiler, has given us a specimen of his abilities as an original writer. Those who wish to be initiated into the allegorical mysteries of the celebrated romance entitled *Astrea*, will read with pleasure the article on that subject.

The account of the literary buffoon, *Scarron*, comprizes a narrative of his life and writings, which will be new and amusing to many readers.

After being *Pierre Corneille's* biographer, Mr. D'Israeli gives, in no contemptible verse, a translation of the character which the French Sophocles has drawn of himself: after which, we have a long and lively article on *Poets*. We cannot, however, entirely agree with our author and Bayle, (who had no taste for poetry,) that 'poets and orators should be mindful to retire in their advanced age from their occupations, which so peculiarly require the fire of imagination.'*—This opinion seems invalidated by the last productions of Dryden and Samuel Johnson: for, had they ceased to write on account of age, we should have been deprived of *Alexander's Feast*, and of the *Lives of the Poets*; which, though their last, were manifestly their best works.

A curious letter from the Princess (afterward Queen) *Elizabeth*, to her sister Queen Mary, is preserved in the British Museum, and has been copied by Mr. D'Israeli. 'It appears by this epistle that Mary had desired to have her picture; and in gratifying the wishes of her Majesty, Elizabeth accompanied the present with the following elaborate letter:

* We beg Mr. D'Israeli, and those who are in possession of the third edition of the first volume of his work, to read, on this subject, p. 146. "Dryden's most pleasing productions," &c.

¶ Like as the riche man that dayly gathereth riches to riches, and to one bag of mony layeth a greate sort til it come to infinit, so me thinkes, your Maiestie not beinge sufficed wth the many benefits and gentlines shewed to me afore this time, dothe now increase them in askinge and desiring, wher you may bid and comaunde, requiring a thinge not worthy the desiringe for it selfe, but made worthy for your highnes request. My pictur I mene, in whiche if the inward good mynde towarde your grace might as wel be declared as the outward face and countenance shal be seen, I wold nor haue taried the comaundement but prevent it, nor haue bine the last to graunt but the first to offer it. For the face, I graunt, I might wel blasche to offer, but the mynde I shall neuer be ashamed to present. For thoght from the grace of the pictur, the coulours may fade by time, may giue by wether, may be spotted by chance, yet the other nor time with her swift winges shal ouertake, nor the mistie cloudes with ther loweringes may darken, nor chance with her slipery sofe may overthrow. Of this althoght yet the profe could not be greate because the occasions hathe bine but smal, notwithstandinge as a dog hathe a day, so may I perchaunce haue time to declare it in dides wher now I do write them but in wordes. And further I shal most humbly beseeche your Maiestie that whan you shal loke on my pictur you will witfasse to thinke that as you haue but the outward shadow of the body afore you, so my inward minde wischeth, that the body it selfe wer oftner in your presence; howbeit bicause bothe my se beinge I thinke coulede do your Maiestie litel pleasure thogh my selfe great good, and againe bicause I se as yet not the time agreing therunto, I shal lerne to folow this sainge of Orace, *Feras non cultus quod vitari non potest*. And thus I wil (troblinge your Maiestie I feele) ende with my most humble thanks, beseechinge God longe to preserve you to his honour, to your cofort, to the realmes profit, and to my joy. From Hatfild this 1 day of May.

Your Maiesties most humbly Sistar and Seruante,

ELIZABETH.²⁰

In the article *Monastic Institutions*, the antient monks are well defended by the following passage from a French writer :

“ The sublime productions of the greatest geniuses of Athens and Rome found a secure asylum in the retreats of religion. The church, which had adopted the Greek and Latin languages, always employed them, and without this circumstance an universal ignorance would probably have prevailed. Men were wanted, who, secluded from the world, would dedicate themselves to retirement, by choice; to study, by taste; to labour, by duty :—animated by the same genius, and by the same zeal; living in common under the same regulations, and who were willing to employ the leisure of their solitude to the laborious occupation of endless transcription. It is fortunate for letters that this body subsisted; no individuals, whose minds would have been occupied by domestic affairs, and dissipated by public matters, could have given themselves up to such long and painful labours; and this is one of the chief advantages which we derive from these industrious

industrious and learned solitaries, who, from the depth of their retreat, enlightened the world, which they had quitted.'

P. 353. In speaking of the titles assumed by Asiatic princes, we are told that 'the sovereign of Arracan styles himself Emperor of Arracan, Possessor of the white elephant, and the two ear-rings, and in virtue of this possession, legitimate heir of Peru and Brama, Lord of the twelve provinces of Bengal, and the twelve kings who place their heads under his feet.' *Peru*, we suppose, is a typographical error, and we therefore read *Pegu*; as we do umbrellas for umbrells in the next page.

P. 358. speaking of a painter whom mortification and disappointment deprived of his senses, the jocosé editor, slipantly colloquial, and, we think, unfeelingly, says, 'he was fool enough to turn mad on the occasion.'

We find here and there other *juvenile* and inconsiderate expressions, which experience and reflection will in future teach this young writer to avoid *.

We pass over many curious and entertaining articles, such as, the *Origin of the Materials for Writing—Anecdotes of European Manners—Duels—Antipathies—Tragic Actors*, &c.; parts of which, at least, we should have wished to give our readers, as an incitement to peruse the rest in the book itself: but we have been tempted, by the variety of detached subjects, to exceed our usual limits in the extracts already given. We cannot, however, help observing that the ingenious compiler and translator has more than usually failed in endeavouring to find equivalents for the jokes which he has quoted from French sermons, in the article *Entertaining Preachers*. The *quodlibets*, we will not call them *bons mots*, of French preachers, become miserable *platitudes* in English. Though to aspire at wit and humour is beneath the dignity of the pulpit in any language, yet, out of it, our industrious gleaner might have had recourse to South and Stérne, from whose puns and pleasantries might be composed a lively article, for the admirers of Joe Miller.

At the conclusion of this volume, is the translation of a poem by Haller, in prose by Mr. D'Israeli, and in verse by the present Poet-laureat. We cannot help observing that, in the prose version, the frequent use of the harsh word *didst* is uncouth, and might easily have been avoided by a gentle periphrasis; and the Laureat's mixture of *thy* and *your*, in the same stanza, seems an inaccuracy through mere indolence and convenience. This happens in the sixth stanza; in the eighth, he is a Quaker again, and continues the use of the singular number

* *Vide præf. ad calcem.*

still stanza fifteen, when, in the 5th line, colloquial politeness once more occurs: but, in the last stanza, the more poetical pronoun *thy* is reinstated.

We took occasion to mention this inaccuracy in the poems of our late worthy Laureat, and in other instances, in hopes that succeeding bards would give themselves a little trouble in avoiding this common but glaring defect.

This interesting volume is terminated with a *fac simile* of Pope's hand-writing, copied from the MSS. of his version of the Iliad and Odyssey preserved in the British Museum.

We have only farther to remark on this publication, that, in the language, particularly in the translations from the French, as we have before observed on perusing the first volume, are frequent marks of haste and carelessness. In the preface, we have *isolated*. This coinage from the Italian, though perhaps wanted, is not yet current; and we think that *insulated*, from the Latin, which has been long in use by writers on electricity, naturally and well supplies the place of the French word *isolé*; which Bolingbroke used, from the want, he said, of an equivalent term in English. We have here also *laying* for *lying*, frequently *or* for *nor*, *set* for *sit*, *dissolve* for *dispel*, *forbid* for *forbad*, *perfiguration* for *configuration*, and Gallicisms innumerable; as, *able of* suffering, *propensity of*, *sic of* St. Peter, *sic of* St. Paul, and calling a *tragic* actor a *comedian*, instead of a *player*, &c.—beside awkward and embarrassed sentences. In the last period of the book, attention being probably blunted, three words seem wanting to make it English; as, after *perfection—to which*, and, after *themselves—give?* or *yield?*

If Mr. D'Iraeli be sincere in *soliciting correction*, he will doubtless forgive our verbal criticisms, and will not think us uncandid, nor parsimonious of praise where praise is due.

ART. IX. *An Essay on the Martial Character of Nations: The Means of impressing it; its Utility; and its Affections by Form of Government, Climate, and other Moral and Physical Causes.* 4to. pp. 43. 2s. 6d. Johnson. 1793.

THAT *politics can be reduced to a science* will never be questioned by those persons who admit the necessity of all human actions: but the partizans of the opposite system, when they recollect how few maxims the reflection of Hume could enumerate as demonstrated, and how many confident speculations have been baffled by the sufferings of the French nation, may perhaps be led to question the validity of all theoretical principles. The philosopher, however, will not despair

despair with the vulgar: but, proceeding under disappointment to analyze the causes of failure, and under success to evolve its real promotives, will gradually bring to maturity a branch of knowledge, the miserable deficiency of which is evinced by nothing more decisively, than by the indigence and ignorance of so vast a majority in our best regulated communities.—The essay before us is no unimportant addition to our stock of information. It professes to inquire in what the martial character of nations consists, and what is its utility: to treat of courage and its variety; of the means of exciting it, and of increasing it; and to shew how far the martial spirit is influenced by climate, government, and other physical and moral causes. It does not treat of the art of war, but of the means by which nations and individuals may be fitted to excel in it; and no inquiry can be more important at a period so eventful, when we are assured from the highest authority that there is danger of civil war at home; and when we are involved abroad in a concert of military operations, which have a natural tendency to banish from Europe the enriching arts of peace, and to recall the leisure, the simple manners, the martial habits, and the intellectual excellence, of the republicans of antiquity. The nations, therefore, which shall neglect or refuse to accommodate their internal institutions to the new circumstances, will lose rank in the competition.

‘The ancient governments, (says our author,) whose history is recorded, furnish us with abundant proofs of the utility of the martial spirit when interwoven with the political construction of the state. For how can a nation be vanquished whose institutions have prepared it for a warlike resistance; whose numbers are always ready to supply a perpetual recruit of the losses sustained in the field; who being in the knowledge and possession of the country, can resist at every step; who having abundant provisions and stores at hand, need only retard the progress of the invading enemy till time shall exhaust their strength and means of subsistence; and lastly, who employ all these advantages in fighting for their own defence, for their liberties, properties, altars, and hearths? History gives indeed many instances of countries having been conquered by invading armies; but in all these, the causes of the event may be traced to the great superiority which the invaders had over the subdued people in the kind of arms, and in discipline, as in the conquest of barbarous nations by the Greeks and Romans, and of the Mexicans by the Spaniards; to the want of military spirit in the conquered nation, as in the invasion of the Roman provinces at the declension of the empire by the Goths and other barbarians; to the defence being entrusted to foreign mercenaries, as in the states of Italy about two or three centuries ago; to the subjection of the invaded nation to an arbitrary form of government, or to foreign dominion; in which cases the people are unarmed, and indifferent in their choice, whether they shall continue to obey their pre-
sent

sent master, or acknowledge a new one, as happened in the late conquests of Savoy and the Netherlands by the French; or lastly, to the *internal factions* in a state, when a *foreigner* is invited by the weaker party, by whose aid he first defeats the stronger faction, and afterwards seizes on the whole prize of contention.

The author is familiar with Polybius, and the other classics who have written on these subjects; and with Macchiavel, and the wiser moderns. The Maréchal de Saxe appears to be the general of later date, in whose knowledge of the art of war he has most confidence. He displays a calm, observing, comprehensive mind, equal to the investigation which he undertakes; and he announces a dictionary of the art of war, which will undoubtedly be an acceptable present to the public. *Colui che dispregia questi pensieri, se egli è principe, dispreggia il principato suo, s'egli è cittadino, la sua città.*

ART. X. *The History and Antiquities of the County of Somerset*; collected from authentic Records and an actual Survey made by the late Mr. Edmund Rack: adorned with a Map of the County, and Engravings of Roman and other Reliques, Town-seals, Baths, Churches, and Gentlemen's Seats. By the Reverend John Collinson, F. A. S. Vicar of Long-Ashton, Somerset, and of Clanfield, in the County of Oxford. 4to. 3 Vols. 4l. 14s. 6d. in Boards. Dilly, &c.

It is justly observed that county history may be regarded as a branch, or rather perhaps a portion, of general history; and one of its advantages is that events too unimportant, or of too local a nature, for the latter, may be here admitted for entertainment and instruction. In respect to the work immediately before us, we are told that the topographical part rests principally on inquiries made in many successive years by the late Mr. Edmund Rack, to whose assiduity and integrity Mr. Collinson pays due acknowledgement; as he does likewise to several others, who have decorated the volumes by engravings which they presented, or have furnished him with information, &c. To these particulars he adds, with a modesty which does him honour,

‘With all these aids, I am still aware that there are numerous errors and imperfections throughout the whole of this performance; some of which may probably have arisen from the extent of territory which it surveys; and others, from the ambiguity of records relating to facts at very remote periods: but most, and which most I lament, from my own inability to do justice to a task, which, in regard of the places and persons it has to represent, is in itself so important and honourable.’

In the introduction, the author briefly but agreeably describes the county, its sea-coast, its rivers, hills, mountains, moors, &c. its animals of the water, air, and land, its coat and stone of different kinds, together with its ores and minerals; among the latter of which is specified one kind of *schist*, peculiar to a very confined space on the top of Winford-hill, which is said, among other qualities, to 'afford a most excellent and splendid colour, and in every respect to equal that ochrous earth which is dearly imported under the denomination of *Terra Persica*:'—to these are added, vegetable productions, with a considerable list of plants of the *rarer kind*. A short *civil* history follows, with lists of barons, land-holders, sheriffs, representatives in parliament, &c. as far back as any records extend. To all which are annexed many pages of extract relative to the county, from *Domesday-book*; with a convenient index, under the articles of antient and modern names.

We now arrive more directly at the work itself; in which the city of *Bath* claims priority of notice, and affords, as is well known, large scope for narration and remarks:—'Like that of Rome, (says our author,) from a very small and mean beginning, it is now become so large in bulk, and withal so elegant in its buildings, and so respectable in its inhabitants, and its visitors, as to be the pride of England, and the admiration of foreigners. The old city walls are now built over, and its pristine state almost wholly obliterated by modern improvements. The most superb edifices, raised by the most skilful architects, rise in every quarter, and compose one of the most beautiful cities in the world.'

With all this just encomium, the commerce of Bath, abstracted from the expenditure of fashionable company resorting thither, is now altogether inconsiderable: formerly, it was almost in a manner maintained by the article of *clothing*; but now, we are told, there is no manufacture deserving of particular notice. Nevertheless, its salutary springs, its elegant and splendid decorations, its accommodations and amusements, will hardly fail of attracting a considerable portion of the wealth of the kingdom.

The account here given of eminent persons might probably have been augmented. Mr. Collinson has not, however, neglected the biography of his ingenious and worthy friend and coadjutor, Mr. Edmund Rack, who resided for some years in this city.

We shall detain the reader no longer, at a place so distinguished but so often described, than to mention an anecdote relative to the tomb of Sir William Waller, Knight.—It is
said,

said that King James the Second, passing through the church, and casting his eye on Waller's obnoxious effigy, instantly drew his sword, and with an air of wanton despite hacked off the poor knight's nose; in which mutilated state his face still continues, — a record of that brave and princely manœuvre.*

The proper history of the county next commences, regularly and alphabetically arranged according to the names of the hundreds, in number forty, under which the respective parishes are distinctly distributed. Perhaps we cannot convey to our readers a clearer idea of this work, than by inserting the few following extracts as they casually offer :

* *Beer-Crocombe*, in the hundred of Addick and Bulston. This is a small parish, containing thirty-two houses; lying northward from Ashill, [Ash-hill] and about eight miles south-east from Taunton, in a flat and rather unpleasant situation; the soil whereof is a wet clay, and the lands almost equally divided between pasture and tillage. The principal crops are, wheat, beans, pease, and vetches; but the soil being very heavy, is unfavourable to barley; inasmuch that we will not conceive the name of this place to have proceeded from the ancient word *Bere*, which signifies that grain*; but from some other source, deeply buried in the arcana of etymology. A small stream arising in the parish of Staple-Fitzpaine runs through it, under a bridge of two arches. Of this place little memorable can be said. The Norman record simply writes it *Bere*.—It is now the property of the Earl of Egremont.

The author is careful to add, to these parochial details, the average annual account of births and burials. There are occasions, we see, on which men of genius and learning may condescend to commerce†, with the unletter'd muse of a country church-yard.

* *Buckland*, St. Mary: This parish, so called from the dedication of its church, lies in the hundreds of Addick and Bulston, South Petherton, and Martock; and in the southern extremity of the forest of Neroche. The word Buckland is of Saxon origin; Boc-land in that language signifying such lands as were granted by the Saxon kings to their thanes or nobles; and these territories were so called, because, being hereditary and exempt from vulgar services they were conveyed by charter; and committed to a writing or book. It extends nearly five miles from east to west; and contains three tithings and hamlets. 1. Backland tithing, in which are twenty-four houses, near the church. 2. Westcomb-land, containing twenty-eight houses, eighteen of which are farms from 30l. to 200l. a-year. 3. Dommet, in South Petherton hundred, containing twenty houses, fifteen of which are farms. There are also about thirty single houses and cottages; in the whole about one hundred houses, and five

* 'Richard Beere, abbot of Glastonbury, in allusion to his name, used for his device an ear of barley.'

† MILTON.

REV. NOV. 1793.

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hundred

hundred and forty inhabitants. The situation is pleasant, being under the north ridge of Blackdown hills, and agreeably varied with eminencies and vales. That this neighbourhood anciently experienced the rude foot of war, is strongly indicated by the various military relics that have been discovered, and the strong entrenchments of Neroche castle, still frowning over a vast extent of country. On the top of that part of Blackdown which lies within this parish, by the road-side from this castle to Chard, are immense quantities of flint, lying in vast heaps, upwards of sixty yards in circumference, which are called Robin Hood's Butts; and are generally supposed to be the tombs of ancient warriors, who fell during the severe contests between the Danes and Saxons in these parts. There is a considerable quantity of waste land in this parish, on which the poor are privileged to cut fuel. The cultivated parts are a mixture of arable and pasture; and there are about three hundred acres of woods, which are mostly coppice, but contain some good oak and ash timber. Several brooks run through the parish, containing trout and eels. A fair for cattle and toys is held here on the Wednesday and Thursday after the 20th of September. The manor is chiefly dismembered: what little remains is the property of Isaac Elton, of Bristol, Esq. It was in ancient times (as its name imports), Thane land; and in Domesday-book is surveyed under the title of lands belonging to the king's thanes or personal attendants. The church is a neat structure. In the church-yard is a large yew tree, whose trunk is four yards in circumference, at four feet above ground.

We have accounts of yew trees at other places in this county, of still larger dimensions.

Curry River. This is a very considerable village, situated at the northern extremity of the hundred, two miles west from Langport, and eleven east from Taunton; the great road betwixt these towns lying through it. The parish is extensive and populous: the village consists of fifty-seven houses, forming several irregular streets near the church; besides which there are three hamlets, viz. Hambridge (so denominated from a county bridge here thrown over the Ille which runs through the parish); Heal, in which is a pleasant seat belonging to Mrs. Powel; and Wick. In these three hamlets are forty houses; which, with nearly fifty more standing singly and on the side of the moor, make about one hundred and fifty in all. The number of inhabitants in the whole parish is about eight hundred. The soil is chiefly of the stone-rush kind; there are several quarries of blue lime-stone, fit for building, and white lias; in which are found bivalve shells of the venus, tellinæ, and other sorts. They have likewise here an excellent kind of broad paving-stone, which is frequently raised ten feet long and three broad. Among the great quantities of wood with which this parish abounds, elm seems to be the most, and oak the least, thriving: of the latter species, however, a singular curiosity occurs in a field near the Angel-inn, where there is an oak, which bears acorns of an uncommon size, being more than thrice the usual dimensions; and by some experiments made by an eminent naturalist, it appears that the plants which they produce

now twice as fast as those raised from common acorns. The inhabitants have a right of commonage in the adjoining moors, and in the forest of Neroche. The north side of this parish is a bold ridge of hills, which rises with a steep ascent about four hundred feet, from West-Sedgmoor; the slope being fine y waved, indented, and clothed, with beautiful hanging woods: these woods alternately swell into bold projections, and recede into fine hollows, forming a grand profile when viewed from the east or west. Within a cove open to Sedgmoor, on the very top of this ridge, is Burton-Pynsent, the seat of the Earl of Chatham*. The house is a large irregular building, erected at different periods, and composed of various materials; but the modern part is mostly brick. The apartments are elegant, and contain some excellent paintings. The principal front is to the north, commanding a rich and very extensive prospect of all the flat country between Mendip and the Quantock hills, the channel, and Welch mountains. Immediately under the eye is a beautiful moor, level as a bowling-green, and covered with the finest verdure, to the extent of near six miles in length, and from one to three miles in the width, skirted thick with villages. From this point more than thirty churches may be distinctly seen. On the north-east point, at the distance of about two furlongs from the house, is a fine column of white stone, one hundred and forty feet high, built on a smooth green projecting knoll, with a steep declivity of more than three hundred feet down to the edge of the moor. This pillar was erected by the late Earl of Chatham to the memory of Sir William Pynsent, and cost two thousand pounds. On one side of the pedestal, which is about twenty-five feet high, is the following inscription:—*Hoc saltem fungar inani munere.*—

* *East-Ling*, (in the hundred of Andersfield,) is a long narrow parish, north of Creech, and in the same disjointed part of the hundred, on the northern bank of the river Parret, between the hundreds of North-Petherton and North-Curry. It is seven miles nearly south from Bridgwater, five north-west from Langport, and seven east from Taunton. The situation is low, damp, and unhealthy; being almost surrounded by moors; and the inclosed parts very woody. These moors contain neither peat, heath, nor sedge, like those on the north side of Poldon-hill; nor are they divided by ditches, planted on each side with willows, like those about Glastonbury; but are rich, flat, open commons, skirted with high lands, and producing most excellent pasture. The inclosed parts are likewise rich land, chiefly arable, and worth on an average nearly thirty shillings an acre. The muddy slime of the Parret affords fine manure; but agriculture is here badly attended to; insomuch that the farmer's success is far more owing to nature than to skill. The river Tone is navigable from Taunton to East-Ling, where it runs under a wooden bridge of

* This fine estate was bequeathed by Sir William Pynsent, Bart. to the celebrated WILLIAM PITT, while he was *Mr.* Pitt, in reward for his patriotic exertion of his great talents in the public service of his country. He was created Earl of Chatham in the year following this bequest.

two arches, and divides this part of Andersfield from the hundred of Curry. It joins the Parret at Stanmoor-point.*

East-Ling is rendered remarkable by the Isle of Athelney †:

‘ This spot, which was formerly environed with almost impassable marshes and bogs, (observes our author,) will be ever memorable for the retreat of King Alfred from the fury of the Danes, who had over-run the eastern part of his dominions. The register of Athelney sets forth, that Alfred, after having bravely encountered his enemies for nine successive years, was at length reduced to the necessity of taking refuge in this little isle. The place that lodged him was a small cottage belonging to St. Athelwine, formerly an hermit here, the son of King Kynegilfus. After his emersion from this retirement, and the total defeat of his enemies, he founded a monastery for Benedictine monks on the spot which had given him shelter,—endowing the establishment with the whole isle of Athelney,—and other benefactions: to which more were added by different kings and nobles.’

Other accounts lead us to suppose that it was the cottage of a *nut herd* in which Alfred found an asylum. It is at least an innocent curiosity, which would lead us to wish, if it could be done, to have the particulars of this event ascertained.—A little amulet of enamel and gold, found in 1693, in Newton-park, at some distance from the abbey, alluding to this story, is said to be preserved in the museum at Oxford.—When we are informed that this abbey was endowed with the *whole isle* of Athelney, and at the same time learn how very small is its extent, (only two acres of ‘ *firm land*,’) we smile at the *munificence* of the donation. Alfred, however, made additions himself, and Athelstan, his grandson, bestowed on it all his land, called by the name of *Relengen*, afterward *Lenge*, or East Ling.

In the description of Swainswick, a village in Bath-forum-hundred, we meet with the character of a man who was famous in the last century:

‘ That celebrated lawyer and voluminous writer, William Pryme, was born in this parish in 1600. He received the earlier part of his education at the grammar-school in Bath, where he made so great a proficiency in learning, that at the age of sixteen he became a commoner of Oriel college, Oxford, and in 1620 took his bachelor’s degree in that university. He removed shortly thence to Lincoln’s Inn, for the purpose of pursuing his favourite study, the law; and was successively made barrister, bench, and reader. It was here that he first undertook the hazardous task of lashing the abuses and enormities of the age; in the execution of which he exerted such pointed severity of language, that he drew on himself the displeasure of the court, and the consequent penalty of imprisonment and disgrace; which, however, did not dishearten his spirits, nor blunt the sharpness

* The name given by the Saxons to this island signifies the isle of nobles, by contraction, Athelney.

of his pen. In 1640 he was liberated from his confinement by an order of the House of Commons, and chosen member of parliament for Newport in Cornwall; but was in a short time displaced for his animadversions on Cromwell and the republican party. After Cromwell's decease he was restored to his seat with the other secluded members, and was appointed keeper of the records in the Tower, an office in which he proved himself highly serviceable to his country, by the collections he published from those long-neglected *keimalia*. He presented forty volumes of his works, in folio and quarto, to Lincoln's Inn library, and dying in peace in 1669, was buried in the chapel belonging to that society.

It could be dishonourable to no man to oppose so vile a court as that of the *Star-chamber* :—but we shall leave the reader to his own reflections. It has rather surprised us that a man so ill treated as Mr. Prynne could afterward accept any office under Charles the Second; as it has also often done, that such a man as Dr. Leighton could receive an archbishopric from hands similar to, though not individually the same with, those which had used his father in a manner so unjust and barbarous!

Our attention has hitherto been principally directed to the contents of the first volume; and we must here for the present suspend our examination of this work. Having so far, however, introduced it to the notice of the public, we cannot leave it, even for a short time, without expressing our general opinion that it is superior to most other complements of a similar nature. Instead of futile, insignificant, or at best merely amusing accounts, which works of this kind too often present, we here meet with well-written descriptions and remarks, which indicate an intelligent observer, and which may contribute to the improvement of the reader. More particular criticism must be reserved for our concluding article. Thirteen beautiful engravings occur in the first volume.

We are sorry to announce that the ingenious author of this history has lately paid the great debt to Nature. We hope that his life was not shortened by those labours, for which his days have been too few to allow him to receive his due reward.

[To be continued.]

ART. XI. *An Address to the lately formed Society of the Friends of the People.* By John Wilde, Esq. Advocate, Fellow of the Royal Society, and Professor of Civil Law in the University, of Edinburgh. 8vo. pp. 611. 6s. Boards. Cadell. 1793.

It saves the reader, and particularly the reviewer, some trouble, when a writer, without making use of any concealment or circumlocution, at once fairly and honestly declares,

to what sect he belongs, and what system he espouses. We are much pleased with Mr. Wilde's frankness in informing us, at the beginning of his work, that he calls himself, and always was, a *Rockingham Whig*; and that, though Mr. Pitt's acquisition of power has his detestation, he is his liegeman and does him homage. Mr. W.'s political principles are also farther disclosed in the unbounded praise which he bestows on Mr. Burke and his writings. Of this gentleman's *reflections*, he says, 'the reading of that book was an æra in the life of man; it is an enjoyment that can leave the mind only in the last glimmer of memory; I know not how any person resisted conviction; I had no need of conviction.'

From one of Mr. Burke's Old Whigs, thus explicit at the outset in the profession of his creed, no very courteous nor consolatory address to the Society of Friends of the People will be expected:—but the reader will not easily imagine to himself beforehand the degree of vehemence and severity with which this work is written. The author appears to feel strongly, and he expresses his feelings in strong language. Where he admires, nothing can exceed the extravagance of his rapture; where he dislikes, all the stores of language are ransacked for terms to express his indignation and contempt. The unfortunate Queen of France 'surpasses in nobleness all that has been in human existence or human thought.' Mr. Paine is 'an impudent liar, the bloodhound of democracy; more than half of whose book is nakedly and absolutely made up of passages without any meaning.'

From the vast mass of glowing words accumulated in this bulky volume, to attempt to extract a summary view of the author's arguments and reasoning would be a hopeless undertaking. We can only inform our readers, in general terms, that the author declaims like an able and ingenious advocate, but on grounds which would not perhaps stand the test of a cool and impartial examination. The former part of the address is chiefly directed against Dr. Parr; whom the author, without much ceremony, charges with talking wildly, ignorantly, and with a foolish simplicity; on the subject of the French Revolution. In order to shew that the revolution was unnecessary, an historical review is taken of the rise and progress of the French constitution; and the opinions of several French writers, who have professed to investigate this subject, are adduced. In the result, it is asserted that the jurisprudence of the French monarchy was similar to that of the rest of Europe, and to our own; that, where it was defective, the defects might have been supplied; and where parts were to be taken away, this might have been done not only without the ruin, but to the safety, of the

the fabric. The following pleasing, but, we fear, visionary, picture is drawn of the happy consequences, which might have been expected from such a plan of amelioration :

“ Surely Mr. Burke will not now be thought to have said too much, when he said, that “ such a government well deserved to have its excellencies heightened ; its faults corrected ; and its capacities improved into a British constitution.” Not by servile copying ; which would have been a foolish and silly thing ; but by natural and reasonable progress. By such means, not only France, but all the European governments might have become *SISTER CONSTITUTIONS*. *Facies non omnibus una, nec diversa tamen*. They were all of the same original Gothic family. They might have recognised and renewed the ties of antient kindred. With family likeness they might have had family affection. They might all have been willing to learn, and all have been taught, and have all spoken the tongue of freedom. It is in itself always foolish (and has in the circumstances been most wicked) to talk of universal and perpetual peace. It has been heard of only in the unholy ravings of those, whose minds were full of guilt and war. In the benign visions of virtue, the brightest scenes of prophetic prospect have not been wholly undarkened by passing clouds. The golden age of Virgil is not altogether free from human frailty and passions.

“ *Pauca tamen suberunt priscae vestigia fraudis
Quæ tentare Thetis ratibus, quæ cingere muris
Oppida, quæ jubeant telluri insindere sulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas : erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.*”

“ Even therefore, had things proceeded happily in France, and to a happy issue, there might (and most certainly would) have still been circumstances for humanity and virtue to regret and pardon. But the sum of European felicity might have been augmented, beyond what any man can venture to calculate ; and in a range, and for a duration in which imagination itself is lost. Liberty might have been worshipped by those who never before heard it named. “ *IN THAT DAY SHALL THERE BE AN ALTAR UNTO THE LORD IN THE MIDST OF THE LAND OF EGYPT, AND A PILLAR AT THE BORDER THEREOF TO THE LORD.*” Then speaking the language of a free people, they might, in the spirit of freedom, have done sacrifice and oblation, vowed a vow, and have performed it. Then, in that covenant of nations, (if this ever can be completely, and as far as it can be,) might the bow, and the sword, and the battle have been broken out of the earth. But these things appear not to have been at this time in the counsels of Providence.”

In the author's wide excursion through the field of politics, he often meets with a writer of celebrity,—whom he calls his friend,—Mr. Mackintosh ; and whom, at the same time that he compliments him for his admirable sense and accurate judgment, he charges with speaking very great nonsense. In order to overturn the forcible reasoning of the *Vindicia Galliae*,

Mr. Wilde gives in detail a narrative, or rather a rhetorical description, of facts, and enters into a verbose discussion on general principles; wherein, however, we find ourselves surrounded with a wood of words, through which it is difficult for the rays of truth and reason to penetrate. When he distinguishes between the *supreme power real*, and the *supreme power personal*, understanding by the former the original power of the people existing abstractedly from a constitution, and by the latter the same power under a constitution; when he admits that government is constituted for the benefit of the many, for the benefit of all, but that, in order that the many may be benefited, that all may be benefited, the government, though not for the few only, must be by the few; we perceive the meaning and admit the propriety of his distinctions, and we readily assent to the truth of his doctrine. In what follows, however, we acknowledge that we do not find ourselves much enlightened on the subject of *natural rights*;

'The rights of man are not created by the compact of society: they do not exist but in the compact of society. In the one sense they are natural; in the other they are social; and in the fulness of definition they are simply his rights. They are his rights because they are less than natural; they are his rights because they are more than natural. They are his rights not because they are social, but in being social.'

Through the whole of this large and copious volume, the writer discovers an extent of reading, and an uncommon command of language: but in our opinion he employs this power in involving plain subjects in obscurity, rather than in bringing light out of darkness; in short, he is more the skilful advocate than the correct logician.—Indeed, Mr. Wilde thus confesses that he is no lover of logic:

'Gentlemen, I could reason with you at great length upon this matter. But I have said enough. Besides (to make an honest confession once for all), I am not very fond of mere argument. I know that while I have reason on my side, yet reason is a fruitful mother of reasonings, and that these are always a divided family. More than this, it is the disease of France, and you have heard enough from me to know that I will consider this as no recommendation.'

ART. XII. *A Treatise on the Structure, Economy, and Diseases of the Liver*; together with an Enquiry into the Properties and Component Parts of the Bile and Biliary Concretions: Being the Substance of the Gullstonian Lectures read at the College of Physicians in the Year 1792. By William Saunders, M. D. Senior Physician to Guy's Hospital. 8vo. 4s. Boards. Robinsons, &c. 1793.

IT is much to the credit of the medical profession, that the ancient institutions for the improvement of this art are not suffered, like those of some other professions, to degenerate into

into sinecures. The present improved state of medical education, indeed, renders their utility more confined than formerly; yet as long as they afford a motive for exertion to ingenious men, they cannot fail to be of use by adding to the general stock of professional information. The anniversary lectures of the College of Physicians have frequently afforded us matter of instruction to lay before our medical readers; and the present publication is well entitled to rank among the most respectable of them.

Dr. Saunders, in his first two chapters, gives a concise anatomical description of the liver and its vessels. In the third, he considers the nature of the blood circulating through the vena portarum; and here he examines the opinion of various physiologists, that the blood, in passing through the spleen, receives alterations which prepare it for the secretion of the bile in the liver. It was the notion of Haller, that the blood, returned by the epiploic and mesenteric veins, contained a large portion of adipose matter absorbed by those veins, which rendered it so viscid as to require the diluting power of the splenic blood before it entered the vena portarum. This notion Dr. S. put to the test of experiment. The spleen was taken from a living dog, and blood drawn from its artery and vein was separately examined. The proportion of serum to crassamentum in the arterial blood was found to differ from that in the venal, no more than as 454 to 455 in the 1000. Portions of the serum of each were then coagulated by heat, and a watery fluid was pressed out of the surface, which appeared to have the same proportion to the mass in both. Again, portions of each kind of blood were exposed for four hours to a heat exceeding 90 degrees, but neither exhibited any signs of putrescency. In order still farther to ascertain whether the spleen had any connexion with the secretion of bile in the liver, the following experiment was made. The spleen of a dog was taken out, and the wound healed. After the dog had survived in health several weeks, he was killed, and his bile was compared with that of another healthy dog killed at the same time. By all the tests that were applied, no difference whatever could be observed between the two specimens of bile.

Chap. 4. relates to the hepatic artery, and the office of the blood which it contains. In this section, some arguments for the secretory function of that artery are examined; and, on the whole, it is rather concluded to serve for the nutrition of the liver:—yet, in a *lusus naturæ* which occurred to Mr. Abernethy, where the vena portarum terminated in the inferior vena cava without entering the liver, the hepatic artery must have served for the two purposes of nutrition and secretion.

Chap. 5.

Chap. 5. On the interior structure of the liver, only slightly touches on the two systems of Malpighi and Ruysch concerning the composition of glands.

In chap. 6. on the course of the bile, the different causes of jaundice are enumerated; and, in particular, the question is discussed, whether, in this disease, the bile passes into the blood-vessels by absorption, by regurgitation, or by both. The following experiments were instituted to decide the point. The hepatic duct of a living dog being tied, and the wound sewed, the animal was killed two hours afterward. The absorbents of the liver were found much distended with a fluid of a bilious colour, and their course could easily be traced to the thoracic duct, the contents of which seemed only moderately bilious. At this time, the tunica conjunctiva did not shew the slightest mark of jaundice. In a second dog, the hepatic duct was tied as before, and blood was taken two hours after from the jugular vein, and also from one of the hepatic veins. After letting the portions of blood stand to separate, the serum of the hepatic blood gave the deepest tinge to white paper, the other only producing a slight discoloration. These experiments seem to prove that the obstructed bile may be taken up both by the absorbents and by the hepatic veins.

Chap. 7. contains an examination of the bile. After enumerating its sensible properties, various experiments are related, which were instituted with a view of ascertaining its component parts. 1. From recent ox bile, evaporated by a moderate heat, the vapour that arose was water, neither acid nor alkaline, but strongly impregnated with the odorous matter of the bile. The residuum was brittle like resin. 2. On a portion of bile, alcohol was poured. A coagulum was instantly formed, floating in a green liquor. On filtering the compound fluid, a whitish tenacious mucilage, but slightly bitter, was left on the paper. The filtered liquor possessed the colour and taste of the bile, without viscosity. 3. To recent bile was added diluted marine acid. It produced coagulum, which, separated by the filter, was green, very glutinous, and extremely bitter. 4. To two other portions of bile were added diluted vitriolic and nitrous acid. The same imperfect decomposition as in the last experiment took place. 5. Bile and diluted marine acid were boiled together in a flask set in a sand bath. A separation of parts became evident; and, on filtration, a colourless liquor passed through, leaving a dark green, very bitter, and glutinous, residuum. The filtrated liquor, on evaporation, yielded crystals of sea-salt. Hence the decomposition was effected by the marine acid engaging the mineral alkali, which is one of the ingredients of the saponaceous part of bile. 6. The fluid, filtered

trated after the coagulation of bile by alcohol, shewed no marks of sea-salt on examination with nitrated silver. Hence the salt did not pre-exist in the bile. 7. The coagulum of bile, decomposed by marine acid with heat, was very inflammable when dry, and burned like bitumen. 8. Some of this coagulum dissolved, in large proportion, in vinous spirit, imparting to it the colour and taste of bile; and the solution, being precipitated by water, left a resinous residuum, in which the bilious properties resided. Hence bile appears to be resolvable into, 1. water impregnated with the odorous principle; 2. a mucilaginous substance like white of egg; 3. a resinous substance containing the colouring and bitter principles; and, 4. the mild mineral alkali. In order to determine the comparative powers of bile and blood in resisting putrefaction, equal quantities of each, taken from the same ox, were exposed to the same degree of heat: the blood began to turn putrid on the third day, the bile not till the sixth.

Chap. 8. relates to biliary calculi. After their general-appearance and properties are noted, the following experiments are mentioned. 1. Twenty grains of a calculus of a chocolate colour and lamellated texture were infused in an ounce of alcohol, and the phial was set in a sand bath. Nearly the whole dissolved before the fluid came to the boiling point. The solution, poured off clear, assumed, on cooling, the appearance of a solid crystalized mass. The residuum, treated with fresh alcohol, was little affected by it. On adding diluted marine acid to the residuum, and filtering the liquor, the aqua kali threw down from it a white precipitate, apparently of an earthy nature. The crystalized mass, being made fluid by heat, was poured into water. A white flocculent precipitate was immediately formed, leaving an opaque supernatant liquor. On filtering the whole, the solid part, collected and dried, proved to be of a resinous nature. The clear filtered liquor, on evaporation, yielded crystals of common salt and common ammoniac. This specimen of calculus, therefore, consisted chiefly of a resinous matter, with a little earth apparently calcareous, combined with the mineral and volatile alkali.

In *chap. 9. on the use of the bile*, an experiment is related, to determine how far it contributes to chylicification. A dog was opened three hours after having fed on animal food. Portions of food, reduced to a pulraceous mass, were seen nozing through the pylorus: the bile was also observed passing slowly out of its duct; and it seemed to flow over the surface of the digested matter in the intestine, without sensibly mixing with it. From this experiment, (though it is far from a conclusive one,) Dr. Saunders

ers doubts whether the bile forms one of the constituent parts of the chyle. Its use in stimulating the intestines to action is less dubious. Its bitterness leads him to suppose that it may possess some antiseptic powers.—Dr. S. concludes the physiological part of his subject with acknowledgements to Mr. Haighston, teacher of physiology at Guy's Hospital, for his assistance in the experiments on living animals.

The second part of this work treats *on the diseases of the liver depending on its functions as an organ of secretion.* Chap. 1, relates to the *increased secretion of bile.* This is a common case in warm countries, and, when excessive, can only be relieved by change of climate. Dr. Saunders, however, is of opinion that a larger secretion of this fluid in hot than in colder climates is an useful provision of nature; and particularly that its greater bitterness and activity fit it to correct the propensity to putrid fermentation, which is so prevalent in them. When this increased secretion, in persons who have lived long in tropical countries, has continued in England so as to be a disease, after ascertaining that it was attended with no organic defect, Dr. S. has advised his patients to drink, every morning before breakfast, from half a pint to a pint of water, of a temperature from 90 to 114 degrees, using moderate exercise after it. This he advises on the principle of dilution; which purpose, he thinks, is better effected by tepid than by cold water, and by pure than by mineral. He has often likewise recommended with success the use of warm water in dyspeptic cases and anomalous gout; and he scruples not to consider the waters of Bath, Bristol, and Buxton, as having no powers superior to common pump water of the same temperature; though he allows that the steadiness with which they preserve their temperature gives them a preference. In sick headaches, he has found half a pint of warm water taken at bed-time serviceable. Emetics are improper in cases of increased secretion of the bile. If purgatives be wanted, the neutral salts diluted answer best. Warm cloathing is particularly useful. *Cholera morbus* is a disease of this class, and Dr. S. treats of it: but his mode of cure differs little from that of Sydenham.

Chap. 2. relates to the *diminished secretion of the bile.* This is frequently a consequence of chronic inflammation of the liver, which has induced obstruction, and perhaps obliteration, of the capillary vessels. The original mischief in these cases is probably in the stomach and duodenum, the digestive powers having been injured by intemperance, particularly in the use of spirituous liquors. When the structure of the liver is injured, mercurial salivation has often been found useful. Sea-sickness

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contributes much to the secretion of bile. When the extremities of the ducts are obstructed by the viscosity of the fluid, stimulant purgatives may succeed.

Chap. 3. Of obstruction to the free passage of bile into the duodenum:—this produces the disease called jaundice, of which an accurate description is here given, with its discrimination from other diseases that resemble it: but, respecting a disorder so well known, little new information can be expected. Calculi are represented as the most frequent cause of a curable jaundice. It is in vain to hope for any thing from the action of solvents on them, and their expulsion is the only proper attempt. For this purpose, ipecacuanha, given in small and repeated doses, so as to occasion a nausea for a time, but at length to produce the full effect of an emetic, is recommended: the other usual remedies are also enumerated.

Chap. 4. Of the diseases to which the liver is subject, in common with other organs of a glandular structure. In this chapter, the acute and chronic inflammations of the liver are discussed in a regular manner. We shall only take notice of some particular observations. There is a difficulty in accounting for the mode in which abscesses of the concave part of the liver, and in the neighbourhood of the ducts, discharge themselves into the intestines. It might be supposed that the pus, insinuating itself into the ulcerated orifices of the hepatic ducts, would find a passage through them into the duodenum: but, when it is recollected that adhesion is an attendant on ulceration, it seems more likely that the orifices of the hepatic ducts should be closed by coagulable lymph, and become impervious to the pus. It is therefore more probable that the usual mode of its evacuation is through an ulceration between the suppurating part and the intestines; and this was the opinion of *Dr. Cheston* in his *Pathological Inquiries*, published in 1765, or the year following*. Chronic inflammation of the liver, *Dr. S.* is convinced, is frequently mistaken for a dyspeptic state of the stomach; from which it may be distinguished by attending to the inflammatory symptoms accompanying it. Acute inflammation often terminates in chronic, in which a state of the organ the reverse of the former is induced. Its secretory action is diminished, and its bulk lessened; and this last is not owing merely to greater compactness of substance, for there is also a loss of weight. This diminution appears to be greater in proportion to the duration of the disease: *Dr. S.* is therefore inclined to ascribe it to that law of the absorbent system, by which those vessels act on parts that are become useless.

* See Review, Vol. xxx. p. 453.

With respect to the proximate cause of inflammation of the liver, it is connected with that of inflammation in general. In all inflammations, we find congestion of blood and distended vessels: but this may be owing, either to increase of the propelling powers in the larger vessels, or to diminution of the resisting powers in the smaller. Both of these may take place in the liver. Hepatitis generally commences with an accelerated though imperfect secretion of the bile, and a sense of fulness which denotes congestion. If this be not soon taken off, and if the tone of the vessels should become impaired, suppuration will ensue, if the inflammation has been violent; and scirrhus, if moderate: or scirrhus may be produced in hot climates without previous active inflammation, by such a relaxation of the vessels, particularly the branches of the vena portarum, as disposes them to effuse coagulable lymph into the parenchymatous substance of the liver. Sometimes, however, an appearance is found on dissection which is not easy to be explained on this system; viz. a tubercular state, consisting of a number of circumscribed inflammations interspersed through its apparently healthy substance:—but this is common to all cases of local inflammation, and only shews that the diseased condition of vessels may exist at several points of an organ at once, the rest remaining in a natural state. This fact is illustrated by the following experiment: two drachms of crude mercury were injected into the crural vein of a dog: after a short time, he became feverish, with dyspnoea, cough, and daily increasing symptoms of diseased lungs, of which he died. His lungs were found full of tubercles, each of which contained a globule of mercury, forming, as it were, its nucleus.

Dr. S. imputes the active inflammation of the liver to the hepatic artery, and the indolent to the vena portarum; and this he does from considering that the energy of any organ is in proportion to the arterial blood passing through it. As the greatest part of the blood circulating through the liver is venal, its chronic inflammations are probably to be referred to that source. With respect to the medical treatment of these affections, acute inflammation requires the antiphlogistic method, of which bleeding is a principal article, together with a quick succession of blisters over the affected part. Saline laxatives and antimonials are other efficacious aids; and, in warm climates, where the tendency to suppuration is rapid, this plan should be pursued vigorously and to the utmost limits of prudence. An opinion has prevailed that mercury is a specific in every disease of the liver: but this notion leads to an empirical practice which may injure the reputation of an useful remedy. From the best authority, Dr. S. asserts that the most judicious practitioners

tions in the East Indies never exhibit mercury till the inflammatory symptoms are subdued by the antiphlogistic treatment. In this state, it acts as a stimulus on the vascular system, and prevents its lapse into chronic disease. When a scirrhus state is induced, it is necessary to carry the action of mercury to a gentle salivation. Diseases of the liver in hot countries often terminate in dysentery, which seems congenial to the original affection, since it is relieved by mercury.

We have thus gone through this treatise, chiefly dwelling on those experimental facts and observations which may be supposed to add somewhat to the stock of knowledge before possessed on its topics. It is, however, manifestly intended as a regular and methodical work on the liver and its diseases; and we can safely recommend it, as giving a clear and compendious view of the most approved doctrines, as well in theory as in practice, relative to those subjects.

ART. XIII. *Travels through the Rhetian Alps*, in the Year 1786, from Italy to Germany, through Tyrol. By Albanis Beaumont, in the Service of the King of Sardinia. The work is ornamented with large Acquatinta Engravings, from original Designs, by the Author, relative to the Picturesque Beauties of the most interesting Views. Imperial folio, pp. 82. 2l. 2s. Boards. Egertons, &c. 1792.

MANY faculties of mind and of body must be united to constitute a philosophic and instructive traveller; such as ardour and industry in the pursuit of knowledge, patience of fatigue, an unvitiated appetite, early rising, clearness of observation, a habit of arrangement, and, above all, a sacred regard to veracity. Most of these qualifications Mr. Albanis Beaumont seems to possess; hence his travels through the Rhetian Alps are entitled to notice, and will afford considerable satisfaction to those who prefer the undecorated narrative of truth to the splendid details of fiction. By this remark we have no intention of insinuating that these travels are deficient in point of style. Though the author is a foreigner*, his English, with a few trifling exceptions, possesses a degree of correctness which renders it not inferior to that of many natives of Great Britain.

In a few instances, the attentive reader will perceive that Mr. B. has been guilty of historical and chronological mistakes; these, however, cannot be thought to affect the credibility of his testimony as to what fell under his own immediate ob-

* Mr. Beaumont tells us that he was born not far distant from Mont Blanc.

ervation, and which, in fact, is the only real matter of record. His narrative so far pleases us, that, while it displays, indeed, no very profound speculations, it is without that flourish and incessant attempt at anecdote, which are so visible in some modern books of travels; where the object of the authors has been to exhibit an amusing rather than a faithful page, and to accommodate themselves to the lovers of novels, rather than to the taste of the lovers of true history. Such a prostitution of talents may create a fleeting celebrity, and a temporary quick sale: but only the authentic narrative finds a place on the shelf of the historian, and is honoured with the applause of posterity.

Though Mr. Beaumont was in the suite of the Duke of Gloucester, he did not travel with ease and indolence: but, whenever a field of investigation presented itself, he abandoned the carriage of luxury to traverse mountains and glaciers on foot, and relinquished the soft couch of the Epicurean, for the sandals and staff of the Peripatetic philosopher.

Another proof that he has not been spoiled by courts may be found in his preference of the simple and cheerful life of rural innocence, to the facitious and vitiated state of what is called polished society. 'He experiences (he says,) sentiments of happiness and admiration at the sight of man in his primitive state, untainted by vice.'

The civil institutions, character, and manners of the Tyrolese, though not overlooked by our author, are not the chief objects of his attention. As a philosopher, he occupies himself in exploring the productions of nature, with a view of discovering the secrets of her creation and subsequent changes, that he might contribute his mite toward the perfection of natural history, and toward the framing of a satisfactory system of geology. On this point, it is best to allow Mr. B. to explain himself in his own words:

'The theory of the earth, taken in its fullest extent, opens a field much too extensive to render the observations of an individual sufficient clearly to explain the cause of the various changes and revolutions that our globe has experienced since the first æra of its existence, as also what relates to the atmosphere, the formation of its continents, the principal origin of the primitive and secondary mountains, &c. It therefore appears that, notwithstanding the numberless hypotheses which have been transmitted to posterity, and the various conjectures advanced by the most eminent naturalists of our time, there will remain obstacles to prevent any one's proceeding with certainty in this laborious and wide pursuit, without a thorough knowledge of every part that constitutes the globe; and, as the formation of the primitive mountains, which, according to all appearance, are its most ancient monuments, remains still undecided, by the ablest among our naturalists, nothing effectual can be determined till that important point shall be ascertained, viz. whether those enormous pyramids

pyramids of granite have been formed by chrySTALLIZATION or precipitation? That question must, however, remain unanswered till those great and wonderful primordial chains, which cross our globe, have been properly investigated in every direction, their extent certified, and also the exact distances between the mountains of the first, second, and third order, with their respective heights, their inclination, &c. But this undertaking would not only be too hazardous, but impossible, for any single person to attempt. It is greatly to be lamented that our naturalists, as well as all other well informed travellers, have not been tempted to favour the public with the observations and remarks that have occurred to them in the different parts of the world they have visited. This idea has already been suggested by Mr. Deodat de Dolomieu in his discourse read to the Society of Natural History at Paris, the 29th of July 1791. See *Le Journal de Physique de Monsieur de la Méthérie*, Octobre 1791, p. 310.

How far the *desiderata* here mentioned would serve to develop a complete theory of the earth, we do not undertake to say: but it may be presumed that such a philosophic survey of the mountains of the globe as our author recommends, and a part of which he has executed, would throw considerable light on this subject. A few solitary facts are insufficient for the basis of such a theory.

The Rhetian Alps, the subject of these travels, are that chain of Alps from which flows the river Adige or Athesis, and whose inhabitants were antiently called Rhetii.

Mr. Beaumont commences his journey toward this mountainous region from Venice: but he does not quit this celebrated city without relating a variety of circumstances respecting it; which are to be found in many preceding publications.

Venice is now distant only five miles from the continent, but was formerly, according to Gionotti, ten miles from it. Some observations, which Mr. B. made on the coast, convinced him of the truth of this Italian writer's account; and he recommends to the geologist an examination of the coast, from the mouth of the Po to the Gulf of the *Trieste*.

From Venice he proceeded to Padua and Verona. After describing the natural advantages which this region possesses, and the little benefit derived from them by the inhabitants, he judiciously remarks,

‘ If government would but diminish that great disparity which exists between the nobles and the citizens, and at the same time encourage trade, reward industry, and distinguish merit, it would soon be perceived that the provinces of Padua, Vicenza, and Verona, would no longer contain the number of vagrants and worthless beings that continually infest every corner of those cities. I must, however, do justice to the government of Venice, and acknowledge, that, within these few years, the prosperity and happiness of the people have been more attended to, and the inhabitants less oppressed by immoderate taxes.

'The nobles also treat their vassals with greater lenity and indulgence than formerly, and they begin to be convinced that virtuous and industrious subjects tend more towards the prosperity of a state, than the accumulated treasures of St. Mark, or even whole armies formed of servile and debilitated slaves.'

The city of Padua, which once contained 200,000 inhabitants, can now scarcely reckon 40,000. Its most remarkable building is the *Palazzo della Ragione*, or town-hall, which is nearly 332 feet long, 116 broad, and 109 in height.

At the bottom of page 17, our author talks of *the house in which Petrarch lived with his beloved Laura*: but Mr. B. surely forgets that, though Petrarch loved Laura, he never had the happiness of living with her. In page 20, Mr. B. is guilty of a compound oversight in making the elder Pliny live in the time of Augustus, *fifty-five years before the birth of Christ*, which was the era of Julius Cæsar's landing in Britain. The authority of Augustus, as one of the triumvirate consisting of himself, (then called Octavius,) Antony, and Lepidus, commenced only 43 years before Christ. Augustus died in the 14th year of our æra, and the Elder Pliny was not born till A. D. 23.

A similar chronological mistake is committed in page 21, where Scaliger is said to be *a historian* in the reign of Francis the 1st, 1528: but, Scaliger, the son, *the historian*, was not born till 1540:—our author must mean Scaliger the father, who was born in 1484; and to whom Francis I. in 1528, granted letters of naturalization. In p. 22, when he writes *Guarinus*, he does not mean the Italian priest, but *Guarino*, the first Italian teacher of the Greek language in Italy.

It is unfortunate for Mr. B. that he should be caught tripping so often within so short a space.—While, however, we do our duty in pointing out these errors, we would not have the reader suppose that the volume before us is disgraced by many similar oversights.

Before the author quits the environs of Verona and enters the county of Tyrol, he observes that few countries are so rich in fossils as the province of Verona, and that its valleys and adjacent mountains abound with curious plants; and he concludes the section with advising the naturalist minutely to explore this region;—in doing which, should he be overtaken by a storm, which frequently occurs in that country, let him not, says our author, fear to seek the asylum of the humble and rustic cottager, for he will find that honest class of people possessing as great a share of urbanity, gaiety, and hospitality, as the inhabitants of the valleys of Switzerland and Savoy.

We have accompanied Mr. B. with satisfaction through the whole of this tour, to Trent, Botzen, Tyrol, Brixen, Brenner, Innspruck, the capital of Tyrol, till his arrival at Füssen;

and

and we have received more pleasure from his descriptions of various parts of this mountainous region, than, on account of the scantiness of our limits, we can enable our readers fully to participate with us. We will not, however, refuse them a share of our amusement.

Mr. Beaumont's visit to the lake Gweda produced the following observations:

‘ The hills, which nearly surround this vast expanse of water, are merely small roots of those high and tremendous mountains which serve as its eastern, western, and northern boundaries; but they are blessed with such an union of different and various productions as belonging to few other regions; for those, towards the south, are covered with oranges, lemon, and olive-trees, intermixed with all kinds of delicious fruit trees, and ornamented with the leafy branches of the vine. The myrtle, which is as common as at Nice, is planted by the inhabitants to divide their territorial possessions. The northern hills are enriched with trees of different species, though not less useful, viz. the beech, the ash, green oak, (Ilex) and common oak, which are most of them excellent timber for building of ships: there are also firs and larch-trees of a considerable height and bulk, which adorn the most elevated summits near the lake.

‘ The highest chain of mountains towards the east consists of the mounts Albare, Gambon, Possète, and Nago, which is still a continuation of Monte Baldo: there are several large banks of marble found in them, but the red is predominant. Those mountains are composed of calcareous stones, containing a quantity of impressions of marine substances.’

A good hint may be taken, to regulate our fairs and prevent the dishonest dealings carried on in them, from what our author tells us of the fair at Botzen:

‘ Three days before the commencement of the fair, a proclamation is issued, implying, that those who propose carrying on any kind of traffic are obliged to give their name to the judge, who enters it in a book, and then grants a certificate or patent, sealed by the company of merchants, with the following device, “ *ex merce pulchrior,*” without which they cannot transact any business whatever; which is certainly a check to corruption and deceit.’

The following account of an adventure, which befel the author in an excursion from Botzen, must have a place in our work:

‘ The evening being fine, and the weather apparently settled, I pleased myself with the idea of rising the next morning by day-break, in hopes of enjoying the pleasure of exploring the country, and walking, for some hours, before the carriage could possibly overtake me. Having thus settled my plan, I informed my fellow-traveller, the late Dr. Briant, a man of merit and understanding, belonging to the suite of the Duke of Gloucester, of my intention, for fear of causing some uneasiness by my sudden and unexpected departure. Rising at the time I proposed, I set off, after taking some refreshment, and was considerably on my way, when the glorious luminary of the day had

scarcely darted its beams through the rugged openings of the mountains Rosen, Garten, Duhel, and Tasez, which are situated to the east of Botzen.

• The vapours, however, that were accumulating above the horizon being uncommonly red, I had every reason to fear a storm in the course of the day, which would naturally impede my journey, and leave me in a most uncomfortable situation; but the extreme desire I had of viewing, at my ease, so curious and picturesque a country (which was *morally* impossible in a carriage,) led me to persist in my resolution.

• Having crossed Eisach, I found myself in a valley, the entrance to which was tolerably wide; but it soon after contracts so as scarcely to leave, in many places, room for a carriage, which renders the spot particularly wild and romantic.

• The river also carried with it a vast quantity of large pieces of granite, *corneus solidus*, or hornstone work, and grey and white marble, &c. which, dashing against the rocks that contract the course of the river, add greatly to the rapidity of the stream, and cause a tremendous noise, which prevents one's hearing any thing except the rushing of the water.

• At the small village of Blauman, I again crossed the river Eisach, to reach Tutschen, which is a post town, distant from Botzen about 8 Italian miles. Not far from Tutschen, is a defile, or narrow valley, nearly five miles in length, and the road almost the whole way cut through the rock: that pass is particularly dangerous at the melting of the snow, owing to the *avalanches*, or large heaps of snow, which roll down from the summits of the neighbouring mountains with great velocity, overwhelming every thing that happens to be in their way.

• In order to guard as much as possible against the accidents frequently occasioned by the cause abovementioned, the government of Brixen has constructed several small hermitages near the road, that travellers may find a possibility of sheltering themselves whenever they see those tremendous masses of snow rolling down the mountains. Each of these hermitages is a kind of chapel, with a portico in front. They are dedicated to different saints; but most generally to the Virgin Mary.

• The inhabitants, who are extremely devout, are continually endowing these chapels with gifts, and ornamenting them with small pictures, which they call *ex voto*, representing the cures they have received, and the miracles performed, through the influence of their favourite saint. They also, on Sundays and festivals, decorate the images of their saints, and crown them with a wreath of the choicest flowers they can find, placing it on their head with every mark of religious homage and respect, lighting a taper on each side of them. This latter ceremony is, however, seldom performed, except when they have a vow to accomplish.

• The following occurrence which happened to me during the present excursion will shew the natural simplicity and character of the inhabitants.

• By nine o'clock I had walked upwards of twelve miles, and not perceiving the carriage, I gave myself up entirely to the pleasure of admiring the innumerable beauties which surrounded me both in respect to

botany and lithology. At every step I took, some curious plant attracted my notice; among which were discernible the elegant gentiana purpurea, the gentiana punctata, the epilobium Alpinum, and the campanula carpatica of Linnæus; as also the humble Pussilage alpina flore-eravido of Chusio, &c. The rocks were tremendous, elving over on all sides.

The different species of strata of which these rocks were composed took all my attention:—it is therefore not to be wondered at, if I was sensible of the danger that threatened me, surrounded as I was by such a variety of natural curiosities, and in a valley which, all the way from the small village of Antlas, was so remarkably contracted by the elving rocks on each side, that I could only see a small portion of the sky. I was, however, suddenly roused from my contemplations, by a whirlwind which carried clouds of dust along the valley and covered me in an instant; the sky darkened, and large drops of rain fell with such impetuosity, that I took it for hail; whilst the thunder, rumbling at a distance, and re-echoed by the surrounding rocks, appeared to threaten immediate destruction. That moment was certainly the most awful I ever experienced, finding myself alone, and a perfect stranger in a country where I could but indifferently speak or understand their language, which is in general German; yet I still proceeded with hasty steps, not knowing whither I was going, or where to find a asylum. The tempest increasing and the horrors accumulating, I gave myself up for lost; when, fortunately, I perceived one of the hermitages I have already described, which was nearly cut in the rock, resembling a cave, sufficiently large to afford protection to the afflicted traveller.

Having precipitately entered this hermitage or cave, supposing myself quite alone, I was startled at hearing a sigh, which seemed to issue from the extremity of it; and, turning hastily, I saw a young woman at her devotions, seemingly supplicating an image which represented the Virgin Mary, and in the act of crowning it with a wreath of flowers, while a taper burned on each side of it. Whether owing to the unexpected surprize of seeing me, or because the image was beyond her reach *, I could not determine, but she was obliged to give up the attempt. I ventured to approach and offer my assistance; at the same time, fearing that I might alarm her, I explained, in the best manner I could, the cause of my taking refuge in a place which appeared to be allotted entirely to acts of devotion. As soon as she had sufficiently got the better of her astonishment, she related an affecting tale in terms full of candour and simplicity. She told me that her name was ANNA, that she lived in the village of Sander, near the valley of Zargin, that she came every year to accomplish a vow she had made for her father's recovery, who was a miner, and had been taken from under one of the galleries, where he was at work, apparently dead. She added that she was fifteen when the accident happened, which was three years since, and that she had never missed coming at the stated period. I was so enchanted with this good girl's

* If the image had been beyond her reach, she could not be 'in the act of crowning it.' Rev.

simple narrative, that I again intreated her to let me place the wreath of flowers on the Virgin's head; but she modestly declined (it), saying, that she expected her brother, who was gone to Zimerlehen, a village not far distant; that he had promised her faithfully to return before the tapers were expired; then, casting a wishful look at them, and heaving a sigh, she said, that she feared the storm had detained him, but that she hoped no harm would happen to him.

The thunder still continued rumbling over our heads in a most terrific manner, the flashes of lightning were more frequent, appearing incessantly as if crossing the defile, and nearly entering our place of refuge, whilst the rain, falling in torrents from the rocks, carried with it immense pieces of stone, which, from the velocity with which they fell, shivered into a thousand pieces, and added greatly to the horror of the scene. ANNA, perceiving that the lights were nearly out, and that she should be prevented from accomplishing her vow, requested me, at last, to assist her in placing the flowers, which I had just accomplished, when we heard the approach of a carriage, which proved to be the one I expected. I had, however, the satisfaction of gaining some intelligence, from the post-boy, of her brother, who had passed him on the road: I was, therefore, released from the painful necessity of leaving that poor and amiable girl by herself in so solitary a situation, which the storm rendered still more distressing.*

Of this adventure, Sterne would have made a most affecting story; and, with a few pathetic touches of his pen, would have exhibited a picture of Anna which would have been no bad companion to that of Maria. Our author contents himself with the following natural reflection:

Happy people! whose morals are as pure as their ideas are innocent. Their hands will never be sullied with the blood of their fellow creatures; for their offerings to the Divinity are of the purest kind, conceiving that religion was meant to diffuse happiness and comfort among mankind, ignorant of the abuses which civil policy has introduced!

For Mr. B.'s account of the glaciers in this region; for his theory of the formation of mountains; and for his general description of the Tyrolese country; we must refer to the work itself.

The acqua-tinta engravings, which embellish this pleasing volume, and which are ten in number, are elegantly executed; and while the selection of the subjects is a proof of Mr. B.'s taste, the drawings, from which these engravings are taken, do him credit as an artist.

A chart of the author's route is prefixed: but, though it is illustrative of a mountainous country, it has no mountains marked on it. This omission probably was designed to prevent its being too confused, and to allow Mr. B. an opportunity of

* Mr. B. no doubt means that his regret at leaving her alone was dissipated by the reflection that her brother would soon arrive.

distinctly

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named Rouquet, published a pamphlet in 1746, entitled, *Lettres de Monsieur***, à un de ses Amis à Paris, pour lui expliquer les Estampes de Monsieur Hogarth, describing the Harlot's and Rake's Progress, Marriage à la Mode, and the March to Finchley. Soon after the death of our artist, Dr. Trusler published *Hogarth Moralized*:—the same fruitful subject was then adopted by the present Earl of Orford; who, in his *Anecdotes of Painting in England*, furnished the world with a short, but discriminating and entertaining account of Hogarth and his various productions; which was succeeded by Mr. Nichols's *Biographical Anecdotes*.

With the ground thus pre-occupied, Mr. Ireland thought that he could add something valuable to the information already given to the public; and he therefore engaged in the present work.—The motive for his undertaking was a good one: but we are of opinion that he would have shewn more regard to propriety, if he had spared those reflections on his predecessors, in which, in the course of his volumes, he has too wantonly indulged himself. We were disgusted with the following unnecessary sneer at Dr. Trusler; for, though he merits little fame on account of his *Hogarth Moralized*, that work, notwithstanding its imperfections, furnished the plan of the present, and supplied it with a variety of the matter which it contains: 'As the Doctor does not profess an intimate acquaintance with the arts, and confines himself to morality!—I hope, and believe, my work will not much clash with his.'—What meaning are we to annex to this remark?—Necessarily, that Mr. Ireland does profess an intimate acquaintance with the arts, and disavours all claim to morality.—In opposition, however, to our first conjecture, he says in his Introduction, 'Not being vain enough to think I can make any material addition to the knowledge of either virtuoso or collector, with all due deference, I make my apology.'—Why he should make an apology for his want of vanity, (the paucity of which quality we have not been clear-sighted enough to perceive,) we cannot understand. With regard to our latter conjecture, the uniformly virtuous tendency of Mr. Ireland's observations has alone compensated for his numerous faults.—To Mr. Nichols's publication he is not more candid; he declares that, 'where Mr. Walpole and preceding writers threw a hair-line, he [Mr. Nichols] cast the antiquarian drag-net, and brought from the great deep a miraculous draught of aquatic monsters, and web-footed animals, that swam round the triumphal bark of William Hogarth.'

In the anecdotes of Hogarth, which precede the illustration of his prints, and to which 120 pages are dedicated, we meet with

with nothing new. The information is chiefly taken from Mr. Nichols's book, and is so disfigured and distorted by affected language, that, in many parts, we had considerable difficulty in discovering the author's meaning. We are too humble to declare, positively, that we can affix precise and accurate ideas to the following passage :

‘ Added to this, I believe *young Hogarth* had not much bias *towards what has attained the name of learning*. He must have been early attentive to the appearance of the passions, and feeling a strong impulse to attempt their delineation, left their names and derivations to the profound pedagogue, the accurate grammarian, or more sage and solemn lexicographer. While these labourers in the forest of science, dug for the root, inquired into the circulation of the sap, and planted brambles and birch round the tree of knowledge,—Hogarth had an higher aim,—an ambition to display, in the true tints of nature, the ragged character of the bark, the varied involutions of the branches, and the minute fibres of the leaves.’

Mr. Ireland is of opinion that six engravings, containing six compartments each, for *King's History of the Heathen Gods*, were among the earliest of Hogarth's productions ; though their genuineness has been doubted by many, and they are omitted in both Lord Orford's and Mr. Nichols's lists : notwithstanding which, Mr. I. adds that ‘ he believes them to be as certainly *Hogarth's*, as the *Rake's Progress*.’ This is being rather *too certain*, without adducing some authority to support the assertion.

We now proceed to the illustration, where the author first directs his attention to the *Harlot's Progress*; a series of prints which introduced the artist to that degree of reputation in which his subsequent publications maintained him. The reflections, which conclude the account of the fifth plate, are natural, and, with two or three exceptions, well expressed :

‘ A picture of general, and, at this awful moment, indecent confusion is admirably represented. The noise of the two enraged quacks, disputing in bad English, the harsh vulgar scream of the maid servant, the table falling to the ground, and the pot boiling over, must produce a combination of sounds dreadful and dissonant to the ear. In this pitiable situation, without a single friend to close her dying eyes, or soften her sufferings by a tributary tear; forlorn !—desolate !—desolate !—and deserted ! the heroine of this eventful history expires ; her premature death, brought on by a licentious life, seven years of which had been devoted to debauchery and dissipation, and attended by consequent infamy, misery, and disease. The whole story affords a valuable lesson to the young and the inexperienced, and proves this great, this important truth, that

‘ A DEVIATION FROM VIRTUE IS A DEPARTURE
FROM HAPPINESS.

‘ The

* The emaciated appearance of the dying figure, the thoughtless inattention of the boy, and the rapacious, unfeeling eagerness of the old nurse, are naturally and forcibly delineated.

* The figures are well grouped; the curtain gives depth to the room, and forms a good back-ground to the doctor's head; the light is well distributed, and all the accompaniments are highly appropriate to the place.*

The motto* to the sixth plate is the following parody by Mr. Ireland:

“ No friend's complaint, no kind domestic tear,
Pleas'd thy pale ghost, or grac'd thy mournful bier;
By harlots' hands thy dying eyes were clos'd;
By harlots' hands thy decent limbs compos'd;
By harlots' hands thy humble grave adorn'd;
By harlots honour'd, and by harlots mourn'd.”

How can we admit the epithet *decent*, which is so foreign to the occasion?

We cannot dismiss this series of prints without declaring that, on a minute comparison, we prefer Dr. Trufler's description of them, as being more simple, more interesting, and having more information to recommend it, than that which is furnished by Mr. Ireland.

In the article of the *Rake's Progress*, the author supplies us with a notable instance of prose run mad, or of high-sounding words with little meaning:

* The female mind is naturally credulous, affectionate, and—in its attachments—*ARDENT*. If, in her peculiar situation, her assiduities must be deemed in any degree culpable, let us remember that this is but a frail vessel of refined clay. When the awful record of her errors is unrolled, may that sigh which was breathed for the misery of a fellow-mortal, waft away the scroll, and the tears which flowed for the calamities of others, float the memorial down the stream of oblivion.

* On the errors of women, let us look with the allowance and humanity of men.—Enchanting woman! thou balm of life! soother of sorrow! solace of the soul! how dost thou lessen the load of human misery, and lead the wretched into the valley of delight! Without thee, how heavily would man drag through a dreary world; but if the white hand of a fascinating female be twined round his arm, how joyous, how lightly, doth he trip along the path!

* That warm and tender friend, who in the most trying situations retains her enthusiastic fondness, and in every change of fortune preserves unabated love, ought to be embraced as the first *benefactor* of Heaven, the *desideratum* of earthly happiness! Let man but draw

* Mottos are prefixed to each of the plates; those that were engraved on the plates are here given: but, in those instances in which the prints were published without an inscription, the deficiency is supplied by our author, either by selection from the works of eminent writers, or by lines of his own composition adapted to the occasion.

such

such a prize in the lottery of life, let him glide down the stream of existence with such a partner, and neither the cold averted eye of a summer friend, nor the frowns of an adverse fortune, should ever produce a pang, or excite a murmur. But enough.—Let not the chaste feelings of blushing innocence be wounded by this rhapsody, or for a moment suppose that the episode, or effusion, or e'en whatever she pleases, is intended as a vindication of FEMALE FOLLY; in good truth it is not. The writer would not wish it delivered to the cold-fingered *porterefs of Diana's temple*, but it may be laid on that altar which is sacred to *Friendship*,—to *Hymen*,—to *Love*.—There we will leave it, and return to the plate before us.'

A good-humoured smile from the gentle reader will be a sufficient comment on the foregoing passage.

In the author's description of the plate of Noon, one of the set of prints on the four parts of the day, he observes,

'Among the figures who are coming out of church, an affected, flighty Frenchwoman, with her fluttering top of an husband, and a boy, habited à la mode de Paris, claim our first attention. In dress, air, and manner, they are most singularly national. The same may be said of the whole congregation; all of whom, whether male or female, old or young, carry the air of their country in countenance, dress, and deportment. As well as the three principal figures, they are all marked with some affected peculiarity. *Affestation*, in a woman, is supportable upon no other ground than that general indulgence we pay to the omnipotence of beauty, which in a degree sanctifies whatever it adopts. In a boy, when we consider that the poor fellow is attempting to copy what he has been taught to believe praise-worthy, we laugh at it; the largest portion of ridicule falls upon his tutors; but in a man, it is contemptible!'

Is it not strange that Mr. Ireland should be so much disgusted with affectation in others, and yet furnish in himself so many instances of the same '*contemptible*' quality? Why does he so frequently mention our *decollating* Harry, *John* Milton, *John* Dryden, *Alexander* Pope, *William* Hogarth, and *John* Gay, as if they were characters whose Christian names alone could mark their distinction, or preserve them from oblivion? Why are we pestered with such expressions as *apprehensive terror*, *the acmé of honour*, *the apex of exaltation*? When we see so many examples of unnatural and distorted composition as these volumes present, we cannot refrain from exclaiming with the poet,

"In man or woman, but far most in man,

. in my soul I loath

All affectation. 'Tis my perfect scorn;

Object of my implacable disgust."

We are surprized that the author, in illustrating the picture of Morning, should have overlooked that happy description

of the principal figure, which Cowper gives in the following lines :

" Yon ancient prude, whose wither'd features show
She might be young some forty years ago,
Her elbows pinion'd close upon her hips,
Her head erect, her fan upon her lips,
Her eye brows arch'd, her eyes both gone astray,
To watch yon am'rous couple in their play,
With boney and unkerchief'd neck defies
The rude inclemency of wintry skies,
And sails with lappet-head and mincing airs
Duly at clink of bell, to morning prayers.
To thrift and parsimony much inclin'd,
She yet allows herself that boy behind ;
The shiv'ring urchin, bending as he goes,
With slip-shod heels, and dew-drop at his nose,
His predecessor's coat advanc'd to wear,
Which future pages are yet doom'd to share,
Carries her bible tuck'd beneath his arm,
And hides his hands to keep his fingers warm."

Cowper's Poems, Vol. I. p. 80.

We know not which most to admire, the portrait delineated by the artist, or the copy so exactly and exquisitely made by the poet.

With the illustrations of the Industrious and the Idle Apprentice, and of the Four Stages of Cruelty, we were much pleased, as they contain less of that quaint and pedantic manner for which these volumes are remarkable, and as they have many just and moral reflections produced by, and well suited to, the subjects. In the first print of *the Times*, the author has pointed out, with great clearness and precision, the origin and progress of Hogarth's dispute with Wilkes and Churchill: but, as this circumstance is well known, we shall proceed to the consideration of the second plate of the *Times*, which was engraven, but not published, during the artist's life, and which now, for the first time, meets the public eye.—Mrs. Hogarth, from the same motives which influenced her husband in withholding it from the world, never suffered more than one impression to be taken off, which was for Lord Exeter, at his earnest request. As the subject is entirely new, we think we may oblige our readers by giving at large Mr. Ireland's explanation of this plate :

"In withholding this plate from the public, she [Mrs. Hogarth] acted prudently; in attempting to describe it, I may be thought to act otherwise. To enter into a discrimination of characters who now live, or *step upon ashes which are not yet cold*, is liable to invidious construction. Let it be remembered, that though I have endeavoured to point out the meaning

meaning of Hogarth, it does not absolutely follow that his opinion and mine must coincide.

Though several of the figures are marked in a style so obtrusive that they cannot be mistaken, there are others where I can only guess at the originals. From those who were engaged in the politics of that day, I have sought information, but their communications have been neither important, nor consistent with each other. They generally ended in an acknowledgment, that *in thirty years they had forgotten much which they once knew, and which, if now recollected, would materially elucidate.* To this was added what I am compelled to admit, that parts of the print are obscure. I have before observed that neither politics nor allegory were Hogarth's *forte*, and this delineation was made under the impression of resentment.

The exact time of its being engraved I cannot positively ascertain, but conjecture it must have been some time in the year 1762. A small part of the sky was left unfinished, and in that state still remains, as the proprietors would not suffer any other engraver to draw a line on the copper-plate of Hogarth.

On a pedestal in the centre of the print is a statue of the present King in his coronation robes, inscribed *A. Ramsay, del.* his right hand is placed on his side, and the left leans upon a plummet, which seems to have been Mr. Ramsay's guide in the delineation; for the drapery is in squares, decided as the ground glass stopper of a decanter, and the whole figure composed of straight lines. Of these upright figures Hogarth had given his opinion in the Analysis, and Mr. Ramsay being portrait painter to his Majesty, a post Hogarth thought himself better qualified to fill, he took this opportunity of throwing his *manner* into ridicule. The head of a lion in *bas relief*, with a leaden pipe in his mouth, being on the front of the pedestal, intimates its connection with a reservoir; and the royal statue on the top denotes this to be *the fountain of honour*. The able-bodied figure turning a fire-plug, is evidently intended for Lord But; his employment seems to intimate that he has the power of accelerating or retarding the stream of royal bounty, and *wheresoever he willeth it shall flow, there it floweth*. A baronial escutcheon, keys, stars, coronets, croziers, mitres, maces, lie close to the pedestal, around which are placed a number of garden pots with shrubs. Two rose trees most plentifully sprinkled by streams from *the fountain of favour*, have been originally inscribed *James III.* but *James* being now blotted out, *George* is put above it, and by a little hyphen beneath the lowest figure, marked as belonging to the lowest line. Three orange trees have the initials G. R. and beneath the letters is inscribed, *Republican*. These also receive drops of favour; but a large laurel, planted in a capacious vase, raised upon the base of a pillar, and inscribed *Culloden*, is watered by the dew of heaven,—by a copious shower poured from the urn of *Aquarius*. Besides these six flourishing plants, there are a number of yew and box trees, clipped into *true taste* by a Dutch gardener. Some of them retain their old situations, but an active labourer is busily clearing the grounds of all these *ancient formalities*. Many of them he has already wheeled out of their places, and thrown into the ditch that surrounds the platform, into which situation he is now tumbling

tumbling two venerable box trees of a most *orderly* and *regular cut*: each of them having the letters G. R. may apply to the favourites either of George the First or Second. This I suppose is meant to express, by an allegorical figure, the great number of old placemen who *RESIGNED* on the accession of his present Majesty.

The late Henry Fox, afterwards Lord Holland, being at that time a leading character in the House of Commons, and deemed the partizan of Lord Bute, is here represented as removing these antiquated plants from the vivifying *hot-house* of royalty, to the cold and dank ditch of despair. Hogarth not thinking a sable countenance and ebon eyebrows would sufficiently indicate the person meant, has given the outline of a fox's head to his cap. In this reforming business he is somewhat impeded by a garden roller, on which is written 1000000000l. meaning possibly *the national debt*. On the platform, lies a broom, shovel, and rake, necessary implements in clearing gardens, and in the surrounding *fosse*, such a collection of fantastic *evergreens*, as decked the pleasure grounds of our ancient sovereigns,

“ Trimm'd with nice art,”

and cut into the shapes of pyramids, fortifications, globes, and birds. On one of them, clipped into the form of a human head, is a *mask*, well expressing the *taste* of our ancestors.

It is observable that Lord Bute, and Mr. Henry Fox, are the only persons on the platform: one of these gentlemen was I believe supposed to have the highest confidence of his sovereign, and the other, *most powerful influence* on the people's representatives.

A group in the dexter corner is principally made up of members of the Upper House. A senatorial figure in the chair under the king's arms is intended for Sir *John Cust*, then speaker. That beneath him, wiping his forehead from an evident perturbation of mind, for *William Duke of Cumberland*. Below him is *Lord Mansfield*, and still lower *Lord Temple*, presenting his snuff-box to his Grace of *Newcastle*, who had a short time before joined the opposition. We also recognize *Earl Winchelsea*, and *George Dodington*, afterwards Lord Melcombe.

Who are intended to be hinted at by a number of persons asleep, I do not know: it however proves that there were *at that period*, men who were not to be kept *awake* by the most important interests of their country. Had this print borne relation to the orators of 1790, instead of the speakers of 1762, there would have been no cause for astonishment. Considering the hour at which our present race of senators meet to do business, and that one oration frequently lasts from the twilight of evening to the crowing of the cock; could it excite wonder if half the assembly were under the dominion of *Somnus*, before what one of our fashionable prints *so familiarly* calls the *peroration*?

On the other side of a rail, intended, I believe, to divide the Commons from the Lords, are a number of figures firing at the emblem of Peace, which is fluttering in the air near the signs of the *zodiac*. Mr. *Pitt* we are enabled to identify, not only by his face, but by his gouty legs. His gun has by much the longest barrel, and while he fires it off he prudently turns away his face, fearing a flash in the pan may scorch his eyebrows; or perhaps acting as a waterman,

waterman, looking one way and rowing another. A figure behind him discharges a blunderbuss; and in the sinister hand of one immediately before him is a horse pistol. The household artillery of all the band (and from the smoke which is diffused over the center of the group, it appears they are numerous) is directed to the same object. One prudent personage, a little before Mr. Pitt, seems to be in the act of desertion, for though yet seated on the *gunpowder bench*, he has got his head under the rail, and is half on the other side. This may be pointed at one of that class who go under the denomination of *Trimmers*, or may intimate that the gentleman is in the way of getting a place or a peerage; but what is his name, or was his future title, I am not enough read in the red book to determine. The next figure resembles Henry Bilson Legge. A hand with an ear-trumpet may perhaps allude to *Lord Chesterfield*, whose deafness was at this period proverbial. Two figures above him are distinguished, one by a muff, and the other by a pair of spectacles;

“ To whom related, or by whom begot,”

baffles my conjecture; the lowest figure has a resemblance to the first Lord Holland, but he is exhibited on the platform. A dog immediately behind *Lord Bute*, having his eye fixed on the urn of *Aquarius*, I suppose to be barking at the shower which pours on the laurel inscribed *Culloden*. He is a Caledonian cur, and on his collar is written the word *MURDER*, allusive, perhaps, to the cruelties said to have been exercised in Scotland in 1745, which accounts for the natives of that country thinking the Duke had more liberal rewards, and more distinguished honours, than he fairly merited.

Thus much must suffice for the dignified personages who then drove the *state machines*: to regret that I cannot point out more of the characters would be useless. I am not deeply studied in the political history of that day; to those who are must be delegated the task of more particular explanation.

The two most distinguished persons in the opposite group are exalted to the pillory. Over a figure of *Fanny the Phantom*, who is dressed in a white sheet, the engraver has written CONSPIRACY. In one hand she holds a small hammer, and in the other a lighted taper, with which she sets fire to a *North Briton* that is fastened on the breast of *John Wilkes, Esq.* above whose head is written DEFAMATION. The patriot is depicted with a most rueful countenance, and empty pockets. On the steps below are such a company as we generally see assembled on these great occasions. Two Highlanders, one of whom is grasping a purse, and with most significant grin pointing to the *prophane chield* who had dared to abuse his clan, and reprinted *Howell's Description of Scotland*: by his belt and lappels he appears to be military, and is perhaps meant for Colonel Martin. Close to him is a Lilliputian chimney-sweeper, and a fellow blowing a cow's horn with force that gives a Boreas-like distension to his cheeks. This resounding clangor is softened by the cheering notes of the sweet-sounding violin, while the growling bagpipe gives a thorough bass to the whole. Still farther to keep up the spirits of the company, a woman is retailing gin from a keg inscribed with the two initials J. W. and a school-boy amusing himself à la *Teniers*, with Mr.

Wilkes's

Wilkes's shoes. To complete his degradation, the Bishop's *Abigail* so skilfully trundles her well-soaked mop, that he enjoys the full benefit of her *mud-coloured drops*.

The group behind is partly made up of British sailors and soldiers, each of whom exhibits a most melancholy spectacle of *the fortune of war*. One *lion-hearted veteran*, having had both legs and arms lopped off in the service of his country, has his oak-like trunk borne to the borders of the platform, upon a porter's knot, where with three other disabled warriors, he waits the hope of catching a few drops from the fountain of honour; but alas! the stream which ascends from a fire-plug behind the gate, falls on the heads of a mob who are in the back ground. Some of these may possibly be cripples, for a crutch, as well as several bludgeons, is flourished in the air. At a window, over which is painted *DR. CANT'S*, and *MAN MIDWIFE*, a bishop is confirming two adults, by the imposition of hands. Whether by this representation the artist intended to hint that this father of the church confirmed them in their political errors, the reader must determine according to his political creed; but thus far we may venture to decide; Doctor *Thomas Secker*, then Archbishop of *Canterbury*, was the person intended to be delineated. At the rooms where the Society for Encouragement of Arts, Manufactures, and Commerce then met, a number of persons, by the help of a crane, are dragging up a large *silver palette*, on which is written *premium*. The man instructing the workmen is, I believe, intended for *Mr. Peter Templeman*, then Secretary to the Society; as one of the figures in the first floor, is probably Lord *Romney*, then their President.

Behind this we discover the New Church in the Strand; and on the opposite side a triumphal column; a structure with the word *hospital* inscribed on the front, and a scaffolding, with workmen, completing a very large new building. These, I apprehend, *Hogarth* intended as descriptive of the great things which *were* to be undertaken and carried on during the reign of a monarch, who *gloried in the name of Briton*. That the workmen and scaffolding bear allusion to those extensive and ponderous premises, now known by the name of *Somerſet Place*, there can be little doubt: the artist, with an eye of prophetic anticipation, has placed his scaffolding nearly on the spot where the building now stands; and conscious of the time it must take to pile up such a quantity of stone, has not represented it *built*, but *building*; a state in which there is great reason to suppose it will remain, as long as it is found capable of addition or improvement; how long that will be, his Majesty's Surveyor-General of the Works must determine.

The figure of *Lord Bute* is a strong likeness, and in the turn of head very similar to *Ramsay's* portrait, which *Mr. Ryland* engraved. Pointing out the first *Lord Holland*, by making the outline of his cap in the form of a fox's head, is a whimsical idea. Even the sculptured lion's shaggy front has strong markings. He is by no means pleased with the distribution of those honours that he is made a party in bestowing, but goes through his business with a very wry face. To the poor maimed sailors and soldiers, *Callot* could not have given much more spirit. Though upon so small a scale, they have all the hardihood of their order, and both in them, and the elevated

party

party on the opposite side, variety and distinction of character are accurately and nicely discriminated.*

All the prints contained in *Hogarth Moralized* are introduced into these volumes, with the addition of the following:—the portrait of the Editor, from a picture by Mortimer engraved by Skelton; a portrait of Hogarth and his Dog, from the original picture in the Shakspeare Gallery; the Battle of the Pictures; the two plates from the Analysis of Beauty; Sigismonda; Time smoking a Picture; Boys peeping at Nature; the two plates of the Times; Sarah Malcolm; Hogarth's Crest; and two outlines of the Beggar's Opera, and of the Indian Emperor; all of which, with the exception of the last two, are beautifully engraven by Barlow.

We cannot take leave of this work without reminding the writer that the number of frivolous, not to say absurd notes*, with which many of the pages are crowded, serve only to increase the bulk and expence of the volumes, without adding to their value: neither would we conclude without acknowledging, in justice to Mr. Ireland, that his publication has afforded us much entertainment, and many interesting circumstances of information. Almost any thing relative to such a genius as HOGARTH must be acceptable to a reader of taste.

* Of this description is the note p. xlv. which occupies more than four pages, and furnishes neither information nor amusement. Hogarth, in his preface to his *Analysis of Beauty*, declares, "that he was extremely glad to find his system [respecting the Line of Beauty] so well supported by a precept of Michael Angelo; which was first pointed out to me (he adds) by Dr. Kennedy, a learned antiquarian and connoisseur, of whom I afterwards purchased the translation, from which I have taken several passages to my purpose."—This Mr. I. controverts, by declaring that 'from this visionary writer he could not borrow much.'—The writer in question is Paul Lomatius; and there can be no doubt with any reader who peruses the work with attention (which we have done,) that Hogarth was considerably indebted to him for many valuable hints on the subject; and which, indeed, the artist had the candour to acknowledge:—but why does Mr. Ireland extract so much from a writer who is so visionary? or rather, if an extract must be made, why not take it from the work itself, and not from the quaint dedication of the English translator?—In addition to what we have already said with respect to Mr. Ireland's notes, we must declare that his attempt to represent the late Lord Orrery [in p. 190.] as a driveller and a fool, is most unpardonable; and that the note p. 513. on happiness, is lengthened to an unconscionable size, occupying nearly ten pages, and possessing neither wit nor novelty.—We could greatly enlarge this catalogue, but we forbear, it being sufficient to warn the author against any future excesses of a similar nature.

We should regret that our necessary avocations had prevented the earlier appearance of this article, if we had not been enabled, by means of that delay, to examine the second edition of the work; in which but little addition, or alteration, is observable.

ART. XV. *Doctor Geddes's Address to the Public*, on the Publication of the First Volume of his New Translation of the Bible. 4to. pp. 25. 1s. Johnson. 1793.

CONTEMPLATIVE and learned men are among the first to notice the inconsistency of human desire, and are also among the first to verify their observation by example. They would acquire fame without experiencing any effect of the envy which naturally attaches to it; and they deem it a peculiar hardship that any calumny is thrown on them, when they must know that this is a tax which merit unavoidably pays on becoming eminent. Conscious of the integrity of their intentions, they feel themselves hurt and mortified by opposition and abuse: but that which they consider as an injury operates not uncommonly to their advantage. Censure is seldom so fatal to authors as contemptuous silence; and few descriptions of men have more incitements to practise the Christian virtue of forgiving enemies; since the malicious attacks of an evident enemy generally prove more beneficial than the indiscriminate praise of friends. It was a well-founded remark, that "no one can be written down but by himself."

It surprises us that such a writer as Dr. Geddes, who must be acquainted with the history of religion, should describe the opposition, which he informs us he has had to encounter, as *unaccountable*. Some bigotted members, particularly among the superior clergy, of the Romish church, it seems, have calumniated the Doctor and *denounced* his work:—but, when he declares that he is a sworn enemy to implicit faith, as well as to implicit obedience; that he has been accustomed to think for himself; that he will ever continue to do so; and that, as often as he shall have occasion, he will speak and write as he thinks; that he abhors the hypocritical maxim, "We must think with the wife, but speak with the vulgar:"—that he despises all such accommodations, and will never hold a language that clashes with his sentiments, nor bend to an authority that insults his reason:—when he makes these confessions, and frames these resolutions, could he hope to glide down the stream of reputation unmolested? It would be rather strange and *unaccountable*, if such a Catholic as Dr. G. did *not* find opponents!

Of the virtue and integrity of his mind we have no doubt. We believe him when he declares that 'he has not, to his knowledge,

knowledge, thwarted any single word of holy writ to support any one system of religion; and we must allow that 'it is but just that his opinions be fairly weighed, and his arguments opposed by arguments:' but an undertaking like his, in the execution of which he would differ from the common reading, (for a new translation necessarily implies variation,) was so calculated to excite fear and to alarm prejudice, that he should have prepared himself for having his motives suspected, and for having his opinions weighed in other balances than those of the sanctuary. Many, it was to be expected, would be tenacious of their old *mummsimus*, and be angry at being required to renounce words which constant reading had imprinted on their memories.

He who undertakes a translation of Aristotle, Plato, or Xenophon, may expect to be tried by a competent jury of his peers: but he who ventures on a new translation of the Holy Scriptures must continually submit to the decision of juries that are not competent. The mass of readers will determine, though they are unable to judge, and will often condemn that which learning and criticism would applaud.

The merit, therefore, of Dr. Geddes's Translation must not be collected from vulgar clamour; nor even from the censure of *three bishops* of his own church: see p. 12.—and we wonder that he should be affected by such attacks as he has thought proper to detail. His only reply should have been, "*Si quid meremur, sana posteritas sciet.*"

His political principles, the Doctor informs us, have made a part of the accusation against him, being represented as unfit for the work which he has undertaken; and to this part of the charge he makes a particular and energetic reply. His prudence, however, in descending to topics so irrelevant, we do not discern; and he must know that his justification is not calculated to conciliate those who reprobate such principles as his enemies have attributed to him, "with malice aforethought."

On the whole, this Address may serve as a laudable evidence of the Doctor's ingenuofness, eloquence, and spirit: but we think that the opposition, which seems to have occasioned it, was too much beneath his notice; and that the time employed on it had been better devoted to his New Translation.

For our notice of the publication of the first volume of Dr. Geddes's Translation of the Bible, see Rev. N. S. vol xi. p. 298. We intend soon to resume the subject, and to pay more minute and critical attention to the merits of that elaborate work.

ART. XVI. *The Theory and Practice of fingering the Violoncello.*
Containing Rules and progressive Lessons for attaining the Knowledge and Command of the whole Compass of the Instrument.
By John Gunn, Teacher of the Violoncello. Folio. 1l. 1s.
Sold by the Author, Bennet Street, Rathbone Place.

IF this elementary work had only comprehended musical plates, its merits would not have come under our discussion: but, as it contains 72 pages of letter-press, including a dissertation on the origin of the violoncello, and on the invention and improvements of stringed instruments, as well as instructions for the theory and practice of fingering the violoncello, we shall regard it as a literary production.

The dissertation is divided into 7 sections, which treat, 1. Of the invention and rude state of musical instruments. 2. Of the lyre of the Greeks. 3. Of the lyre and stringed instruments of other nations. 4. Of the improvement of the lyre by the moderns. 5. Of the bow, the rebec, and the viol. 6. Of the violin, tenor, and violoncello. 7. Of the state of instrumental music.

The many histories of music published in France, Italy, Germany, and England, during the present century, must have greatly facilitated the author's labours in compiling this epitome. New materials for the history of ancient music cannot now be expected. The author confesses that 'he has been content to glean, after the more fortunate and considerable harvest of his predecessors in the field of musical history':—but whoever is well acquainted with the annals of this art will soon find that Mr. Gunn has drawn from the best sources of knowledge on the subject, and has seldom omitted giving authorities for what he asserts.

Indeed few of the purchasers of a practical treatise on the art of playing the violoncello, an instrument of modern invention, could possibly expect to be gratified with a history of the *music of the ancients*, to whom the instrument was wholly unknown. Mr. G. relates all the well-known stories concerning the *testudo* or lyre of Mercury, the *anvil* of Pythagoras, the *se-motis consultum* of the Spartans against Timotheus, &c. but ancient music seems so totally lost, and its recovery and explanation have so long baffled all the science and conjecture of the learned, as well as the practical knowledge of professors of the art, that it would be unreasonable to expect Mr. G. to *lighten our darkness* in such abstruse inquiries. He has given such passages as have been previously found in ancient authors relative to the subject, and have been generally quoted by the
most

most respectable musical writers of modern times; and this, if it were necessary to be done, he has done well.

SECT. V. In speaking of the invention and early use of the Bow, by performers on the rebec and viol, Mr. G. has ingeniously endeavoured to assign the discovery to the Arabs or Egyptians, leaning on a passage in Shaw's Travels. What he tells us concerning its early use in Europe is chiefly taken from the second vol. of Dr. Burney's History of Music: but, in all these inquiries, he has manifested a considerable extent of reading among the principal authors who have professedly, or incidentally, written on the subject of musical history.

SECT. VI. Which treats of the three kindred instruments, the violin, tenor, and violoncello, the author having more solid materials on which he might work than in the preceding sections, seems best calculated to serve as a preface, for young students, to a treatise on the theory and practice of the violoncello. In this section, the pages are not so *berisées de Grec*, as those on the music of the antients; where the author, from the want of more useful information, has given in that language long extracts from the poets; as geographers,

"O'er Afric's sandy desert downs,

"Place elephants for want of towns."

In the latter part of SECT. VII. which terminates the dissertation, we have a satisfactory account of the progress of the violin, tenor, and violoncello, from Mercennus, Ant. Wood, Gerbert, Hawkins, &c. after which we have a plate, neatly engraven, representing lyres, harps, and stringed instruments played by the bow, with three different positions of the hand on the finger-board of the violoncello:—after which, the author has inserted a *fantasia*, by the French composer Henry (not Claude) le Jeune, in five parts, for violins, tenors, and the violoncello, as a specimen of instrumental music in its infancy. Melody was unknown at the time when this *fancy* was composed. The harmony is meagre, the arrangement of the parts is clumsy, and rhythm or phraseology had no existence till many years after its production.

The Theory and Practice of fingering the Violoncello.

PART I. Chap. 1. *Introductory account of the properties of musical strings, and of the nature of the scale of music.*

As the ingenious author of this work seems to have mounted higher into remote antiquity than appears to have been absolutely necessary, in order to furnish students on the violoncello with musical history; so he appears to have dived deeper into the doctrine of vibrations and philosophy of sound than an elementary treatise required. A young musician, whose ear

is not accustomed to the divisions of the scale, and neither knows the use of the bow, nor how to place, press, or move his fingers on the neck of the instrument, will hardly have patience to calculate ratios for the purpose of forming the several intervals which he wants, with mathematical exactness. A strong hand, a good natural ear, and zealous application, will conduct a practical musician through the first thorny paths of his progress toward excellence, perhaps, quicker without than with the additional perplexities of theory. In musical studies, it seems as if *theory* were often more successfully built on *practice*, than *practice* on *theory*. A curious mind will naturally wish to penetrate into causes, in proportion as it is pleased with effects; and we believe that very few of the great musicians of modern times began their studies by philosophical subtilties:—Rameau, Tartini, and a few more, have ended them by investigation, and by an ardent wish to reduce the principles of their art to system and demonstration: but the theoretic works of these celebrated masters were laid aside much sooner than their practical productions.

We mean not, by these reflections, to censure the labours of Mr. G. On the contrary, we are ready to allow that the scientific part of this work is well executed, and that there are few elementary truths so replete with science, expressed in such clear and accurate language. We are only doubtful whether the mixture of mathematical theorems with practical precepts will smooth or shorten an incipient musician's road to excellence in the first stages of his progress.

The explanation and representation of the scales in all the four and twenty keys, major and minor, and of the manner of fingering them, are practical and useful; and the shifts and fingering of the several keys we believe to be according to the best performers on the violoncello of the present times. We have compared these directions with *Les principes où l'application de violoncelle, par tous les tons*, by LANZETTI; and with the *Méthode pour le violoncelle* by M. TILLIERE; and we find no other difference than that Mr. Gunn's work is more copious, with the material addition of explanations and practical instructions, beside his theoretic and historical information.

ART. XVII. *Prolusiones Juveniles Præmiis Academicis Dignatæ. Auctore Joanne Tweddell, A. B. Trin. Coll. Cant. Soc.* 8vo. pp. 248. 5s. Boards. Dilly. 1793.

WHEN a young collegian, instead of dissipating his leisure hours in frivolous pursuits, dedicates them to the Muses, it is a manifest sign of a generous and energetic mind;

and while he not only thus procures for himself an immediate agreeable amusement, but provides a store of entertainment for future days, he also gives the public a fair pledge of his being, in riper years, an useful member of society, and an ornament to his country.—Such, if we mistake not, will Mr. Tweddell one day be, or, rather, such he already is. We have not often read a juvenile production * with more pleasure than the present volume has afforded us.

It consists of thirteen *prolusiones*, of which five are in Greek or in Latin verse; six in Latin prose, and two in English prose.—They were all prize-exercises at Cambridge, from the year 1788 to 1792; and all obtained the proposed rewards.—The first is a Greek Sapphic ode, entitled *Batavia rediviva*: the second, a Latin ode on the same subject: the third, a Greek and Latin epigram, *Quid novi?* the fourth is a prose oration against *Lucius Sylla*: the fifth, a *Panegyric on Locke*, in Latin also: the sixth, *An estimation of the merits and demerits of Henry VII.* in English: the seventh is entitled *Id unum, quod expedit hominibus, homines obligat*: the eighth is a Greek ode founded on the *Juvenum curas* of Horace: the ninth, an epigram in Greek and Latin, *In ventriloquum*: the tenth, in Latin prose, has for subject, *Whether a rude or polished age be the more favourable to the formation of a great poet?* the eleventh is an English speech *On the character, &c. of King William III.* the twelfth, *Quid purè tranqillet?* the last, *Utrum magnum Imperium cum æqua omnium libertate constare possit?*—From each of these kinds of composition, we shall give short specimens.

From the Greek ode No. viii. which we consider as the best of Mr. T.'s poetical pieces, we take the following beautiful stanzas:

Δις μάκαρ' μάκαρ, φίλῳ ᾧ γι Μοῖσα,
Καὶ μάκαρ, θύμῳ φίλῳ ᾧ ἔρωτι.
Εὖ γὰρ οἶδ' ἔγωγα φιλασίμῳ, τὸν
Μοῖσα φιλασιν,

Ταλὶκα τριβῆι νότης τὰ κομψὰ
Καρδίας ποικίλμαθ' ὅμῳ; σκιαζέι
Ὅψιν αἰ βίονα μελάμπιπλῳ νύξ.
Ες θαλάμῳ γὰρ

Τάμερον πορθημὺς νεκρῶν καλεῖ σι,
Ποτῖοι ἔθιν φάρμακοι, ἔθιν ἄλλα
Φίλτρων ἱμπέφυκα Σὺ τ' ἴσθ, ὃς ἀκμῆς
Κυδῖο γαίης,

* We are not, in common, very hasty to encourage the publication of juvenile productions: but Mr. Tweddell has had the power of seducing us, in the present instance, from the direct line of general observation.

Θρασύς ἄν — Μη δ' ἰσθί· τίς τί μοῖραν

Ἄν σκοποῖς ; Μῖσος σκοπίοις κίεθ·

Ὅλβ· ὡς λόλογον αὐτῷ, τίς ἑσφω

Ἄν φροῖον λη ;

The following epigram is pretty; although we think that, in general, the author's Latin poetry is inferior to his Greek :

‘ *QUID NOVI?*

‘ Puella loquitur.

‘ *SUM tibi Bella : Viden' ? Venera et vulgaria temno ;*

Nec levis in laudes ars fuit illa meas.

Mos olim (et memini) proprios pendere capillos ;

Sunt falsi : Queris, quis sit, inepta ? Novum est.

Mos olim (et sensi) propriam submittere clunem ;

Quis potior clunis subere facta ? Novum est.

Me foror alta humilem spectabat desuper hostem ;

At lignum fulto subdere calce novum est.

Quid deceat, quid non, sic collige. Quæ decet, illa est

Res nova, quæque nova est res, mihi crede, decet.

From the Latin speech *On Tranquillity*, we cannot refuse to transcribe the author's emphatical address to the voluptuary :

‘ Quin define, O Voluptatis affecla, ignobile servitium perpeti, et rei, quæ ex manibus tuis jam jam elapsura est, perditè inhiare. Dea, quam colis, hinc, fateor, tibi ostentat amænitàtem Veris, illinc uberes maturosque Autumnus fructus. At, “ si me satis audias,” neque vox illius blanda et canora aures tuas unquam deliniet, neque oculos nimidum quantum præstringet formæ venustas et pulchritudo. Cave fructum arripias, quem decerpserit Voluptatis manus. Quod ea tibi poculum ad hauriendum ridens propinaverit, illud vel primoribus labris cave attingas. Deerit, mihi crede, rosas, quas carpisti, brevi deerit sors ille color. Quæ tibi tenuem rationem saporum exigenti jucundè quondam et suaviter blandita est luxuries, mox delicatum fastidium, deinde cibi satietatem, cui ne varietas quidem occurrere poterit, tumultuanti stomacho injiciet. Carissimi illi, quibus flagranti, amores aut sollicitam mentem tuam et anxiam habebunt, aut languidum te reddent, inertemque, et tibi mimicum. Ad molliem denique eam omnem, quam juvenis præsumpsisti, ecquid est, quod accedere possit ? Nihil, me quidem judice. Imò expectanda tibi potius est cum ærotatio in corpore, tum in animo gravissima ægrotudo.’

Mr. Tweddell's English oratory is not less pointed and vigorous ; witness the following paragraph, on the British constitution :

‘ The fabric of our *real* Constitution is that of a temple situated on an eminence. The access is gradual, the descent precipitate. Our fathers built it with their own hands, and cemented it with their own blood. Let not us their descendants, who have but a life property in the beauteous edifice, injure our posterity by despoiling it of any part of its riches, or by neglecting to repair and to preserve it. Whilst Liberty

erty continues to animate our worship, we will defy the malice of the worst tyrant, which the worst ages may produce, to undermine the pillars which support it. But as soon as our devotion shall begin to slumber, as soon as we shall rob of her accustomed honors the tutelary Goddess of the glorious sanctuary, as soon as we shall fall down to the golden image of the Mammon of corruption, and croud around the altars which the priests of despotism shall set up, as places of refuge to a deluded train of fanatic idolaters, then is the fabric of liberty disjointed, and already does it totter to its foundation. The feeblest arm that ever wielded the rod of oppression may be lifted up to accelerate its destruction. The weakest tyrant may insult its fall. The meanest minion of tyranny may trample in triumph upon its ruins.

‘ We have to thank God and our ancestors, (the former having given us our powers, the latter an example in the use of them) that our liberties are not now dependent on the precarious will of any individual, but on our own rights supported by our own exertions—that, unless ourselves be accessaries, they can neither be wrested from us by the peremptory insolence of a tyrant, nor decoyed away by the meretricious blandishments of aristocratical sorcery, nor yet juggled from us by the insidious and fraudulent manœuvres of ministerial *legerdemain*. The lure of riches and preferment may be displayed with effect to the base and menial parasites of a court-favourite, the scavengers of corruption, a class of beings patient of domination, solicitous of infamy, and whom nature did not condescend to qualify for the luxury of independence. It may prevail on such flagitious caitiffs as these to barter their freedom and their suffrages for the pitiful gleanings of dishonor. It may induce such unhallowed miscreants, when they have received the price of their departed integrity, to obliterate the unwelcome memory of its possession, by teaching their posterity, that the wages of venality were ever their exclusive and inalienable birth-right. But every true Briton will scorn to ‘ truck and huckster’ for those only commodities of price, his mental and his personal freedom, and will look with abhorrence on the miserable offals of slavery, and the sordid pittance of their prostitute services. Whilst such shall still be the sentiments of the wise and of the good, no zealot in the cause of oriental servitude, no arrogant and contumelious engrosser of delegated power, shall dare to practise the treacherous arts of a general corruption, but shall content himself with the limited prospect of partial depravity. It is our happiness, that such men can now only speculate upon the glorious doctrine of passive obedience, and that they can feast their imaginations alone upon the enrapturing tenets of non-resistance. The only passive obedience now known to us, is that which we pay to our country’s laws. Wherefore? “ *Legum idcirco servi sumus, ut possimus esse liberi.*”

From an author who writes thus at the age of *twenty-two*, what may we not expect at *forty-four*; when the eloquent fervour of juvenility shall be mellowed into the dignified energy of maturity,

MONTHLY

MONTHLY CATALOGUE,

For NOVEMBER, 1793.

EAST INDIES.

- Art. 18. *Dissertations and Miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences, and Literature of Asia.* 2 vols. 8vo. pp. 420, and 412. 10s. 6d. Boards. Nicol, &c. 1792.

THESE volumes contain a selection of essays from the Asiatic Researches; of which we have given ample accounts in our late Appendices, &c. The first volume consists entirely of dissertations written by Sir William Jones: the second is made up of the valuable communications of Sir W. Chambers, Mr. Hastings, Mr. Wilkins, and other members of the Asiatic Society. Each of these papers has already received our notice, and the aggregate has not passed without what it so well deserved, our hearty commendation.—Adverting to the utility of these dissertations to readers at large, we cannot but be pleased to see them in a form so much more conveniently adapted to their being extensively diffused and generally purchased; we hope, however, that the sale of the present collection will not impede the circulation of the Transactions as published by the society; which circulation, we are told by the President, is absolutely necessary to enable that useful body to continue its exertions.

In the Appendix, are contained, 1. A hymn to Camdeo.— 2. Hymn to Naryena,—both by Sir W. Jones *. 3. An account of embassies and letters between the Emperor of China, and Sultán Shahrokh; and, 4. A short account of the Marratta State,—both translations, by Sir W. Chambers.

- Art. 19. *A Letter to Richard Brinsley Sheridan, Esq. on the Renewal of the Charter of the East India Company.* By a Friend to the Freedom of the Press. 8vo. pp. 48. 1s. 6d. Debrett. 1793.

On reading this letter, we could not help exclaiming, *aut Scottus aut Diabolus*. It is presumed that the annals of mankind, ancient or modern, cannot furnish a similar instance, in which a party could, unabashed, in the open face of day, stand the production of such a train of self-contradictions and bold tergiversations, as the junto here addressed in the person of one of the leaders, has been able, has been suffered, to do. The Major, however, still watches them closely all the way; and to his unremitted vigilance they may safely be assigned. This letter is dated April 9. 1793; and should have been earlier noticed: but it passed, for a time, unperceived, in the crowd of temporary publications.

MEDICAL, CHEMICAL, &c.

- Art. 20. *The Causes of the great Number of Deaths amongst Adults and Children; in Putrid Scarlet Fevers, and Ulcerated Sore Throats, ex-*

* We gave an extract from the charming hymn to Camdeo, in our account of Sir W. Jones's Discourse on the Institution of the Bengal Society. See Rev. vol. lxxi. p. 357.

plained; with more successful Modes of treating those alarming Disorders; as practised at the St. Mary-le-bone Infirmary. By William Rowley, M. D. &c. &c. 8vo. pp. 47. 1s. Newbery.

We will not insult our medical readers by supposing that they are so uninformed of the most effectual modes of practice in these diseases, as to learn any thing from a pamphlet which appears solely intended to display the superlative merits of its author.

Art. 21. *An Experimental Inquiry into the Constituent Principles of the Sulphureous Water at Nottingham near Weymouth: together with Observations relative to its Application in the Cure of Diseases.* By Robert Graves, M. D. &c. &c. 8vo. pp. 60. 1s. 6d. Johnson. 1792.

The Nottingham water manifestly discovers, by its odour and taste, a sulphureous impregnation, which quits it on exposure to the atmosphere; a decomposition gradually taking place, as shewn by the loss of transparency and a subsequent precipitation. Dr. Graves, after subjecting the water to the action of various precipitants, and collecting its fixed principles by evaporation, and its volatile by distillation, gives the following result of his chemical analysis. In a gallon of the Nottingham water, are contained,

	grains.
Muriat of kali, or sal digest. sylvii,	10 $\frac{1}{2}$
Carbonat of kali,	4 $\frac{1}{2}$
Sulphat of lime,	4
Carbonat of lime,	7
Carbonat of magnesia,	3
Alumine,	3
Siliceous earth,	1

33
Cubic inches.

Azotic gas, or phlogificated air,	4
Carbonic acid gas, or fixed air,	6
Sulphurated hydrogen gas, or hepatic air,	6

16

As the observations on the medical uses of this water are entirely drawn *à priori* from its analogy with other known mineral waters, particularly that of Moffat, we shall pass over them, as adding nothing to the stock of medical knowledge; and, indeed, the minute analysis of mineral waters, especially those of the weaker kind, appears to us, notwithstanding the arguments used by this writer, rather a chemical than a medical problem. The assertion of Bergman, indeed, that "from the known efficacy of certain waters in the cure of diseases, we may infer similar effects in the other waters exactly resembling them in composition," cannot be disputed:—but the truth is, that medical properties are not capable of the minute and infinitely various distinctions which chemical combinations admit. The same sensible effects are produced by mixtures extremely different; and the concomitants of water-drinking are often of more consequence in a medical view than the thing itself. We would by no means discourage these analyses, as they are ingenious trials of skill in a very nice

ance and difficult part of chemistry, and are certainly in some degree connected with medical practice: but we apprehend that any medical inferences drawn from them will prove either trifling or delusive.

Art. 22. *Facts, tending to show the Connection of the Stomach with Life, Disease, and Recovery.* 8vo. pp. 59. 1s. 6d. Murray. 1793.

In an advertisement to this small work, by which the author appears to be Dr. Webster of Edinburgh, it is mentioned that this summary was intended as part of heads of lectures on *Materia Medica*, read in Edinburgh several years ago; and that the farther application of the doctrine to practice will probably appear soon. The present publication will admit neither abridgment nor criticism; since it consists of scarcely any thing but a bare catalogue of numerous facts, brought together for the purpose of illustrating some theory, which is not opened enough to enable us to judge of it. We only discover, in general, that the author leans to the opinion of those who have made the stomach the principal seat of vital energy; and that, in different specific states of that organ, he looks for an explanation of the chief phenomena of disease, and of the action of remedies.

Art. 23. *Something which concerns Every-body.* 8vo. 6d. Brown.

The hand-bill of a quack doctor; who 'confines his practice to chronical disorders,—which he usually cures by English herbs alone; and who may be consulted at No. 17, Brayne's Row, Spa Fields.'

Art. 24. *An Appendix to a Treatise on the Hydrocele: containing additional Proofs of the Efficacy of Injection for the Cure of that Disease.* By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, and Senior Surgeon to St. Bartholomew's Hospital. 8vo. 6d. Johnson. 1793.

We noticed Mr. Earle's treatise on the hydrocele in the 7th volume of our New Series, p. 348; and we at that time expressed a favourable opinion of the method of cure recommended by him. That opinion is now strengthened, as well by our own experience as by the present publication, which contains fourteen additional cases in proof of the utility of the practice.

Art. 25. *A Treatise on the Dropsy of the Brain, illustrated by a Variety of Cases.* To which are added, Observations on the Use and Effects of the *Digitalis purpurea* in Dropsies. By Charles William Quin, M. D. Fellow of the King's and Queen's College of Physicians, Physician-general of his Majesty's Army in Ireland, and of the Royal Hospital for Invalids, near Dublin. 8vo. pp. 227. 3s. 6d. sewed. Murray.

In the interesting publication now before us, which we have too long omitted to notice, Dr. Quin first distinguishes between the chronic disease to which the name of Hydrocephalus ought exclusively to be applied, and the acute disease, properly named *Apoplexia hydrocephalica*: he then proceeds to the history, causes, and treatment of this latter complaint. We shall not detain the reader with the particulars of the history, but inform him of Dr. Quin's idea of the causes of apoplexia hydrocephalica, which he supposes to be of a very differ-

ent nature from those of dropsy, and much more allied to the causes of acute diseases. He endeavours to prove, by deductions from an extensive series of facts, that 'the disease in question always owes its origin to a morbid accumulation of blood in the vessels of the brain, sometimes proceeding to a degree of inflammation, and generally (but not always) producing an extravasation of watery fluid before death.'

In the beginning of this complaint, when its symptoms are liable to be confounded with those which arise from worms, dentition, &c. Dr. Quin recommends a vomit to be exhibited, and a calomel purge.—If the symptoms continue, so as to mark the first stage of the disorder, 'while it may be supposed that no watery effusion has yet taken place,' he advises local bleedings from the temples, jugular vein, or temporal artery, a large blister to the head, and the discharge to be kept up by the unguentum vesicatorium, and setons or issues; though these seem better calculated to prevent than to cure the disease. The head is to be raised high, and the pediluvium to be used: with respect to the application of cold to the head, the author rather wishes it to be tried, than proposes it from experience of its good effects.

In the second stage, 'where the vessels of the brain, having been for a time oppressed by the excessive conjection of blood, gradually lose their tone,' he still relies much on blisters: but mercurials seem here to claim the first rank; 'Mercury should without hesitation be employed, and even in large quantities, by friction, and every other possible mode of administering it.'

Dr. Quin's observations on the use of *digitalis purpurea*, in dropsies, are judicious: we are glad to find that the remedy was more beneficial in his hands, than in those of some who have lately reported concerning its exhibition.

Art. 26. *A Posologic Companion to the London Pharmacopœia.* 12mo. pp. 99. 2s. sewed. Johnson. 1793.

This little book, of modest pretensions, may be safely recommended as an useful guide to young physicians in their prescriptions, till they have acquired, from experience, that knowledge of the operation of medicines which will enable them to form better rules for themselves. The articles are placed in alphabetical order, and, to most, three doses are marked, the lowest, medium, and highest. The different intentions in which they are given are also in some instances distinguished; and useful explanations are occasionally added. In adjusting doses, perhaps, no two practitioners would exactly agree. For example, as aloes are frequently given as an alterative, we should have put the lowest dose rather at gr. ij, or iij, than gr. v.; and the lowest dose of calomel as an alterative, rather gr. ss. than gr. i. The extreme dose of nitre we should have carried beyond gr. xxv. The new pulvis antimonialis we have found much too rough a medicine to allow of putting its gradation of doses so high as gr. v.—x—xvi. On the whole, however, the author appears to us to be sufficiently cautious in the dosing of the more powerful medicines, and to have carefully followed the best authorities.

Art.

Art. 27. *Advice to Parents on the Management of their Children in the Small-pox, and during Inoculation*; with a few Cases confirming the Author's Opinion. To which are added, some general Observations on the Use of Tea, and the present Regimen of Diet among the higher Ranks of Society. 8vo. 1s. 6d. Robinsons.

The materials of which this pamphlet is composed are very trite, and we can select nothing new for our readers, except the author's condemnation of milk, as an article of diet, while under preparation for the small-pox. He founds his opinion on the general idea of the inflammatory nature of the disease, and the ready admission of milk into the mass of blood, and its supposed heating quality. The very few cases adduced in support of his doctrine are of some inoculated patients who had the disease very slightly, and others who had it severely, the former debarred from milk, and the latter indulged in the use of it. Every medical practitioner will see the inconclusiveness of a dozen cases, picked out for the purpose of establishing any general fact in physic.

MATHEMATICS, &c.

Art. 28. *An Explanation of the Magnetic Atlas, or Variation Chart*, hereunto annexed, projected on a Plan entirely new. By which the Magnetic Variation on any Part of the Globe may be precisely determined, for any Time, past, present, or future: and the Variation and Latitude being accurately known, the Longitude is, of consequence, truly determined. By John Churchman, late Land Surveyor for the District of the Counties of Delaware and Chester, and for Part of Lancaster and Berks, Pennsylvania. 8vo. pp. 46. Printed at Philadelphia. 1790.

Mr. Churchman thinks it probable that useful discoveries might be more frequently made than they are, did not the fear of ridicule, which is but too often attendant on those who promulgate new opinions, or attempt new experiments, deter many from making their ideas public; and that a desire to avoid the sarcasms of ignorance and malevolence may suppress many useful inventions: but notwithstanding the discouragements which lie in the way of those who might benefit the public by their inventions, there will always be some discoveries of such magnitude, at least in the eyes of those who make them, that, regardless of the *world's dread laugh*, they will burst into day, and either go off in vapour, or remain permanent lights to mankind. Such, he informs us, were his reflections for a long time after he had hit on the theory of the magnetical variations exhibited in the publication before us: but, having risked a declaration of it in 1787, and having found, in general, a candid reception, and the first principles seeming at present [he says,] to be universally admitted, he has reason to hope for the same indulgence to this little tract; which is designed to explain the *Magnetic Atlas, or Variation Chart* of all the northern hemisphere, which is already published, and will be followed by a like chart of the southern hemisphere, accompanied by an explanation of the whole theory of magnetism and its effects, as well as of the advantages which may be derived from it: among these, Mr. Churchman apprehends, is 'an actual and complete discovery of the longitude; a subject which [he observes,] has hitherto generally

generally excited a smile whenever it was attempted, yet *that* also he has risked for the public good.'

Such is the substance of Mr. Churchman's preface. In the work itself, he delivers his theory of the magnetical variations, or what he calls 'elements of magnetism,' in a number of definitions, axioms, propositions, and corollaries,—explains the construction of his chart, shews the use of it, and obviates some difficulties and objections: in all which we allow that he manifests great ingenuity, and that his theory, and his mode of exhibiting the variations, are, to us, entirely new:—but truth obliges us to remark, at the same time, that a great number of these propositions may, or may not, be true, as they are all delivered without demonstrations; that others appear to us not to be consistent one with another; and that some of them seem to clash with actual observations. We shall point out a few instances, for Mr. Churchman's consideration.

Prop. vii. is inconsistent with itself, and with prop. ix; for it is there said that both magnetic points revolve round the poles of the earth from west to east, and that the northern one makes its revolution in a less time, and the southern one in a greater time, than that in which the earth revolves: a thing utterly impossible, if both revolve round the poles of the earth from west to east; and, if the ninth proposition be true, the southern point must revolve from east to west.

Mr. Churchman tells us that his magnetic meridians are curves, but he does not say what the nature of these curves is, and, therefore, he might as well have said nothing about them; because an infinite number of curves may be drawn through his two magnetic points (when they are not opposite points,) and any third point, every one of which will make a different angle with the meridian of that third point, and, consequently, give a different variation. It is true, the nature of these curves, and, of course, the quantity of the variation, might be investigated, if the true situations of the two magnetic points, and the absolute effect of each, were once assigned: but this is not done. On the contrary, it appears to us, from what is before us, as if Mr. Churchman had assumed two magnetic points, in such a manner that circles described through them and some particular places shall form angles with the meridians of those places, equal to the variations which have been observed at them; in which case it is not unlikely that circles described in the same manner, through other places, which are in the neighbourhood of those, will exhibit variations not very wide of the truth; while those, which are described through very distant places, will err greatly, from the curves being drawn on a false principle, or from the magnetic points being wrongly assigned, on the same account. If this be so, Mr. C. has only reasoned in a circle; and that it is so, there is but too much reason to fear, from the following circumstance: in the year 1785, a very few years before that for which his chart appears to be constructed, the variation of the compass was observed, to be $5^{\circ} 9'$ W. at Petrosawodsk, in Russia, lat. $61^{\circ} 47'$ N. and long. $34^{\circ} 23\frac{1}{2}'$ E.; and $3^{\circ} 55'$ at Wologda, in lat. $59^{\circ} 13\frac{1}{2}'$ N. and long. $40^{\circ} 10'$ E. but the map gives more than 20° for the variation at each of those places.

Mr. Churchman has here our undisguised opinion of his attempt: he certainly has no reason either to charge us with malevolence, or
with

with joining in what he, so emphatically, calls the 'world's dread laugh : ' we despise both, and have not even smiled at his proposal of finding the longitude; though we must own that we did not expect to have seen the variation of the magnetic needle brought forward again for the accomplishment of this discovery. Indeed we cannot help expressing some degree of surprise that Mr. Churchman should not have adverted to the circumstance of being obliged, himself, to admit the errors of Capt. Cook and his officers, in observing the variation, in order to account for the differences between his theory and their observations; and he must admit that it is immaterial whether the errors lie in the theory, or in the observations; because, were the theory ever so true, it could be of no use in finding the longitude, unless the observations could be made with equal truth to compare with it.

Art. 29. *Directions for making an universal Meridian Dial, capable of being set to any Latitude; which shall give the mean Solar Time of Noon, by Inspection, without any Calculation whatsoever.* By Francis Wollaston, F. R. S. 4to. 1s. Wilkie. 1793.

It is well known that common dials give what the English call *apparent*, and the foreign astronomers *true*, time; which, on account of the unequal motion of the sun, is unequal: the natural day being sometimes longer, and sometimes shorter, than the mean day, shewn by clocks and watches which go equably. In order, therefore, to find whether a clock or watch goes right, by a common sun-dial, or to set a clock or watch to mean time, when wrong, it is necessary to add to, or subtract from, the time shewn by the dial, a certain number of minutes and seconds, usually called "the Equation of time;" in order to find the time which the clock or watch ought to shew, or to which it should be set. As the quantity of this equation is continually changing, and is, beside, sometimes additive, and sometimes subtractive, it is not surprising that it should create difficulties among common people, and be the reason, as Mr. Wollaston asserts it is, why the time shewn by the clocks and watches in one parish differs sometimes nearly half an hour from the time shewn in an adjoining one: for the equation of time, at one season of the year, amounts to sixteen minutes and a quarter.

To remedy this inconvenience, Mr. Wollaston here presents us with the method of making a dial, which, notwithstanding it will not give the time at any other part of the day, will always shew the instant when it is 12 o'clock, without any regard to the equation of time; as well as the instant of apparent noon, and, consequently, the equation of time also, which is always the difference between the two. For the method of effecting this, we must refer to Mr. Wollaston's pamphlet, as no adequate idea can be given of it without the figure which accompanies it.

Mr. W. introduces his account by the following prefatory paragraph: 'The author having done his duty by communicating his idea first to that Society of which he has been during many years not an idle member, hopes they will not think it any reflection upon the decision of their council, who did not think proper to publish his paper
in

in their Transactions, if he now takes another method of making it known; in a form perhaps better suited to those who may choose to contract such dials; since he must confess, that he still apprehends they may be acceptable to the public.*

On this point, we have only to remark that, though the paper before us does not relate to a matter of any great importance, yet possibly more trifling essays sometimes appear in the Philosophical Transactions; and we believe the idea is wholly new: it certainly is so to us.

MECHANICS.

Art. 30. *A short historical Account of the Invention, Theory, and Practice of Fire-machinery; or Introduction to the Art of making Machines, vulgarly called Steam-engines.* In order to extract Water from Mines, convey it to Towns, and *Jets d'Eaux* in Gardens. To procure Water-falls for falling, hammering, stamping, rolling, and Corn Mills, &c. To give Motion to all Sorts of Machinery worked by Men or Horses, and bring in and out of Port Vessels in Calms, and against the Wind in moderate Weather. With two Letters, by the Author, which give an Account how Nature and bad engineering tend to the Destruction of the Port of Amsterdam; and how the extracting the stagnated and stinking Water, and bringing fresh to circulate in the Canals of that City, was opposed. By Mr. Blakey. 8vo. pp. 23. 1s. Egertons. 1793.

Our readers are to understand that Mr. Blakey does not here tell us how to do any thing, but only what he can do; and that he intends to inform us how to do it in another work, which he is about to publish, by subscription, in five parts, at 18s. each, to be delivered at as many periods: the first, six months after the subscription is filled; and one of the other four parts in every three months following. The first part will contain the history of fire-machinery, which Mr. Blakey will trace from the Greeks to the present time; and will have sixteen copper-plates. The second part will contain the same number of plates, but the author does not say what part of the subject will be treated in it. The third part will have as many plates, on the author's own experiments. The fourth part will shew how to make fire-engines in the most simple manner, with all the plates necessary for that purpose. The fifth part has sixteen plates of engines for fountains, gardens, mills, and for turning rollers, for plating metals hot or cold, and for bruising sugar canes: these last require no other heat for working them, than that which proceeds from the furnaces which contain the sugar boilers.

NOVELS.

Art. 31. *The Count de Hoenfeldern; a German Tale.* By the Author of *Constance, the Pharos, Argus, &c. &c.* 12mo. 3 Vols. 9s. sewed. Hookham and Co. 1792.

To the authoress of this novel the task of writing is not new*. That she can think, philosophize, and pourtray character with a certain degree of penetration and energy, we gladly discover: but we conceive that she may yet possess these faculties in much higher per-

* See Vol. lxxiv. p. 306. Vol. lxxviii, p. 124. Vol. lxxxi. p. 77.

fection. In general, she recollects but two species of character; the one unsuspectingly virtuous, the other trammelled in all the hypocrisy of vice. The principal incidents in the present tale are produced by this reiterated and palming machinery. The art with which she finds obstacles, when the happiness of her heroes and heroines is on the point of completion, would be productive of its true end, had these obstacles sufficient variety: but it is continually some unaccountable wretch, male or female, that produces all the mischief; and frequently from no other motive than the direct love of villany. A deeper insight into the human heart would perhaps induce her to think that this is impossible; and that the passions only lead us into error. Hasty decision is the parent of vice; at least of the active, daring, and atrocious, vices.

Her philosophy is no less erroneous. Her characters are virtuous or vicious *by nature*. Reason does not understand the term; at least, not when applied, as in this case, to signify some occult cause. Philosophers contend that men are not vicious *by nature*, but that they are made so by the accidents which befall them. They will grant that, in many instances, their vices are repeated so frequently that they become habitual, and then, say they, half reasoners tell us that it is *their nature*; by which idle subterfuge of sound for sense, inquiry into the course of vice is stopped, and the knowledge and progress of virtue are impeded.

The morality of this ingenious writer is still more blameable. The continual tendency of the work before us is to persuade us that there is little else than misery on earth. Discontent, misanthropy, cowardice, apathy, debility, are each and all thus engendered; and we rise from reading, not with that animation which should make us happy in ourselves and useful to others, but, with a sensation of the wretchedness of human existence. This kind of morality has indeed been the crying sin of most novel writers, except those of the very first class. They move us to pity instead of exciting us to action. They teach us to consider every failure of our wishes as an insupportable misfortune, instead of convincing us that misfortunes are often the creatures of our own fancy; in short, to weep and wail is the morality that such writers teach!

These are imperfections which we could not overlook, yet we cheerfully acknowledge that the fair author has talents, and those of no inferior kind. If she will examine with a more steadfast and determined eye the actions of men, the origin of those actions, or in other words the facts with which they are connected, and will avoid the commonplace cant of sentimentalists, and the absurdities connected with occult causes, we have no doubt that she will then rise to an eminence which otherwise she will never attain.

Art. 32. *The Wandering Islander*; or the History of Mr. Charles North. 12mo. 2 Vols. 5s. sewed. Ridgway. 1792.

Had this writer entitled his work merely *the Wanderer*, it would have been impossible in one word more properly to express the character of his book. The author rambles from topic to topic with so much rapidity, that the reader never knows where to find him. It is impossible to refer the work to any class of writing, or to describe it

under

under any of the characters which the laws of criticism have provided. It is not properly narrative, for it pursues no regular story; yet it contains tales of both the humorous and pathetic kind. It abounds too much in low jokes, or in dull small talk, to merit the general character of a witty, humorous, or satirical, work; yet it is not wholly destitute of humour and satire.

From some tender passages in the first volume, the reader may be induced to call this a sentimental novel: but, in the second, he will find that the Wanderer has forgotten his Elvina, or can only spare a single page for pouring out the last breathings of his expiring passion. Some strokes of political dissatisfaction are here and there dispersed through the volume; yet it is by no means to be considered as a political treatise. In short, it is much easier to say what this work is not, than what it is; and though there be passages of various kinds, which may be read with pleasure, yet, considering it as a whole, we shall not perhaps form too severe a judgment, if we acquiesce in the author's own opinion; 'now I declare, once for all, that the reader who can be pleased with these sheets may safely lay his hand upon his heart and say, "I am a good natured man indeed."

Art. 33. *The Life and Adventures of the Chevalier de Faublas*; including a Variety of Anecdotes relative to the present King of Poland. 12mo. 4 Vols. 14s. Boards. T. Evans. 1793.

We had hoped that the importation and naturalization of French details of foppery and immorality had nearly ceased; and we were sorry when the appearance of these volumes convinced us that the trade was not quite at an end. Among the numerous *evils*, however, which have been produced by the present commotions among the French, we trust that one *good* consequence will be the destruction of their attachment to the sort of life and the sort of reading, which, for so many years, has been productive of this worse than frivolous species of literature. It is true, indeed, that the conclusion of the work generally exhibits the antidote to the poison which its pages contain: but ought we to *excite* mischievous passions in order to shew their evil tendency? To become acquainted with the alluring yet thorny wiles of vice, to the end that we may appreciate the real delights and advantages of virtue, is indeed treading on dangerous ground. The translator of these volumes says that he has retrenched from the original: but he has not been sufficiently free in extirpating the unsound parts, and in allowing the rest to form, at last, a healthy offspring of the brain. Had he been bolder in his excisions, we might have been able to speak more favorably of his work.

The anecdotes relative to the unfortunate King of Poland, whose excellent character and cruel fate call for universal commiseration, contain, we believe, nothing new.

Art. 34. *The Knight of the Rose*. An allegorical Narrative; including Histories, Adventures, &c. designed for the Amusement and Moral Instruction of Youth. 12mo. pp. 209. 3s. sewed. Hookham. 1793.

This moral allegory is the production of Miss Peacock, the writer of "The Adventures of the Six Princesses of Babylon:" [for an

account of which, see Review, vol. lxxiv. p. 313.] The principal hero of the piece, the Knight of the Rose, undertakes the destruction of the powerful Fairy *Excess*, to whose fascinating charms so many of the vices and miseries of mankind are to be ascribed. After various adventures, the hero brings the shield of Temperance into the bower of the fairy, and the people are released from her enchantment. The idea is borrowed from the second book of Spenser's *Fairy Queen*, to which the author also acknowledges herself indebted for one of her allegories. To compare this allegory with the *Fairy Queen* would be trying it too severely: but to those young readers for whose use it is designed, we may fairly promise, from the perusal, much useful instruction, and some amusement.

EDUCATION.

Art. 35. *An easy Method to acquire the Italian Language, by the Help of the French and English.* Two Parts in one Volume. By John Soilleux. 12mo. pp. 124. 2s. 6d. bound. Elmley. 1793.

This little work appears to be an useful Introduction to the knowledge of the Italian tongue: it is concise and intelligible. The author appears to have judiciously selected, from former grammars, whatever he judged to be most simple, that the memory might not be burthened before a requisite taste for the language had been acquired.

ANTIQUITIES.

Art. 36. *The History of Sudeley Castle, in Gloucestershire.* By the Rev. Cooper Willeys, Vicar of Ixning, in Suffolk. Folio; Imperial Paper. 9s. Boards. Robson.

Sudeley Castle appears to have been a very antient baronial residence. The family of the Botelers possessed it till the days of Edward IV. who gave it to Gaspar Duke of Bedford. In the time of Henry VIII. it belonged to the crown, and was granted by Edward VI. to his uncle, Thomas Seymour, created Lord Seymour of Sudeley, and Lord High Admiral of England. This Thomas is well known as a man of insatiable ambition, fierce, and turbulent. He aspired to the hand of the young King's sister, afterward Queen Elizabeth, but married Katherine Parr, widow of Henry VIII; who, after passing with him some days of misery, is thought to have fallen a victim to his ambition, and was buried in the chapel belonging to this castle; now the habitation of rabbits and other animals*. By Queen Mary it was granted to Sir John Bridges, created Baron Chandos of Sudeley, and the first five lords of this family are also here interred.—This castle, rebuilt in the reign of Henry VI. appears, by the concurrent testimony of historians, to have been esteemed the most magnificent edifice of its day. Leland observes: "One thing was to be noted in this castle, that part of the windowes of it were glazed with berall:" and he again says, "the hawle of Sudeley castle glazed with round beralls." The Lord High Admiral repaired it with great splendour, and is supposed to have built the chapel of rich Gothic architecture, of which the shell is now remaining.—Fuller, speaking of this magnificent pile, in his quaint language calls it, "Of subjects"

* See Review, New Series, vol. i. p. 379.

castles the most handsome habitation, and of subjects' habitations the strongest castle*." It is now in ruins: its walls were heavily battered during the civil commotions of the last century, and its antient appendages of grandeur have gradually vanished. One part of the building, we are informed, 'is still used for the house of Lord Rivers's steward.' An accurate engraving of its present state accompanies this publication.

POETRY.

Art. 37. *Midsummer Eve, or the Sowing of Hemp.* A Poem. 8vo. 1s. Long. 1793.

This poem is an imitation, apparently, of the style of Comus, and of the Faithful Shepherdess; and it abounds with beautiful lines, fanciful ideas, and plagiarisms. There are an "opulence of allusion" and a mixture of mythologies in the imagery, which display more range of idea than chasteness of selection. It is the production of a writer formed in the Italian school, who has many beauties and many conceits, but who promises much more than most of our cold correct modern versifiers. We should advise the author to undertake an epic romance, such as the expedition of Richard the Third to the Holy Land, or one of the early traditions so well preserved by Milton in his History of England, or the fine story of Sir Iwayne.

The poet thus describes the fatal amour of Merlin with the lady of the lake:

—The false lady of the lake
 Essay'd her charms against his spells,
 And lur'd him to her sparry cells,
 Fathoms deep, beneath the flood,
 In sedgy groves the bower stood;
 With orient pearl the floor was pay'd,
 The light through crystal casements wav'd;
 In column'd halls of lapis blue,
 Strip'd with the turquoise paler hue;
 On coral seats they softly rest,
 Lin'd with the cygnet's downy breast;
 The genial shell with mirth went round,
 Their heads with river-lilies crown'd;
 They revel'd till the silver moon
 Quiver'd through their liquid doom,
 Then his amber couch she spread,
 Where the sleep of death she shed;
 Son of Dæmon †, thou art caught,
 Altho' in hell thy skill was taught,

Dup'd

* Worthies, p. 356.

† 'Merlin's mother was supposed to have been a nun, and the daughter of Demitio, king of South Wales, who accused a Dæmon of being his father. Carmarthen was his native place, which he intended to have surrounded with a wall of brass. His spirits were

Dup'd like the simple vestal maid,
Whom the lover fiend betray'd
To give thee birth on Barry's shore.
Thy native rocks thou view'st no more;
No more amidst the verdant glades
Of Dinoware's lofty shades
Thy faithful sprites shall hear thy call,
Unpunish'd stands Carmarthen's wall.'

The plan of the poem, of which this is a fragment, appears to be vague and too comprehensive. It seems as if the digressions would interest more than the subject. The lines arose from a young woman trying a spell, having heard a tradition that, if she sowed hemp-seed on a Midsummer Eve, the man whom she was to marry would come after her and mow.'

Art. 38. *L'Apparition, ou l'Egoïsme. Poème.* Svo. 1s. 6d. Elmly. 1793.

As an impartial historian would exculpate the ambitious Cæsar from the charge of having been implacable and cruel, so the writer of this pamphlet attempts to render justice to the vain egotist Voltaire, by shewing that he neither taught atheism, nor anarchy. In the poem, his *Apparition* preaches to the French nation piety and civil subordination. The notes consist of citations to the same purpose from his *Philosophical Dictionary*.

Art. 39. *Transactions of the London Methodist Parsons.* In three Poetical Epistles. 8vo. 6d. Stalker, &c.

Since the death of the venerable apostle of the Methodists, his followers are represented as splitting into parties and dropping to pieces, unless some Boanerges should draw them together again: in this season of dissension, some scribbling youngster among them has composed a few wretched lines, containing nothing worthy of observation in a literary journal.

Art. 40. *Poverty Triumphant.* A Poem: Written after the Peace of 1763. By Thomas Rostarreck, a Marine, versified and enlarged by another Hand. Canto 1. 4to. 1s. 6d. Fox. 1793.

The coarse stanzas of this poor mariner, who, to procure relief from poverty, published a ballad poem, are here passed through the refiner's hand, in order to make them more acceptable to delicate palates. They must probably go through another process, and yet another, before they are refined into sterling poetry.

TRAVELS,

Art. 41. *A Tour from London to the Lakes: containing Natural, Economical, and Literary Observations. Made in the Summer of 1791, by a Gentleman.* 12mo. pp. 117. 1s. Abraham.

Whether this anonymous detail of a *Tour to the Lakes* (the *fashion*—

working at this wall, beneath a rock in the island of Barry in Glamorganshire, when he went away with the lady of the lake; he ordered them to continue their work till he returned, and their hammers are still heard beating.—See Spenser's *Fairy Queen*, and Hoole's notes on *Ariosto*.)

able tour of the times,) be an original, or a compilement, we cannot venture to pronounce,—though we have our suspicions. We recollect something like it in Mr. Walker's book, which is not now at hand for consultation and comparison. If this 'gentleman's' account be *authentic*, it merits commendation, were it only bestowed for the sake of its brevity and easy price.

L A W.

Art. 42. *Juridical Essays*; being Remarks on the Laws of England, respectfully submitted to the general Reader, by Edward Randall, of Cambridge. 8vo. pp. 108. 2s. 6d. Boards. Deighton. 1793.

Mr. Randall complains that the code of English jurisprudence, which was adapted to the manners and customs of former times, has in many points received no alteration, but has been suffered 'to continue as a sort of stock on which modern improvements are ingrafted;' and he particularly mentions the case of the law of descents, which owed its origin to feudal principles, but still remains the same, though those principles are now obliterated, and superseded by others of a different nature. Darkness and obscurity, therefore, must necessarily pervade that doctrine, which should be particularly clear and intelligible, on account of the numbers who are interested in it. Many judicious remarks are contained in this little volume; which, though modestly addressed to the unprofessional reader, may be perused with advantage by the lawyer and the statesman.

Art. 43. *The Trial of William Frend, M. A. and Fellow of Jesus College, Cambridge, in the Vice-chancellor's Court, for writing and publishing a Pamphlet entitled Peace and Union recommended to the Associated Bodies of Republicans and Anti-republicans* *. By John Beverley, M. A. and Proctor of the Vice-chancellor's Court. 8vo. pp. 87. 2s. Deighton. 1793.

The part acted by Mr. Frend in this trial is not of a piece with the spirited and bold language of his pamphlet. His speech would have become an artful *advocate for him*, but it is not such an one as *he* should have made, *pleading for himself in such a cause*. To attempt to do away the obvious meaning of his own words was beneath him. If he believed that the sentiments contained in the pamphlet were *the truth*, it would have been more in character to have *borne witness to it* before his judges, than to have practised the ineffectual arts of evasion. His defence, however, manifests much flow of language and acuteness of remark.

The speech of the Vice-chancellor displays great calmness and moderation. In addressing the junior part of the University, he recommends them to *take it for granted* that the established system is true, and not to become parties in controversial matters: but, by subscription, they are made parties; and to tell them, when they are asking for the proofs of certain propositions, that they should take them, at present, for granted, is not the way to produce rational faith. Those who are incapable of inquiring should be excused from subscribing. Subscription, previously to examination, is *οπισθεν προτις*.

* For our account of this pamphlet, see Art. 67 of this Catalogue.

POLITICAL and COMMERCIAL.

Art. 44. *The Effence of the Calm Observer*, on the Subjects of the Concert of Princes, the Dismemberment of Poland, and the War with France. 8vo. pp. 75. 1s. 6d. Williams, &c.

In this well-executed abridgement of a diffuse but masterly performance*, the arrangement of the argument is much improved.—From the reception which, it is said, the original work experiences on the Continent, it seems likely to increase the existing complaints concerning the excesses of established power; and to these the literary world, in general, appears more inclined to be hostile, than to the opposite and more disgusting outrages of Jacobinism;—from a conviction, no doubt, that the latter is an evil more transient in its nature. Posterity will, perhaps, compare the object and execution of these letters with the Philippics of the Greek orator; and will discover, under the equanimity of the English author, additional matter for the severity of declamation.

Art. 45. *An Essay on Parliament*; and the Causes of unequal Representation. Also, a Specimen of some necessary Regulations, with a Prospect of general Reform. 8vo. 1s. Johnson. 1793.

The author of this essay is well versed in legal antiquities. He labours to prove that, previously to the Norman Conquest, the householders in walled towns did, of common right, exercise the privilege of electing members of the General Council; that, from the reign of the first William, are to be dated the infringements of this right, which had at one time wholly absorbed all delegation, and which still restrict it within insignificant limits; and that, if a number of wise and virtuous men would assemble in each county for the purpose of considering the mode and degree in which it should be restored, and if a considerable number of the people at large would petition parliament for a Reform accordingly, it might have a good effect. The author differs from the opinion of those who believe that the best or only method of effecting such a Reform, would be by having a General Convention, (distinct from the Parliament;) which should be only deliberative and not legislative, and that it would be very proper for the King himself to propose such a measure. To all this, little needs to be objected:—but it remains to be inquired, what inconveniences would be remedied, what grievances redressed, by a representative body? Of these grievances, *Which* are incapable of remedy, compatibly with the interests of the persons now exercising authority, and are therefore not removable under the existing institutions? Are such amendments worth the toil and the risk of a radical change? Do not the natural indolence of power, and the natural indolence of the people, wholly forbid the hope of any petty innovation? Lastly, what specific form of alteration has ever been proposed, worthy to stimulate the exertions of any but the ignorant and the restless? Be it added that a considerable majority of the people are attached to the existing constitution; and that Mr. Hume has

* For an account of the *Calm Observer's* letters, see M. Rev. for September, 1793.

delivered it as his opinion, that a comprehensive representation of the community would reduce this government to "a republic, of no inconvenient form."

Art. 46. *The History of a Church and a Warming-pan.* Written for the Benefit of the Associators and Reformers of the Age; and dedicated, *without* Permission, to their Tri-fold Majesties, the PEOPLE, the LAW, and the KING.

Motto—"Empires have fallen,—and so must Church-Steeple!"
Church and Warming-pan.

"Church and King for ever, huzza!"

Birmingham Mob.

8vo. 1s. Symonds. 1793.

When this *flash in the pan*-performance shall be read in the democratic club, meeting on Saturday evening at the *liberty-tree* in Freeman's Alley, the jolly members will chuckle at it, and cry out "Bravo! Excellent fun!"—When it comes before the Associators at the Crown and Anchor, (Mr. Reeves in the Chair,) the loyal politicians there assembled will exclaim, "Sedition! levelling! republicanism! &c. &c."—When it appears at the board of Criticism, what will those scrutinizing sages, the Reviewers, say to it?—Nothing,—they will only, with solemn air, and front full sapient, repeat the often quoted line of the poet,

"Who breaks a butterfly upon the wheel?"

Art. 47. *Lucifer and Mammon*, an Historical Sketch of the last and present Century; with Characters, Anecdotes, &c. 12mo. pp. 296. 3s. sewed. Owen. 1793.

It, according to the good old Horatian rule,

Nec Deus interfit, nisi dignus vindice nodus

Incidit,—

it be a violation of poetical decorum to introduce a divinity without an adequate occasion, we cannot see why the rule should not be applied to the gods of the lower kingdom, as well as to those of the upper. We know of no right that any man can have to take such extraordinary liberties with his *Satanic Majesty* and his ministers, Lucifer and Mammon, as to employ them, as this writer does, in besmearing the fair page of history; in blackening the bright fame of illustrious names; and in polling through the world with the cry of sedition, rebellion, treason, and murder. We cannot, as friends to mankind, approve the spirit, nor, as critics, praise the execution, of this work; we therefore pass it by, without farther notice than barely to inform our readers, that, under the thin veil of an ill-supported allegory, the author pours a torrent of unadulterated abuse on the cause and the friends of freedom.

Art. 48. *The Duty of Citizens in the present Crisis.* The third Edition. 8vo. pp. 104. 2s. Westley. 1793.

An Address to the People of England, written for one of the late popular meetings, forms the basis of this pamphlet. The writer, who is an advocate for freedom, addresses his fellow-citizens on the important topics of the value of the British Constitution, and on the necessity

necessity of defending its strong pillars; the free and equal representation of the people in parliament; the *habeas corpus* act, by which we are secured from wrongful imprisonment; the trial by jury, to guard us against unnecessary prosecutions, and protect us against injurious decisions; and the liberty of the press, with which is intimately interwoven all the great interests of society. On these topics, together with the necessity of the revision and simplification of the laws of England, the writer delivers just and important sentiments with a firm and manly tone, and in language which commands attention without inflaming the passions.

Art. 49. *Observations on the Conduct of Mr. Fox, in the Impeachment of Mr. Hastings.* By a Friend to the Freedom of the Press. These Observations are a Reply to the Account given of the Origin of the Impeachment, by the Author of Mr. Fox's Political Life and Character. 8vo. pp. 60. 1s. 6d. Debrett. 1793.

Mr. Fox is here charged with abandoning principle, and violating consistency, in still persisting in the prosecution of Mr. Hastings, when it is become manifest that the object for which the impeachment was undertaken,—the obtaining justice for the people of England,—is entirely given up, and the contest is become merely a point of honour to save the credit of the managers. The design of the pamphlet appears to be to criminate not only Mr. Fox, but all the managers of the trial; and it must be acknowledged that the charge is forcibly urged.

Art. 50. *A Letter vindicating Dissenters from the Charge of Disloyalty,* in Reply to the Rev. W. L. Fancourt, Curate of Wellingborough, Northamptonshire. By Robert Jacomb. 8vo. 3d. Johnson. 1793.

Mr. Fancourt having asserted, in an Address to the Public, that the sectaries are factious spirits, disseminating principles of rebellion through the land, and much more to the same effect, Mr. Jacomb undertakes their defence, and maintains that they are, as a body, firmly attached to the constitution as settled in 1688. We entirely agree with Mr. Jacomb in thinking it highly injurious to charge a body of men with principles which all their public actions and declarations contradict.

Art. 51. *Letter on Parliamentary Reform,* containing a short Review of the Origin and Constitution of Parliaments; with Observations on the Petition presented by Mr. Grey, and on some of the Arguments for and against it. 8vo. pp. 37. 1s. 1793. No Publisher's Name.

A short review is here taken of the origin and constitution of parliament, in order to shew what modifications it has undergone, and wherein the practices of modern parliament have deviated from its ancient form, to the injury of the constituent body; in the result, it is concluded that a reform of parliament is no innovation, since it has undergone several, without changing the form of government; and that such a reform as should improve the representation, and lessen the duration of parliaments, instead of being innovations to be dreaded, will be an infusion of fresh vigour into the constitution; which, without such timely help, will either fall a sacrifice to irremediable decay, or to sudden convulsion. The articles of the petition

cion presented by Mr. Grey are distinctly examined and justified; the objection, from the unseasonableness of the present time for such an attempt, is refuted; and it is forcibly urged that timely concessions may be necessary to save us from that anarchy, and from those horrors, which we all so much deprecate and deplore. The letter, which is firm but not inflammatory, concludes with repeating the remark which has so often been made, that the true friends to the king are those who wish to restore parliament to its original purity.

MISCELLANEOUS.

Art. 52. *Authentic Trial of Marie Antoinette, late Queen of France, before the Revolutionary Tribunal at Paris, Oct. 15, 1793, on a Charge of having been accessory to, and having co-operated in, divers Manœuvres against the Liberties of France, &c.* To which are prefixed *her Life*, and a verbal Copy of the private Examination previous to her public Trial: with a Supplement, containing the *Particulars of her Execution*. 8vo. pp. 92. 1s. 6d. Chapman.

The trial of the illustrious but unhappy Antoinette has been retailed in so many small parcels, in our news-papers, that the reader's curiosity must have been more excited than gratified by those piecemeal publications. Hence a connected recital of the whole proceedings at large cannot but prove acceptable to those who interest themselves (and who does not?) in a subject of so singular a nature, and of such immense magnitude, as the late revolution in the government of France, with all its dreadful train of consequences.—In the account here given, some errors which have happened in the fugitive details above mentioned are corrected; particularly the groundless assertion that the Queen went to the place of execution in the most disgraceful mode of conveyance (the hurdle excepted,) that is ever used for the meanest criminal; whereas, in truth, a private coach was the vehicle;—in which she was attended by M. Henriot, the commander in chief of the National Guards.—Another mistake, which ran through the periodical prints, and which is here rectified, seems to have been, indeed, an error of the press. It occurs where the President of the Tribunal asked the Royal Prisoner whether she had any reply to make with respect to “the determination of the law?” to which her answer was “no:” when the President, turning to the two gentlemen her ADVOCATES, said, “and you, her official defenders?”—instead of which, the papers made him say, “*officious defenders*:”—whence we might infer that some illiberal reproach or rudeness was intended by the question: which was impossible; as the advocates were appointed on this occasion by authority.

A pleasing portrait of the unfortunate subject of this publication is prefixed to it, engraven by Conde. The very brief account of her life, by the English Editor, appears to be correct; the supplement contains nothing new.

Art. 53. *The Book: or Continuation of the Moral World.* Vol. V. 12mo. pp. 314. 3s. 6d. sewed. Ridgway. 1793.

Having formerly said as much as we judged necessary, in discharge of our duty to the public, concerning the design and spirit of the work

work entitled *The Moral World displayed* *, we may be allowed to pass over this continuation with that general contempt with which the production will be universally treated by the friends of religion, of civil order, and of personal happiness:—for we have no scruple in asserting that, if the wild plans of this reformer were adopted, all these great interests of human nature would be overturned. In pronouncing this judgment, it is of little consequence to us that we hazard a repetition of the vulgar abuse which the author has so liberally poured on us in this volume. We shall never think it a disgrace to be censured for bigotry by a writer who insults the great author of Nature, who ridicules the ideas of justice and benevolence, who would burst asunder every bond of domestic affection, and, in short, who explodes, as “unintelligible maxims of superstition,” the precepts, love God; love your neighbour; do to another as you would that he should do to you.—This adventurer advertizes for volunteers to go as a colony into some interior part of America; and the basis of his plan is that there is to be no exclusive property in things and persons; all individual preferences are to be resisted; and each mother is to suckle the child of another rather than her own. Is this paying due homage to Nature?

Art. 54. *The Lady's Miscellany; or Pleasing Essays, Poems, Stories, and Examples, for the Instruction and Entertainment of the Female Sex in general, in every Station of Life.* By George Wright, Esq. Author of the *Rural Christian*, *Pleasing Melancholy*, &c. &c. 12mo. pp. 240. 3s. 6d. Chapman. 1793.

The Editor's character of this miscellany appears so fairly drawn, that we shall adopt it as our own; ‘this volume contains pleasing essays, useful rules and directions, and instructive lessons, for ladies in every relation and condition in life, to regulate their conduct, improve their understandings, and entertain their leisure moments, whether in the single or married state; selected chiefly from fugitive pieces in prose and verse.’ Among the selections, are some pleasing and instructive tales, as well as many good moral and prudential lectures. The poetical part of the collection does not entirely consist of pieces of superior literary merit: but there are few of them which may not be perused, by the class of readers for which they are intended, with pleasure and improvement.

Art. 55. *Humorous Hints to Ladies of Fashion*, who wish to appear pregnant, and perpetually prolific. In *Letters from Lady Tabitha Twins to her Friends in the Country*; with *Notes by the Editor*. Embellished with a *Portrait of a Lady of extraordinary Fecundity*, who, it is expected, will have four little ones at a Birth, in a few Days. 8vo. pp. 31. 2s. Symonds. 1793.

If, from the title of this pamphlet, the reader be led to suppose that the writer possesses any extraordinary fecundity of humour, he will find himself much disappointed. Several wanton wits, as was to be expected, have ridiculed the indecent fashion of the *pad*: but, in this pamphlet, from sterility of wit; it is wantonly exposed without being

* Review, New Series, vol. vii. p. 471. April 1792.

ridiculed.

ridiculed. The principal pleasantry seems to lie in the etching given by way of frontispiece; on account of which, we suppose, the price of this small tract is so much above the common rate.

Art. 56. *An Account of the System of Education used in Bradmore-house Seminary, Hammersmith.* By the Rev. Lewis Turnor, late of Jesus College, Oxford. 8vo. 6d. Williams. 1793.

The manner in which this plan of education is drawn up is such as does credit to the understanding and taste of the author. For the particulars of the plan itself, we must refer those who may wish for information to the pamphlet: but it would be injustice not to say, in general terms, that it seems very judiciously calculated to accomplish its particular object; which is that of preparing children for the greater schools, by a course of instruction to be completed between the age of five and twelve or fourteen years. The principal object of the school is classical learning: but other useful and ornamental accomplishments are not overlooked.

Art. 57. *Reports of the Commissioners appointed to inquire into the Fees, Gratuities, Perquisites, and Emoluments, which are or have been lately received in the several Public Offices, as follow:* Secretaries of State, Treasury, Admiralty, Treasurer of the Navy, Commissioners of the Navy, Dock Yards, Sick and Hurt Office, Victualling Office, Naval and Victualling Departments at foreign or distant Parts, Post Office. Presented to the House of Commons, June 1793. 8vo. pp. 312. 7s. Boards. Debrett.

Their reports must be deemed a very valuable acquisition to the public; as they contain authenticated accounts of the nature of the business transacted in each of the above specified offices, the number of officers, their peculiar duties, their salaries, fees, and perquisites; with hints for reforming the abuses in them respectively.—The commissioners have justly gained great credit, by the publication of their very accurate and well-digested Reports.

Art. 58. *Letters addressed to the Right Honourable William Pitt, Chancellor of the Exchequer of Great Britain; pointing out the Inequality, Oppression, and Impolicy of the Taxes on Coal: and a Substitute for these Taxes on all Coals consumed in England and Scotland. Also a Substitute for the Grant of one Shilling per Chalders to the Duke of Richmond, by King Charles II.* 4to. pp. 200. 10s. 6d. Boards. Johnson. 1793.

The just complaints that have so often been made against the very oppressive duty on coals carried coastwise, in the writings of Lord Kaimes and Dr. James Anderson, and in Knox's Tour, and more especially in Sir John Sinclair's Statistical Account of Scotland, (from which latter work very liberal citations are made in the letters before us,) have at length obtained a repeal of the duty in that kingdom. The claim of the Duke of Richmond of one shilling per chalders, on all coals exported from the river Tyne, is proposed to be transferred to coals shipped for exportation; and if a royal grant made from personal motives to an individual and his posterity, out of the public purse, for no public consideration, is to be placed on a level with a purchase, it would certainly be patriotic to transfer the burden to foreigners,

reigners, who have no right to consume the soil of this island on the same terms with the natives.

The writer of these letters has greatly relieved our apprehensions of a scarcity of fuel from so freely honey-combing the land on which we live, by assuring us, on authority, that the strata of coals round Glasgow are sufficient for the home consumption and export trade of that city for two thousand years; and that we may rely on the current supply from Newcastle, for twelve hundred years! We may leave it to the two cities of London and Glasgow to determine the terms of participation, when the shorter period expires. It is possible, however, that there may be then a convenient lake formed over the exhausted pits, to afford inland water carriage for coals from more remote situations to the old port.—We dare not, however, pursue such bold anticipations; and we have no more to do with those who may inhabit this island twelve hundred years hence, than with the present antipodes.

Art. 59. *Letters from a French Nobleman to Mademoiselle de P* — written in the Months of June, July, and August, 1792; with an Appendix. 12mo. 2 Vols. 5s. sewed. Debrett. 1793.

To excite compassion for the sufferings of the *ci-devant* French Nobles, and horror at the recollection of the cruelties of the Parisian "swinish multitude," are evidently the purposes which these letters, together with their appendix, are designed to answer; and they are very well adapted to produce the intended effect. The letters express, in elegant and pathetic language, such sentiments as would be the natural result of the supposed situation, in a mind indignant with mortification, and oppressed by suffering. The appendix repeats, with every possible aggravation, some late shocking stories of savage ferocity; which, as far as they can be ascertained, must kindle universal detestation.

Art. 60. *The Exhibition*; or, there is none greater than I, no not One. By Timothy Tar-Barrel. 8vo. pp. 35. 1s. Faulder, 1793.

The committee, which directs the arrangement of the pictures at the annual exhibition at Somerset House, frequently meeting with obloquy from mortified vanity, this writer very laudably employs a fancy not wholly destitute of vigour in their vindication. He represents, under the form of a vision, the ludicrous consequences of allowing the order of merit to be determined by the artists themselves; and makes Apollo instruct them to respect the determination of a council which acts under the direction of taste and the influence of candour. A plate is prefixed, containing a perspective sketch of the letters of the alphabet, in which a colossal irradiated I occupies the foreground, and, by its magnitude and brightness, throws the rest of the letters into shade; a design in which there is perhaps more oddity than humour, but which illustrates the moral observation that every man is of more importance than all the world beside—to himself.

Art. 61. *An Appeal to Justice and true Liberty*; or, an accurate Statement of the Proceedings of the French towards the Republic of

of Geneva. By J. A. du Roveray. 8vo. pp. 133. 2s. 6d. Debrett, &c. 1793.

The rapid succession of extraordinary events, which have shaken and deformed countries far more important than Geneva, must necessarily blunt the public sensibility respecting the affairs of this inconsiderable community; which, long before the revolution in France, was torn by domestic factions, in the collision of which were first struck out those sparks of democratic rage that now blaze so fiercely in a neighbouring country. The design of the pamphlet before us is to set forth the injustice with which the French, and their adherents in Geneva, have treated the magistrates or aristocrats of that republic: but what are the injustice and the breach of treaties, with which M. du Roveray verbosely reproaches them, to the cruel massacres in Paris and other cities in France? In the belief that the affairs of Geneva form an object of attention in other countries, the author relates transactions, without mentioning the names of those concerned in them. His work abounds more with reasonings than with facts; yet one fact we learn respecting the finances, which cannot be cited in praise of democratic œconomy: 'the part of the public expenditure, relative to the salaries of the councils, and of the civil and political magistrates, which had hitherto been only about 7,000 crowns yearly, will now amount to more than 50,000, that is to say, a moiety of the annual ordinary revenue of the republic*.'

It would have been for the advantage, and would have much contributed to the perspicuity, of M. du R.'s pamphlet, had he employed an English friend to revise it. The expressions 'acquiesce with,'—'Scrupulous adhesion to the constitutional forms of the republic,' and many others which occur in the work, are not English; and in sentences of any considerable length, the idiom of our language is often so grossly violated, that the meaning will not be easily obtained by the mere English reader.—When, however, we consider the weight of the facts which are here laid before the public, and that it is a foreigner who states them, these little imperfections in the diction will seem to be "trifles, light as air."

Art. 62. *The Spirit of general History*, in a Series of Lectures, from the eighth to the eighteenth Century, wherein is given a View of the Progress of Society, in Manners and Legislation, during that Period. By the Rev. George Thomson. 2d Edition. 8vo. pp. 535. 6s. Boards. Law.

The *first* edition of this work was noticed in the Review for February 1793. p. 149. The present impression appears to more advantage. The paper and the types are superior; some literary errors and negligencies of style are corrected; and a table of contents, and a preface, are added. In the preface, Mr. Thomson expresses his wish for a 'general agreement to educate the rising generation, by means of the study of history, in those principles of universal love and benevolence, which divest the mind of prejudices, and lead us to treat mankind in general as brethren, without regard to political or religious distinctions.—Such a plan, as he remarks, might not be the way to

* The whole revenue of this far-famed republic amounts, therefore, to about twenty thousand pounds sterling per ann.

form warriors, but it would be the way to improve society, by rendering its members intelligent, virtuous, and benevolent; and would thereby tend to make wars less frequent. It would also be the way to destroy errors; because all abuses 'spring from errors, and every crime committed by individuals, or nations, is the consequence of a mistaken calculation of the mind: moreover, was the knowledge of what is conducive to the good of society general, the general good would be uniformly attended to.'

'The maxim has been uniformly adhered to, that, *an historian should be of no country and of no sect.* Truth has been the writer's aim, her he has followed without being biased by the political or religious systems of men.'

After the observations which we have already made on this work in our former article, we have only now farther to recommend it as a seasonable and useful performance.

Art. 63. *An Essay on a peculiar, uniform, and national Dress for Children.* Addressed to the National Assembly of France.

By Bernhard Christopher Fault, M. D. Translated from the German Manuscript. 12mo. pp. 123. 2s. 6d. sewed. Johnson. 1792.

That a man of professional knowledge, treating of this subject, should express some truths, must be expected: but, with this acknowledgement, we are compelled to pronounce this essay a composition filled with indelicate and solemn trifling.

Art. 64. *A Narrative of the Sufferings of James Bristow, belonging to the Bengal Artillery, during ten Years Captivity with Hyder Ally and Tippoo Saheb.* 8vo. pp. 210. 3s. Boards. Murray. 1793.

A most remarkable account of a suffering captivity, and of escape from it! When we hear the writer speak of himself as 'an unlettered observer,—who trusts that compassion for the unfortunate will operate sufficiently to induce his countrymen to overlook the unimportance of a narrative, which claims no other merit than a strict adherence to truth;' and when we learn that the work is published chiefly 'with a view to benefit the children of the sufferer;'—we are no longer disposed to point out any defects, nor to regard it as an object of critical discussion. One circumstance here recorded, if properly authenticated, reflects disgrace on the memory of the French admiral Suffrein: this officer had a great number of English prisoners, whom he endeavoured, by means of bribes, to secure in his service: on their steadfast refusal, it is said that he relinquished or rather sold them to the barbarian Hyder Ally, in consequence of which their miseries were almost insupportable: an attempt, (a fruitless attempt,) as this writer intimates, has been made to transfer the guilt of this transaction to the government of Madras.

Art. 65. *An Examination of the New Doctrines in Philosophy and Theology,* propagated by Dr. Priestley. With some short Strictures on the Power of the Civil Magistrate, as the Ordinance of God. By Alexander Colden. 8vo. pp. 165. 2s. 6d. Law. 1793.

Though this reply to Dr. Priestley is drawn out through many pages, we may be very well excused if we pass it over with a general notice comprized

comprized within a few lines. It is in part scriptural, and in part metaphysical. Of the scriptural part, we think it only necessary to say that we do not find any new criticisms on the meaning of any portion of the scriptures, which appear particularly deserving of attention, nor any general explanation of them which will cast much new light on the point in controversy. In the metaphysical part, in which Mr. Colden professes to examine Dr. Priestley's notion of matter, and to solve the question whether man be a single uncompounded substance, we do not find sufficient depth of thinking, nor closeness of reasoning, to justify our entering into a particular detail of his arguments. Whether matter be or be not impenetrable, and whether the hypotheses of concentric spheres of attraction and repulsion be a sufficient explanation of materiality, are questions which will not be decided by any thing which is advanced in this pamphlet. On the subject of politics, Mr. C. traces the divine obligation of obedience to the fall of man.

Art. 66. *A Letter to his Grace the Duke of Bedford*, in answer to an Advertisement signed by the Grand Jury of the County of Leicester, his Grace, and many other Noblemen and Gentlemen, in opposition to the Advance recently made in the Price of Posting. By an Old Innkeeper. 8vo. 6d. Jordan. 1793.

The Old Innkeeper argues the point very shrewdly with his Grace of Bedford, and the other gentlemen who have protested against the advance lately made by the innkeepers, in the rates of travelling post, and of post-horses for the *fore-riders*, &c. the reasons for which advance are here very plausibly, if not irrefragably, stated. The author, in behalf of himself and his brethren of the road, strongly urges their right to a reasonable consideration for the increased price of horse-provisions, and of the horses themselves; together with the great burthen of the taxes which seem to bear heavily, indeed, on *this line*; with other circumstances of hardship; all which are clearly stated, in support of the raised prices of posting.

Art. 67. *Peace and Union recommended to the Associated Bodies of Republicans and Anti-Republicans*. By William Frend, M. A. Fellow of Jesus College, Cambridge. 8vo. pp. 67. 1s. Robinson. 1793.

Peace and Union are very good words, but we must confess that we have not been able to perceive the peculiar propriety of their figuring in capitals at the head of this pamphlet; which, whatever truths it may contain, is written in a manner not singularly calculated to produce either peace or union. It has a tendency to irritate the many without conciliating the affections of the few. The Church must inevitably regard Mr. Frend as a heretic, while the Dissenters cannot look on him as a brother. Nor is the other part of the title less irrelevant to the leading subject of this publication. What, we may ask, have *Republicans and Anti-republicans*, as such, to do with religious systems and doctrines? It is true that Mr. Frend descants on the constitution,—on parliamentary reform,—on the necessity of revising our statute books, and of amending the practice of the law, &c.;—all this, however, is merely introductory to his grand topic

RELIGION:—on which, as it is professed and established in this country, Mr. Frend very boldly delivers his opinion; and, from his avowed sentiments, this opinion may be supposed to be not much in favour either of the public creed or the public institutions. The proceedings against Mr. Frend, in the university to which he belonged, in consequence of this publication, are well known; nor do we presume to arraign the prudence of these proceedings: but, as we have no statute *de concionibus* in our court, to govern our deliberations, and to influence our decisions, we may perhaps enter farther into the merits of the case than his university judges, in their limited province, were able to do. That Mr. F. indulged himself in freedoms of speech, respecting the liturgy and the priesthood, which the statutes of the university did not allow, is evident; so that he certainly exposed himself to condemnation in the Vice-Chancellor's court: but it by no means hence follows that he merits entire condemnation in a court of criticism.

For the boldness of his strictures and animadversions, we are by no means offended with him, having been long of opinion that truth can suffer nothing from a manly inquiry: yet we cannot approve the manner in which he has treated his subject. His language must serve rather to disgust than to convince. To speak of sacred institutions with irreverence, to insinuate that the great body of Christians are guilty of idolatry, and to accuse the laity of being like brute beasts because they allow the clergy to baptize, marry, and bury them, has no tendency (at least, we cannot see it,) to produce peace and union. Much, however, of what Mr. Frend has advanced in this pamphlet is excellent, and ought to have attention paid to it: but, consistently with his religious sentiments, he ought to have had the manliness to have avowed himself a *Dissenter*, and to have separated himself from the established church; it, according to his assertions, 'it is repugnant to the spirit of Christianity.'

Art. 68. *A Continuation of the Series of the several Debates that have taken place at the India House, on the following important Subjects: The general Principles of the Company's NEW CHARTER, and the various Clauses which it contains, respecting the POLITICAL and COMMERCIAL INTERESTS of the India Company and its FUNDED PROPERTY. Also the Debates on the important Services of MARQUIS CORNWALLIS, the proposed Remuneration of the Exertions of that able and successful Commander, and the general Exertion of the MILITARY ESTABLISHMENT. Reported by William Woodfall, late Editor of the Diary.* 4to. pp. 161. 3s. 6d. White, &c. 1793.

To point out to our readers the vast importance of these Debates is unnecessary; and to commend the well-known abilities of the reporter of them would be equally superfluous. The enumeration of the very interesting subjects that are here discussed is already given in the above copy of Mr. Woodfall's title-page; and, therefore, we have only to add that his ample recital of the proceedings is introduced and illustrated by a well-written preface, the perusal of which has produced in our minds some new ideas respecting the uncommon capacity of this extraordinary genius;—who has here proved himself an excellent

excellent writer, as he had long before manifested the wonderful powers of his memory.

We must not forget to remark that many of the speeches delivered in the course of the public debates at the India-house, and especially these for the present year, may justly be said to rival those in St. Stephen's chapel, both for argument and oratory.—We have perused them with great pleasure.

Art. 69. *Evenings at Home*; or the Juvenile Budget opened: consisting of a Variety of Miscellaneous Pieces, for the Instruction and Amusement of Young Persons. 2 Vols. 12mo. 3s. Johnson. 1793.

A collection of very pretty tales and dialogues, formed partly from history and facts, and partly from fancy and invention. They are calculated to engage the attention of the young, to awaken the growing mind to inquiry and the use of its reasoning powers, and to inspire it with sentiments of humanity, virtue, and piety. They may also prove a basis or directory for entertaining and instructive conversation of elder persons with youth, and of young people with each other. Inequalities are found in most publications, and some perhaps may be remarked in this: but it is ingeniously and benevolently adapted to answer its design. Common fame attributes the production to the joint labours of Mrs. Barbauld and Dr. Aikin; and we imagine that the report is true.

THEOLOGY, &c.

Art. 70. *An Attempt to familiarize the Catechism of the Church of England*, in the catechetical Form, for the Use of Teachers, in Schools and Families. By Mrs. Trimmer. 12mo. pp. 290. 3s. Boards. Longman.

Art. 71. *An Explanation of the Office for the Public Baptism of Infants*, and of the Order for the Confirmation of those who are come to the Years of Discretion: in the catechetical Form, for the Use of Teachers, in Schools and Families, when preparing young Persons to be confirmed by the Bishop. By Mrs. Trimmer. 12mo. pp. 134. 2s. Boards. Longman.

Art. 72. *A Companion to the Book of Common-Prayer of the Church of England*; containing a Comment on the Service for Sundays, including the Collects, Epistles, and Gospels. To which are added, Questions for the Use of Teachers, in Schools and Families. By Mrs. Trimmer. 2 Vols. 12mo. 8s. bound; or in 1 Volume, without the Questions, 4s. Longman.

Mrs. T. sedulously continues her useful labours for the service of the public: it is to be hoped that her well-meant endeavours will not be ineffectual.—Every attempt to induce and enable youth or adult persons to *think*, and to understand, is certainly laudable; for this may be one means of leading them to truth and virtue.—Some years ago, it was suggested, in an excellent letter addressed to that truly respectable head of our church, Archbishop Herring, that the body of the English people, or the English church, collectively taken, were more ignorant in religious matters than any others throughout Christendom.—Be that as it may;—it is certainly desirable that those, who attend any stated modes of divine worship, should enter somewhat into their

nature and design, and not pass through them merely as matters of form.

Assistance of this kind, from the best motives, we are persuaded, is here offered. The first of these volumes is introduced by a kind of catechism on the church-catechism, explaining terms, such as *creed, covenant, &c.* with other subjects relative to Christianity: this is done by placing the questions on one page, and the answers on the other.

There have been many among the most learned and most worthy members of the established church, who have remarked and lamented the defects and mistakes, to speak most favourably, with which its liturgy and offices are attended; none, we believe, have felt this more deeply and painfully than Dr. Law, late Bishop of Carlisle, from some of whose writings we find a quotation in the preface to the first of these volumes. The benevolent Mrs. Trimmer perceives, or seems to perceive, nothing of this kind.—Candid and fair representations are, however, most requisite in dealing with youthful minds; yet, though we, and perhaps others, may find matter of objection, we regard this performance (for the volumes should be considered collectively, as one work,) as of the most laudable tendency; and we heartily wish that it may contribute to revive and advance among us that piety and virtue which are so essentially connected with public and private happiness.

Art. 73. *A Vindication of the Honour of God, in a Scriptural Refutation of the Doctrines of Eternal Misery, and Universal Salvation.* With an engraved Plan of Jerusalem and its Neighbourhood, including the Valley of Hinnom. 8vo. pp. 284. 4s. sewed. Johnson. 1792.

Nothing is more surprising than the ingenuity with which learned controversialists draw, from the same authority, different and even contradictory systems of religion. According to some theologians, and those forming a numerous body, who have for a long course of ages appropriated to themselves the character of orthodoxy, the future state of bad men is an eternal existence of misery and torment. Others, finding it impossible to reconcile this doctrine with their ideas of goodness or justice, have maintained that all punishment is medicinal; and that, after a certain course of necessary suffering, the punished soul, restored to its capacity for enjoyment, will be placed in a state of everlasting happiness. The supporters of each of these contradictory systems profess to establish their doctrine on the authority of the scriptures. While a third class, with equal confidence in the same authority, teaches that the punishment of the wicked consists in entire destruction, or an eternal privation of life.

This latter system, which has, at least, the recommendation of being the mean between two extremes, is adopted and supported in the work now before us. In order to determine what is the doctrine of scripture on this head, the author considers distinctly the import of the several words and phrases used to describe the final state of the impenitent, such as *punishment, death, loss of life, destruction, hell, &c.* He maintains that the scriptures never teach that man possesses a body and a soul of distinct natures and properties; nor that he possesses two lives, the life of the body and the life of the soul; but that

as a living creature, he has powers of sensation and action which, at death, are entirely destroyed by the complete decomposition and resolution of his constituent parts. The common doctrine of eternal misery the author maintains to be no less inconsistent with the language of the scriptures, than with the dictates of reason: at the same time, he endeavours to shew that the notion of the final salvation of all offenders has no foundation in scripture.

As it is impossible for us to detail the critical observations by which the author supports his system, so it is unnecessary that we should take upon us to determine which of the three systems here brought into view is the best. The writer treats his subject with ability and ingenuity, and appears to be well furnished with biblical learning.

SINGLE SERMONS.

Art. 74. *On the present Crisis*, preached at the Cathedral of Winchester, December 9th, 1792; with an Appendix, by the Rev. Edmund Poulter. 8vo. pp. 24. 1s. Cadell. 1793.

When the cry of *mad-dog* is once raised, it is well known that it spreads like wild-fire; till, after many harmless animals have been knocked on the head, people begin to believe that there neither is, nor has been, a mad-dog in the neighbourhood. Something like this has happened in the late public alarm about sedition. The panic has been general, and, (from what cause, we shall not now inquire,) it has affected the clergy in a more than common degree; and the hue and cry has passed from pulpit to pulpit through the kingdom. If we may judge from the strong expressions of terror and the lamentable forebodings which we find in this sermon, none of his Majesty's subjects have suffered more from this epidemic, than Mr. Poulter. However, as we fully believe that his fears are groundless, and that his gloomy ideas are wholly created by a terrified imagination, so we assure ourselves that his dreadful prediction of approaching anarchy and destruction will fail, and that no other exertions, than those which are perfectly consistent with liberty, and agreeable to law, will be necessary for preserving the peace of the state.

Art. 75. Preached at the Collegiate Church of Rochester, 8th July, 1793, in consequence of his Majesty's late gracious Proclamation; by W. P. Menzies, A. M. Minor Canon. Domestic Chaplain to Lord Elphinstone, and a Member of University College, Oxford. 4to. 1s. Rivingtons.

This discourse is intended to reconcile us to any evils of which we might be apt to complain, and to recommend peace and good neighbourhood; which we regard as great and important blessings, and we cannot but earnestly wish for their continuance and establishment. The sermon reminds its hearers and readers of their national advantages, which they ought highly to prize, and should unceasingly endeavour to improve; nor does the preacher overlook the proper exercise of the private virtues and duties.

Art. 76. *Pastoral Care*: preached before the Ordination of the Rev. Alexander Baile, Minister of the Associate Congregation in Red-Cross-Street, Cripplegate, Sept. 27, 1792. By Alexander Waugh, A. M.

: A. M. Minister of the Associate Congregation in Well-Street, Oxford-Street, London. 8vo. 6d. Hogg, Greenhill Rents, Smithfield Bars.

A plain and serious exhortation to Christian ministers, drawn up in what we must call, by way of distinction, and not by way of contempt, an evangelical strain.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

As your judicious Review is universally read and approved, the observations contained in it may considerably influence the public even in the greatest national concerns. Viewing it in this light, I presume to trouble you with a few words on the 30th article of your Catalogue for August 1793, being the Review of a publication entitled—“Some Account of the Institution, Plan, &c. of the Society for the Improvement of Naval Architecture.”

I most cordially agree with you in what is said with respect to the consequences of forming new offices, and I do not pretend to suggest the mode in which government might afford its assistance to naval architecture:—but I cannot believe that, “we rank with any of our neighbours in the principles of shipbuilding as it regards war.” Nor have I observed that, “when patrons are wanted, they rise up in public-spirited associations,” to aid arts which are solely beneficial to the public. Till this laudable society appeared, no encouragement had been given to shipbuilding, although it has been very much wanted for more than half a century past. Your observations apply with justice and propriety to trading vessels of all kinds, because those who suggest the improvements on their construction profit by their ingenious labours. Every different trade produces the ships best suited to it. There are patents for those who make discoveries, and sale for the books which are useful to merchants:—but, with respect to the improvements on ships of war, the benefit is alone for the public. Those who are at the trouble and expense of making experiments can never profit by them as property: or, if treatises are written, they cannot be sold, and the authors are left to regret the loss of their time and their money.

But, Gentlemen, as perhaps you have not had an opportunity of examining those naval subjects which have never appeared in print, you may not be informed that almost every improvement, made in modelling ships of war, for a hundred years past, has been made by the French; that the only books of science suggesting improvements on shipbuilding have been written by them; and that the ships of the best qualities in the British navy, of all rates, are either copies from the prizes taken from that nation, or built on plans taken from French models. I can scarcely believe that you have been misled by a vulgar error which supposes that, because we have been successful in taking French ships of war, therefore the shape of our ships has been equal to theirs. The truth is, that our common seamen were always superior to those of France; and though our ships were inferior in all the qualities requisite to a naval force, yet more alert management and more powerful fleets have prevailed; and these circumstances have afforded to Britain those models which we were incapable of producing.

I shall not trouble you by enumerating the tedious and expensive experiments which still remain to be made on simple-bodies, to ascertain
with

with precision the leading principles of naval architecture: but I may venture to assure you that the knowledge of the subject, which has as yet appeared in the papers of this society, does not promise that degree of improvement in defensive shipbuilding, which might be expected in an island depending solely on its naval strength for security and independence.

An instance of the little estimation in which naval architecture is held in this country, may be produced in the case of Mr. Mungo Murray, who wrote the best book on the construction of ships of war in the English language, and who abridged Mons. Du Hamel's excellent treatise, rendering it intelligible to those who model the British ships of war, but who are not always able to read it in the original. Mr. Murray, after having published his book, continued to work as a common shipwright in the King's Yard at Deptford, till he was made schoolmaster of the Magnanime of 74 guns, then commanded by the present Earl Howe. This was a temporary subsistence of about 40l. a year, which was succeeded by an appointment to the office of carpenter of a line of battle ship, worth 70 or 80 pounds a year; in which station he continued till his death, which happened several years afterward. Thus was the man, who had displayed his skill and exerted his zeal, suffered to languish in want and obscurity; a sad lesson to those who were inclined to employ their talents in the service of their country.

I am, Gentlemen, your most obedient Servant,
A CAPTAIN IN THE NAVY.

The subject of the above letter is of much importance, and the signature gives weight to the observations contained in it; which appear in themselves dispassionate and judicious. We therefore publish it without farther comment.

* * We have received B. W.'s last favour, in which he relates the result of his experiments shewing that the *light-coloured powder*, which he obtained in attempting to decompose *fixed air*, really contained charcoal; and he concludes that, until experiments prove that this charcoal proceeds from the fixed air destroyed, and not from the volatilized charcoal, in making phosphorus, the decomposition of fixed air cannot be said to be demonstrated. We trust that B. W. will not think it necessary for us to publish the whole of his letter, the sole argument being stated in the above abstract from it: but it will be necessary to observe to him that, in the letters of *Scrutator et Vindex*, and *Medicus*, it has been contended, on the ground of experiments, to which the reader is referred, that the loss of fixed air does correspond with the quantity of charcoal produced, as nearly as can be expected; and, as it has been allowed that *some* charcoal may possibly be present in the phosphorus itself, (although it is not probable,) no farther explanation seems requisite, unless experiment be opposed to experiment.

In addition to the intimation which we before gave, we must now beg leave to recommend some other channel for the continuation of this controversy, if the parties should think proper to go on with it.

† * † Mr. Reide remonstrates against a remark which we made on his tables, (Rev. Sept. p. 90.) where the dead are given in one item, without distinguishing the disease of which they died, and refers us to other tables where the deaths are given by themselves. We still, however, think that he ought to have specified the cause of death in the former, which

which might easily have been done by the addition of a line or two, or of a column; and the same remark may be extended to the *cured*; which are also crowded into one item;—as, for instance, suppose the month to be November,

	ill.	cured.	dead.	remain.
DYSENTERY,	12	6	1	5

To the naval and military service, the simple number of deaths may be all that is important:—but the medical reader is desirous of having, in every month's table, the mortality set beside the disease.

Mr. R. had said that, in obstinate cases of scurvy, recourse was sometimes had to mercurials: p. 83. At this practice, we expressed surprise; and we added that the author had omitted to mention its effect. In his letter, he offers the following explanation: 'I have to assure you, that mode of practice did not originate with me, but in the surgeon of the — regiment, whose mate I was during the late war. — In the 2d part of my work, no case of scurvy occurred; if any had, I would have relied on the methods I had seen successfully practised, before I should have had recourse to mercurials, which I had observed in the practice of others to have aggravated, in some instances of *true scurvy*, instead of abating, the disease.'

We agree with Mr. R. in the propriety of making trial of other methods in the treatment of scurvy: but we do not see why recourse should at any time be had to a medicine which aggravates the disease.

††† We would willingly give place to the remarks of D. A. on a passage in a recent publication, if we conceived them to be requisite: but, when we quoted the sentence in question*, it really did not impart to us the ideas which D. A. seems to affix to it; and, now that he has given us his interpretation of it, we do not think that the words will fairly bear that construction. *Melancholy and lowness of spirits*, the frequent concomitants of disease, and in themselves disorders, do not necessarily imply *trembling timidity*, and dread of death: nor can it derogate from any man's character, to say that he was under their influence, in the latter part of a long and mortal illness. Beside, if D. A. be right, the antidote, as he himself observes, immediately follows the poison.

††† *Phileleutherus* is entitled to our thanks for his poetic compliance: but he will readily acknowledge that it is not for us to lay it before the public.

††† *Cephas* is received.—All letters, &c. to the Reviewers, we have frequently said, should be addressed to them at Mr. Becker's, No. 82, Pall Mall.

*† The letter signed B., with others, is unavoidably postponed.

‡ In the Rev. for October, p. 197. l. 32. for 'ambiguous,' read *ambitious*.

* Rev. for Sept. bottom of p. 141, and p. 142.

T H S

MONTHLY REVIEW,

For DECEMBER, 1793.

ART. I. *The Reveries of Solitude*: Consisting of Essays in Prose, a new Translation of the *Muscipula*, and original Pieces in Verse. By the Editor of *Columella*, *Eugenius*, &c. 8vo. pp. 207. 3s. 6d. Boards. Robinsons. 1793.

DURING our course of critical labours, which have now continued through nearly half a century, we have had occasion to remark a gradual change in the public taste with respect to style. At the time when our work commenced, Addison and Swift were esteemed our best models in prose writing; perspicuity, ease, and harmony, were the chief points at which our most classical writers aimed; and, provided these excellencies were attained, unnecessary diffuseness, feebleness, and even colloquial inelegance, were scarcely perceived to be faults. After this time, a stricter attention to precision and elegance of expression prevailed, through a set of writers among whom Mr. Melmoth makes a principal figure; till, by degrees, a fastidiousness of taste has been introduced, which shrinks from familiar and idiomatic phraseology, and which can only be gratified by a closely-condensed and highly-ornamented diction, as remote as possible from the ease of colloquial discourse. Our great masters in this style are the late Dr. Johnson and Mr. Gibbon.

Still, however, some writers remain among us, whose taste and habits have been formed in what we may now term the *old school*; and who value, above every other excellence in writing, the qualities of ease and perspicuity. To this class we refer the writer of these essays; who, from his own account of himself, is a veteran in letters; and who, if we are not misinformed, is the Rev. Mr. Graves,—many years ago, the friend and correspondent of Shenstone. The pieces in this collection, both prose and verse, bear a striking resemblance to those of Shenstone. In sentiment, however, they have little of the

tender and pensive character which distinguish that writer's productions. The original prose pieces are, for the most part, of a light and cheerful cast, written to ridicule foibles and follies; and what they may be thought to want in depth of discussion is made up in easy gaiety and good humour. The poetical part, except a translation of Holdsworth's *Muscipula* and a few imitations of Martial, consists of short original pieces, written on various occasions; and, as it should seem, from the impulse of the moment; rather than with the slow labour of the anxious candidate for poetical reputation. We shall give a specimen of each. From the prose pieces, we select the following reflections on singularity of manners:

“ There are few people of such mortified pretensions, as patiently to acquiesce under the total neglect of mankind: nay, so ambitious are most men of distinction, that they chuse to be taken notice of, even for their absurdities, rather than to be entirely overlooked, and lost in obscurity; and, if they despair of exciting the attention of the world, by any brilliant or useful accomplishment, they will endeavour to gain it by some ridiculous peculiarity in their dress, their equipage, or accoutrements.

“ Many persons may remember a little foreigner, (Des Cafeaux, I think, was his name) who appeared daily in the Mall, dressed in black, with an hat of an enormous diameter, and a long roll of paper in his hand. His picturesque appearance tempted some artists to make an etching of him, which was exhibited in every shop. I mention this gentleman, because his professed intention was, he said, “ to attract the notice of the king, as he had done that of his subjects.”

“ But we see daily instances of the same kind. One man sports a paradoxical walking-stick; another rises to fame by the shortness of his coat, or the length of his trowsers, or the multiplicity of sapes on his shoulders, and the like efforts of genius and invention. I remember a young divine, some years since, not otherwise eminent either for learning or ingenuity, who wore his own short hair, when every one else wore long wigs, “ in imitation, as he said, of Gregory Nazianzen.”

“ It would be cruel to deprive these gentlemen of their slender gratification in these harmless particulars; but when we assume any thing peculiar in our appearance, in order to disguise our real character; when we affect an uncommon sanctity and solemnity of countenance to impose upon the world; we then become more than ridiculous, and are highly immoral.

“ A Tartuffe indeed, or a pretender to extraordinary devotion, is not a prevailing character in this age; too many are in the contrary extreme; and, like Colonel Chartres, are guilty of every human vice—except hypocrisy. Even our young Divines, though doubtless much given to fasting and prayer in private, yet “ appear not to men to fast;” but anoint their hair, and exhibit their rosy faces; and, by their dress, are not to be distinguished from profane sportsmen or country squires. I do not exempt the orators of the tabernacle from this

this description; who, instead of the primitive locks of John Wesley, seem now to make female converts by their well-dressed hair, and dapper appearance.

Yet, in every profession, there are still pretenders; who, by grimace or affected solemnity, endeavour to gain the confidence of the vulgar; and to exalt themselves above their equals in skill, and assume more importance than is their due.

However, if we must distinguish ourselves from the rest of mankind, let it be by our intrinsic virtue, our temperance and sobriety, and a conscientious regard to every relative duty; but, as we ought "to think with the wise, and talk with the vulgar," let us also act differently from a great part of the world in matters of importance, but conform to them in trifles. This is what Seneca so forcibly inculcates in his fifth Epistle to his friend Lucilius.

"I both approve of your conduct, and sincerely rejoice that you resolutely exert yourself; and, laying aside every other pursuit, make it your whole study to improve yourself in wisdom and virtue. And I not only exhort, but earnestly intreat you to persevere in this course.

"Give me leave, however, to caution you not to imitate those pretended philosophers, who are more solicitous to attract the notice of the world, than to make a progress in wisdom; nor to affect any thing singular in your dress, or in your manner of life. Avoid that preposterous ambition of gaining applause, by your uncouth appearance, your hair uncombed, and your beard neglected; nor be always declaiming against the use of plate, of soft beds, or any thing of that kind. The very name of a philosopher is sufficiently invidious, though managed with the greatest modesty and discretion.

"Suppose we have entered upon our Stoical plan, and begun to sequester ourselves from the conversation and customs of the vulgar; let every thing *within* be dissimilar; but let our *outward* appearance be conformable to the rest of the world. Let not our apparel be splendid or shewy, nor yet mean or sordid. Let not our plate be embossed with gold; but let us not imagine, that the mere want of such expensive plate is a sufficient proof of our frugality. Let us endeavour to live a better life, not merely a life contrary to that of the vulgar; otherwise, instead of conciliating the favour of those whom we wish to reform, we shall excite their aversion, and drive them from our company; we shall also deter them from imitating us in any thing, when they are afraid that they are to imitate us in every thing.

"The first advantages which philosophy promises are, a just sense of the common rights of mankind, humanity, and a sociable disposition; from which advantages, singularity and dissimilar manners will entirely exclude us. Let us beware, lest those peculiarities by which we hope to excite the admiration, should expose us to the ridicule and aversion, of mankind.

"Our object is to live according to nature; but to torture our bodies, to abhor cleanliness in our persons, when attended with no trouble, or to affect a cynical filthiness in our food; this sure is living contrary to nature. As it is a mark of luxury to hunt after delicacies, so reject the common unexpensive comforts of life is a degree of madness.

ness. Our Stoic philosophy requires us to be frugal, not to mortify ourselves; but there is such a thing as an elegant frugality. This moderation is what I would recommend."——

Other passages from Seneca and Theophrastus are agreeably translated in these essays.

From the poetry, we copy a few pleasing lines, entitled,

* THE GENEROUS ECONOMIST.

With beauty, sense, and fortune blest,
And much admir'd, and much carels'd;
Yet Laura, wonderful to tell,
Has bid th' admiring world farewell:
Frequents no concert, play, or ball,
And, as for routs—she hates them all.
Nor does she, warm in pleasure's chace,
Pursue her game from place to place:
Now, idly posting up to town,
Now, restless hurrying gladly down.
No: Laura grudges the expence—
Yet think her not so void of sense,
That, while so young, she can at once
Pleasures of every kind renounce.
Laura, like many a nymph of fashion,
Still gratifies her ruling passion:
Not like some pious dames of old,
As by our comick bards we're told;
Who kept lock'd up, amongst their tea,
A sip of Nantes* or Ratafia:
Nor does she lavish her regards
On monkeys, lap-dogs, or on cards;
Nor yet preserve a secret part
For some fond lover—in her heart.
No: a kind spouse, of her election,
Has long engross'd her whole affection.

"What then can this retirement mean?
'Tis Laura's interest to be seen."

Be it then rightly understood,
Her luxury is—in doing good;
Though Laura's frugal on herself,
Think her not bent on hoarding pelf:
Laura is generous—though she's wise,
Frugality her fund supplies:
When charities her aid demand,
Laura extends a liberal hand.
With what you dissipate on dress,
She cheers a neighbour in distress;
With what on *music* you employ,
She "makes the widow sing for joy."

* Yet, to herself and heaven alone,
Her acts of charity are known;

* A liquor made in France, used medicinally.

She leaves the world its noise and show,
In silent streams her bounties flow:
Of heartfelt joys she'll find a store,
When youth and beauty are no more.*

Such elegant amusements as this small volume affords are particularly acceptable as a relief from the public cares with which the minds of men are at present agitated; we are therefore sorry that the author has suffered any political lucubrations to find a place among his essays; and, still more, that he should have disturbed his own good humour, and that of his readers, by exclaiming against what he calls the 'eternal cant about civil and religious liberty.' The man of letters and of taste, as such, ought to be of no party:

Tres Rutulifue fuat, nullo discrimine babebat.

ART. II. *Select Critical Remarks upon the English Version of the first Ten Chapters of Genesis.* By the Rev. James Hurdie, A. M. Fellow of Magdalen College, Oxford. 8vo. 1s. Johnson. 1793.

ABOUT two years ago, Mr. Hurdie gave a specimen of his abilities in sacred criticism, in a dissertation on the Hebrew word קרוקדיל; which, he thinks, should be rendered *crocodiles*. (See our Review, New Series, vol. v. p. 110.) This was only an introduction to a more extensive and regular plan; of which the author's distress of mind* and unsteady health has hitherto prevented the accomplishment. The present pamphlet is an 'abstract from an epitome' of a volume of remarks on the common English version of the Bible, which Mr. H. hopes that he shall some day be able to publish, in spite of the difficulties that he has to encounter.

* The plan, (says he,) upon which the following remarks were constructed, has been found to be much more arduous than the author at first expected. The pursuit of Hebrew words and phrases, through all the passages in which they occur, in order to determine their general and most probable sense, and to restore uniformity and consistency to our translation, by the detection and expulsion of improper interpretations, is a task of no small labour and difficulty. The close application and continual stress of memory and judgment which it requires, can be compared to nothing but the efforts of the mathematician, whose mind is wrought up into a kind of intellectual fever from the intensity of his attention. But arduous and endless as he has found the pursuit, the author hopes that he shall manifest its utility by the remarks now produced.—

* The reason why the author offers his remarks to the world in this shape, is that the world may readily perceive the propriety of such alterations as are proposed. He might, indeed, have produced a new translation of the books which he wishes to see more correct. But this is a method of removing inaccuracies which he has never heartily

* On account of family afflictions.

approved of. When a translation of the scriptures has been published by authority, it is not to be hastily set aside. —

‘It must not, however, be understood, that the author of these remarks is an advocate for the discouragement of new translations. To those who have cultivated talents and an acquaintance with classical literature, polite versions of the several books of the Old and New Testament ought always to be acceptable. It is only in a version designed to be read in public for the improvement of all who hear, he wishes to see that simplicity and literal resemblance preserved, which are so remarkable in our old version. At the same time he cannot help entertaining a wish that such old version was carefully revised, and where it appears faulty, corrected and improved.’

The texts which come under Mr. Hurdís’s revision are Gen. i. 3. ii. 13. 15. 23. iv. 6, 7. 15. 23. vi. 4. 14. vii. 18. viii. 3. 8. x. 4. — We shall give, as a specimen, that *crux criticorum*, Gen. iv. 6, 7.

V. 6. “And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?”

7. “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.”

I have quoted the whole passage, that the reader may readily discover the want of connection between the beginning and end of verse 7. Neither the Greek nor the English version afford us here a satisfactory translation. The Greek, however, seems to be the best. To render *שאת* *thou shalt be accepted*, or according to the margin, *thou shalt have the excellency*, is to give it a sense which cannot be maintained by any similar example. Where it is not a substantive, it is evidently to be taken for the infinitive Kal of *נשא* and signifies *to bear, to carry, to take up*, &c. Thus in Gen. xlv. 1. we read, “Fill the men’s sacks with food as much as they can carry,” (*יוכלו לשאת*) i. e. *are able to bear*: in Deut. i. 9. “I am not able to bear,” (*שאת*) in Jer. xvii. 27. “and not to bear,” (*שאת*) and in many other instances. Unless, therefore, it be a substantive in this place, it must be translated in the same manner. But it appears plainly to be a verb, and as a verb the LXX have rendered it not amiss by *προσθιπρω*. And if *שאת* be a verb in the infinitive, it seems likely, from the construction of the Hebrew text, that *לפתח* is a verb also. The LXX thought so, and therefore rendered it by *διαιρω*. They seem to be again right, in concluding *טאת* to be a verb, and not a substantive. If it be a substantive there appears no sufficient reason why it should not be written *טאתה*. Again, they seem to translate *רבץ* very justly *συναρπασσ*, and refer it with evident propriety to the latter part of the verse. But notwithstanding all this, I think that neither they nor the English translators have hit the true sense of the verse. The English evidently found in their copy *לפתח*, and the LXX in their’s, as appears from their translation, *לפתח*. There is room, therefore, to believe, though Dr. Kennicot found but one variation (*לפתח*) that *לפתח* may not be the true reading. Perhaps it might have been originally *לפתח*. I will indulge the conjecture, and offer a new translation.

6. "And the Lord said unto Cain, Why art thou ~~speechless~~, and why is thy countenance fallen?"

7. "If thou doest well to bear, and if thou doest not well to ~~cutica~~, hast thou not sinned? Lie down, and unto thee shall be his desire, and thou shalt rule over him."

It may be construed in nearly the same manner, if we suppose לקחת, which the LXX evidently found in their copy, to be the true reading. For in 2 Sam. iii. 25. we find לפתותך rendered "to deceive thee."

Although we are far from thinking that Mr. Hurd's conjecture is decisive, its application is at least ingenious. If, in the original, there were לשאת instead of שאת, we should have no doubt of the Greek version being just.

We are happy to learn that Mr. H.'s merit has lately procured him the Poetry Professorship in the university of Oxford.

ART. III. *Poems by the late Reverend Doctor Thomas Blacklock*: together with an Essay on the Education of the Blind. To which is prefixed, A new Account of the Life and Writings of the Author, by Mr. Mackenzie, Author of the *Man of Feeling*, &c. 4to. pp. 262. 10s. 6d. Boards. Cadell. 1793.

THIS monument to the manes of a poet who was blind from his infancy is erected, as the title imports, by the pious hand of Mr. Mackenzie. Beside the poems contained in Mr. Spence's edition of 1756, (which are here reprinted in the capricious order originally allotted to them, and which occupy 163 pages,) this volume is enriched with 50 pages of additional pieces, in no respect inferior to the former. The two prose pieces on friendship and the immortality of the soul are, on the contrary, omitted, and replaced by a translation from the French of M. Haüy's celebrated essay on the education of blind children; which it were well to reprint and disseminate separately, in order to stimulate the institution of seminaries for the blind in this country, so remarkable for the eleemosynary virtues.

Of Dr. Blacklock's poetry, the character is well known*. His devotional pieces are the most excellent, and not unworthy of being introduced into the rites of social worship. That the other pieces should be so correct and smooth, so purely English, and so often rise into elegance, will for ever be a matter of astonishment to those who contemplate the prodigious difficulty of putting recollected terms together, so as rationally to describe objects of which the writer has no idea. Visible images

* For some account of Dr. Blacklock, and of his works, see Rev. vol. xi. xxv. and li.—Dr. B. died July 7, 1791, leaving a widow.

are, however, described by Dr. Blacklock with at least as much vivacity as the phænomena of any other sense. Well might M. Denina exclaim that Blacklock will appear to posterity a fable, as to us he is a prodigy!

The account of the life and writings of this poet, here drawn up by Mr. Mackenzie, is a piece of composition exquisitely elegant and truly interesting; resembling, in manner, the biographies of Dr. Johnson. It is too long and too instructive for us to think of abridging it: but the introduction may serve as a specimen of the style:

‘Of those whose writings have delighted the feelings, or attracted the admiration of mankind, it has generally happened that the lives have afforded but very few materials for biography. The “sequestered vale,” as one of themselves has termed it, in which genius nourishes the swelling thought, or study pursues its elaborate research, has scarce any objects for description to embellish, or events to which narrative could give importance. The dispositions of such persons are generally as averse, as their situations are unfavourable, to the pursuits of interest or ambition, to those active pursuits which lead men through conspicuous events, or associate them with conspicuous characters. The lives of literary men are often the mere measure of a certain portion of time in which their works were produced, and have only that subordinate and unnoticed relation to those productions which the canvas of *Guido* had to his paintings, or the marble of *Michael Angelo* to his sculpture. Without the materials the work would not have existed; but the material is of so little value in proportion to the work, that in the contemplation of the latter the former is forgotten.

‘Yet a shred of that canvas, or a fragment of that marble, on which either of those great men wrought, would bear a value in the imagination of a lover of the arts in which they excelled. And in like manner, they who have perused with pleasure the works of an author, are solicitous to know the particulars of his life, to learn the employment of those hours in which he did not write, and to see him in that ordinary state in which he left the elevation of genius to concern himself with common things, to trace him back from that period when his fame was at its full, with the same sort of curiosity with which we follow up the track of some mighty stream, to the little rill that is acknowledged for its source.’

Mr. Mackenzie also announces the intended publication of some sermons and other prose works by Dr. Blacklock; which, no doubt, will contain the interesting article on Blindness, in the *Scottish Cyclopædia**, and be zealously patronized by the public, as well from motives of benevolence as of taste.

* This article was written by Dr. Blacklock, for the *Encyclopædia Britannica*.

ART. IV. *A complete Account of the Settlement at Port Jackson, in New South Wales*, including an accurate Description of the Situation of the Colony; of the Natives; and of its natural Productions: taken on the Spot, by Captain Watkin Tench, of the Marines. 4to. pp. 212. 10s. 6d. Boards. Nicol. 1793.

ANOTHER account from Botany Bay! Thus, "another, and another still succeeds!" With all our hearts!—as long as they contain either information or amusement; and Captain Tench's account affords both. The Captain takes up the history of the settlement where he dropped it in his former narrative*; viz. in July 1788, and he brings it down to the time when he left the place, December 1791. He appears to have been a very active member of the community, and to have contributed, as much as any person whatever, to the knowledge which we have of the country around Port Jackson, by his inland travels: but his account of the country ought, perhaps, to be read *cum grano salis*, as his painting of it is obviously of a *sombre* hue, from one end of the book to the other.

In the very first page, he informs us that such relations as they were able to send home, when he transmitted his former narrative, 'could contain little beside the sanguineness of hope, and the enumeration of hardships and difficulties, which former accounts had not led them to expect.' What the author means by 'former accounts,' can be no matter of doubt: we know of but one; and we will venture to say *that* account did not lead them to expect either more, or less, of any thing, than what (by Captain Tench's own relation,) they found. In the first place, the account in question did not lead them to expect any shelter but such as they carried with them, or erected after they got thither: it is, indeed, said that some of the rocks were of such a sort of stone as might be useful in building: but there is not a word of houses being built with it, nor even of the stones being already hewn. It is also said that they got plenty of fish during the short period of their stay there: a circumstance which Captain T.'s own account renders extremely probable, as he acknowledges that they also frequently did the same: but it is not said by Capt. Cook that they killed one land animal nor even a bird that was eatable, though it is probable that they did. Of vegetables, it is not said that they met with a single one which could contribute to the sustenance of man; and the only article of fruit which he mentions is one said to be of the colour and shape of a cherry, of an agreeable tartness, but with little flavour: so that much expectation is not raised with respect to dainties of this kind. Nor is it said that, like Canaan, the

* See our Review for April 1789, p. 362. vol. lxxx.

land about Botany Bay flows with milk and honey: for neither cow nor bee is mentioned, nor any thing which is produced by them. True: but, if nothing be said about cows, they have talked of meadows; and who could suppose there were meadows without cows in them; and, if cows, why not have butter, &c. &c. at any rate, if there were meadows, they must certainly be fenced in; and, consequently, when cows were turned into the meadows, without any to attend them, our settlers could not suppose they would wander away, and be lost, as their own were. If some inference of this kind has not been drawn, we cannot see how the want of fine meadows, supposing them to be wanting, could contribute to make their hardships and difficulties greater, or less, than they would otherwise have been; without Captain Tench and his companions proposed to imitate Nebuchadnezzar, and "eat grass as oxen." Yet it does not appear, from their own accounts, that there was any lack of grass, if they had but, luckily, either tethered their cows in it, or had watched them.

We will inquire farther concerning these meadows, about which Captain Tench and his companions are so very angry: in page 101 he writes as follows: 'We had now passed through the country which the discoverers of Botany Bay extol *as some of the finest meadows in the world*. These meadows, instead of grass, are covered with high coarse rushes, growing on a rotten spongy bog, into which we were plunged knee deep at every step.' He adds, in a note, 'the words (which we have printed in italics,) may be found in Mr. Cook's first voyage, and form part of his description of Botany Bay. It has often been my lot to traverse these fabled plains; and many a bitter execration have I heard poured on those travellers who could so faithlessly relate what they saw.' The account which seems to have given so much offence (and what we have quoted above is, by no means, the harshest censure that Captain Tench has bestowed on it,) lies clearly between Captain Cook, Dr. Solander, and Mr. Monkhouse, the surgeon of the ship; and, as these three gentlemen are dead, and of course not able to defend what they have written, we think Captain Tench should not have made these remarks without having the most unquestionable ground for them. We shall state the matter as briefly as we can, and leave our readers to judge whether he has any ground at all for what he has said.

The words "some of the finest meadows in the world" may certainly be found in Captain Cook's description: but let us compare the two contexts. Captain Cook's words are these: "We went up the country to some distance, and found the face of it nearly the same with that which has been described already,

ready*, but the soil was much richer; for instead of sand I found a deep black mould, which *I thought* very fit for the production of grain of any kind. We found also, interspersed, some of the finest meadows in the world: some places however were rocky, but these were comparatively few." We leave it to every discerning person to determine for himself whether 'extolling a country as some of the finest meadows in the world' be a fair representation of an author who says that a particular part of that country is interspersed with some of the finest meadows in the world, while he describes it, in general, as consisting of swamps and light sand; or as "resembling our moors in England," and "consisting of hills, with marshes and morasses between."†

Farther: can any reasonable or candid person possibly believe that either Captain Cook or Dr. Solander was capable of describing a track of land as consisting of "some of the finest meadows in the world," when it was actually 'a rotten bog, covered with high coarse rushes, and into which they sunk to the knee at every step?' Or, if they were capable of doing this, can any one be ingenious enough to point out a motive for it; especially when it is considered that these gentlemen have described the other parts of the same country so differently? No doubts remain in our minds in either respect: we knew both of these gentlemen well, and we know that they were incapable of the misrepresentation with which they are here charged.

Though we entertain no doubt that Captain Cook described faithfully what he saw, it is not to be inferred that we disbelieve that Captain Tench found the country, which he crossed so often, what he says it is: we are, however, greatly perplexed to discover how he knew the part of the country, in which he then was, to be the same with that where Captain Cook found the fine meadows; for, after considering all that our great navigator has said, with our utmost attention, and comparing it with all the maps of Botany Bay that have been published, (and

* The description before given is in these words: "We found the soil to be either swamp or light sand, and the face of the country finely diversified by wood and lawn. The trees are tall, straight, and without underwood, standing at such a distance from each other that the whole country, at least where the swamps do not render it incapable of cultivation, might be cultivated without cutting down one of them: between the trees, the ground is covered with grass, of which there is great abundance, growing in tufts, about as big as can well be grasped in the hand, which stand very close to each other." Hawkesworth, vol. iii. p. 497.

† Hawkesworth, vol. iii. p. 503.

they do not disagree materially,) we are utterly unable to determine where Captain Cook was when he met with the land which he has called meadows. It was certainly either up the western arm of the bay, or on the peninsula which runs down between the two creeks that are on the southern side of the bay: but, we think, the former. At any rate it was not near the northern arm, Captain Tench's situation when he was pleased to make the angry remark on which we are now animadverting; because Captain Cook afterward expressly describes the land on the northern side of the bay as "resembling our moors in England, consisting of hills, with marshes and morasses between," and agreeing well enough with the description which Captain Tench gives of it, when a little allowance is made for what a man may say in his wrath, and especially a man who has evidently a system to support.

Disputes have arisen concerning the nature of the hair on the heads of the natives of New Holland. Dampier is the first, as far as we know, who has given any account of them. He saw them on the north-west side of the island, in latitude $16^{\circ} 50'$ S. and says that their hair is black, short, and curled, like that of the negroes*: but he does not say, expressly, that it has the woolly texture which characterizes the hair of the negroes: though, by his comparing it with the hair of the negroes, it is reasonable to suppose that he thought it had. The editor of Captain Cook's last voyage has discussed this subject; and it is taken up by our author, who tells us, page 179, that "Captain + Cook seems inclined to believe the covering of their heads to be wool. But this is erroneous; it is certainly hair, which, when regularly combed, becomes soon nearly as flexible and docile as our own."

Captain Cook had not himself an opportunity of examining into the nature of the hair of this people, and therefore he only informs us of what he was told; namely, that the hair of an old man was bushy, and his beard long and rough; and that the hair of an old woman was cropped short; which does not imply that they were either of them woolly, but rather the contrary. At page 632, he informs us that the hair of those whom he saw at Endeavour River was, naturally, long and black; but, universally, cropped short; that, in general, it is straight, but, sometimes, has a slight curl; and that they saw none

* Vol. i. p. 464.

+ We beg Captain Tench's pardon for having taken the liberty of interpolating his text, and prefixing the appellation of *Captain* to the name of this once celebrated navigator; because Captain Tench invariably, and his companions generally, denominate him *Mr. Cook*. He was, nevertheless, a *Captain*, equal in rank to any of them; and even, we believe, senior to Captain Tench's Colonel!

which

which was not matted and filthy. As this is all that he says concerning their hair in his first voyage, it is plain that he did not then seem inclined to believe that the covering of their heads was wool. In his last voyage, indeed, he has said (vol. i. p. 96.) that the hair of those whom he saw at Adventure Bay was as woolly as the hair of any native of Guinea: but he has added, page 99, that the natives of that part of the coast appeared to him to differ in many respects from those whom he had seen on the more northern parts of it; and we are told, in a note, on the authority of Captain King, that Captain Cook was very unwilling to believe that the hair of the natives, who inhabit the coasts about Adventure Bay, was woolly, until he had examined it very carefully, and satisfied himself that it was so. Were those, who are so prone to censure Captain Cook, as cautious as he was in what he advanced, they would have considered, before they blamed him, whether their knowledge of the natives, which is confined wholly to those who reside in the neighbourhood of Port Jackson, was extensive enough to enable them to contradict him in such positive terms. For us, we think it extremely difficult to pronounce positively what may, with strict propriety, be called hair, and what—wool; and we have seen human beings with hair of almost every degree of texture between that which is usually found on the neck of a horse, and that which we see on the back of a sheep.

The following circumstance, considering the latitude of the place, its proximity to the main ocean, and the small quantity of land which lies to the southward of it, is so extraordinary, that we cannot resist the temptation of laying it before our readers;

* The last expedition which I ever undertook in the country I am describing (says Captain Tench) was in July 1791, when Mr. Dawes and myself went in search of a large river, which was said to exist a few miles to the southward of Rose-Hill. We went to the place described, and found this second Nile, or Ganges, to be nothing but a salt water creek, communicating with Botany Bay, on whose banks we passed a miserable night, from want of a drop of water to quench our thirst; for as we believed we were going to a river, we thought it needless to march with full canteens.

* On this expedition we carried with us a thermometer, which (in unison with our feelings) shewed so extraordinary a degree of cold for the latitude of the place, that I think myself bound to transcribe it.

* Monday, July 18. The sun arose in unclouded splendour, and presented to our sight a novel and picturesque view: the contiguous country as white as if covered with snow, contrasted with the foliage of trees, flourishing in the verdure of tropical luxuriance*. Even the exhalation

* Captain Tench observes that, notwithstanding the severity of the weather here described, the leaves of the trees neither dropped off, nor assumed

exhalation which steamed from the lake beneath, contributed to heighten the beauty of the scene.—Wind S. S.W.—Thermometer at sun rise 21° . The following night was still colder. At sun set, the thermometer stood at 45° ; at a quarter before four in the morning, it was at 26° ; at a quarter before six, at 24° ; at a quarter before seven, at 23° ; at seven o'clock, $22^{\circ},7$; at sun rise, 23° ; after which it continued gradually to mount, and between one and two o'clock stood at $59^{\circ},6$ in the shade. Wind S. S.W. The horizon perfectly clear all day, not the smallest speck to be seen.—Nothing but demonstration could have convinced me, that so severe a degree of cold ever existed in this low latitude. Drops of water on a tin pot, not altogether out of the influence of the fire, were frozen into solid ice, in less than twelve minutes. Part of the leg of a kangaroo, which we had roasted for supper, was frozen quite hard, all the juices being converted into ice. On those ponds which were near the surface of the earth, the covering of ice was very thick; but on those which were lower down, it was found to be less so, in proportion to their depression; and wherever the water was twelve feet below the surface, which happened to be the case close to us, it was uncongealed.

Captain Tench closes his narrative with a state of the colony when he left it; in which, as well as in his narrative, we cannot help thinking that we see a constant propensity to exhibit the dark side of the picture. We may be mistaken: but we think we are not; and the concluding paragraph of his preface not only confirms us in the opinion, but inclines us to believe also that he is not well pleased with those whose sentiments are different from his own. We shall add the passage, that our readers may be able to judge, in some measure, whether our suspicions be well or ill founded:

‘When this publication was nearly ready for the press; and when many of the opinions which it records had been declared; fresh accounts from Port Jackson were received. To the state of a country where so many anxious trying hours of his life have passed, the author cannot feel indifferent. If by any sudden revolution of the laws of nature, or by any fortunate discovery of those on the spot, it has really become that fertile and prosperous land which some represent it to be, he begs permission to add his voice to the general congratulation. He rejoices at its success: but it is only justice to himself, and those with whom he acted, to declare, that they feel no cause of reproach that so complete and happy an alteration did not take place at an earlier period.’

It is undoubtedly provoking, when a man has laboured earnestly to establish a favourite point, that the testimony of those who preceded and those who follow him should fly directly in the face of his argument.

assumed that sickly autumnal tint which marks English trees in corresponding circumstances: he therefore infers that all the trees of New Holland would be ever-greens in England.

ART. V. *The Emigrants*, a Poem, in two Books. By Charlotte Smith. 4to. pp. 66. 3s. Boards. Cadell. 1793.

WHATEVER is capable of exciting the generous emotions of sympathy is a proper subject of poetry, whose office is to afford pleasure by presenting interesting objects to the imagination. The sufferings of the French emigrants certainly furnish a subject of this kind; and poetry, like charity, will dwell only on such circumstances as are best fitted to excite its proper feelings. In the poem before us, Mrs. Smith has judiciously confined her attention to those particulars in the case of the emigrants, which have excited sympathy in the minds of the humane of all parties; and she describes their condition with that propriety and tenderness, which those who are acquainted with her former productions will be prepared to expect. The style of the poem is seldom highly poetical, and sometimes is even nearly prosaic; yet the general effect is truly pleasing; and there are passages which do credit to the elegant pen that wrote the justly admired *Elegiac Sonnets*. We will transcribe the following descriptive lines on Spring:

‘But on this upland scene, while April comes,
With fragrant airs, to fan my throbbing breast,
Fain would I snatch an interval from care,
That weighs my wearied spirit down to earth;
Courting, once more, the influence of hope
(For “Hope” still waits upon the flowery prime)
As here I mark Spring’s humid hand unfold
The early leaves that fear capricious winds,
While, even on shelter’d banks, the timid flowers
Give, half reluctantly, their warmer hues
To mingle with the primroses’ pale stars.
No shade the leafless copses yet afford,
Nor hide the mossy labours of the thrush,
That, startled, darts across the narrow path;
But, quickly re-assur’d, resumes his task,
Or adds his louder notes to those that rise
From yonder tufted brake; where the white buds
Of the first thorn are mingled with the leaves
Of that which blossoms on the brow of May.’

As a specimen of the pathetic character of this poem, we shall quote a few lines descriptive of the present pitiable state of the son of the late French King:

‘Innocent prisoner!—most unhappy heir
Of fatal greatness, who art suffering now
For all the crimes and follies of thy race;
Better for thee, if o’er thy baby brow
The regal mischief never had been held:
Then, in an humble sphere, perhaps content,
Thou hadst been free and joyous on the heights
Of Pyrenean mountains, shagg’d with woods
Of chestnut, pine, and oak: as on these hills—[the Sussex Downs]

Is yonder little thoughtless shepherd lad,
 Who, on the slope abrupt of downy turf
 Reclin'd in playful indolence, sends off
 The chalky ball, quick bounding far below ;
 While, half forgetful of his simple task,
 Hardly his length'ning shadow, or the bells'
 Slow tinkling of his flock, that supping tend
 To the brown fallows in the vale beneath,
 Where nightly it is folded, from his sport
 Recall the happy idler.—While I gaze
 On his gay vacant countenance, my thoughts
 Compare with his obscure, laborious lot,
 Thine, most unfortunate, imperial boy !
 Who round thy fullen prison daily hear'st
 The savage howl of murder——'

We heartily adopt the author's wish, expressed in the dedication of her poem to Mr. Cowper, 'that this painful exile (of the emigrants) may finally lead to the extirpation of that reciprocal hatred so unworthy of great and enlightened nations ; that it may tend to humanize both countries, by convincing each that good qualities exist in the other ; and may at length annihilate the prejudices that have so long existed to the injury of both.'

ART. VI. *The Art of playing the German-Flute, on new Principles, calculated to increase its Powers, and give to it greater Variety, Expression, and Effect. To which are added, copious Examples in an elegant Style, a complete System of Modulation, the Art of varying simple Passages, and a new Method of Tonguing. By John Gunn, Teacher of the German-Flute and Violoncello. Folio. 10s. 6d. Sold by the Author, Bennet-Street, Rathbone-Place.*

THAT the German-flute is, in general, more insipid and uninteresting than any other musical instruments of the first class, cannot be denied. Mr. Gunn defends the instrument at the expence of the performer ; and ascribes the defects, with which it is charged, to the want of skill and powers to correct them :—but these wants are as frequent with the performers on other instruments which escape the same censure ; and as to the intrinsic qualities of the German-Flute, they have nothing to do with the work before us. It is an instrument of general use in the theatre and in the chamber ; it is of a very convenient and portable form, and has its peculiar beauties, at least when occasionally used in songs and symphonies. Perhaps, in solos and concertos, it may be somewhat too monotonous to stimulate attention and excite pleasure during long movements : but, in the hands of such performers as Graef, the rapidity and precision of the execution, the fullness of tone, and the delicacy of taste, will always give pleasure to lovers of music.

Mr.

Mr. Gunn very justly ascribes the want of accuracy in the intonations of the German-flute to the want of some resource in the instrument itself, for comparing intervals and consonances with each other; as in keyed-instruments, and in the open strings of the violin, tenor, and violoncello; and even with the master in duets: but, as there are no fixed sounds, if the master should unluckily play out of tune, which may sometimes happen, it will vitiate the ear of the scholar, and reconcile it to imperfection.

In the introduction to this work, which is generally well written, the author, after pointing out the defects usually ascribed to the German flute, promises to furnish the means of correction in the following manner:

'To supply these defects, by furnishing the flute-player with equal, and in many respects superior, assistance than is to be had for the study of other instruments; to investigate and unfold principles, which will not only destroy monotony, but will produce proper and natural effects from the instrument; to present new resources in modulation that are inexhaustible, and will extend the powers, by giving much greater variety to the instrument, while they will keep the learner from getting into these capricious and unnatural difficulties, of bad effect, the offspring of bad taste, ignorance of the best powers of the instrument, and of musical science, which have brought it into contempt with persons of pure taste; in a word, to raise this beautiful, but greatly misconceived instrument, to a higher rank than it has hitherto been placed in, and greatly to shorten the period of study, have been the views with which this work has been undertaken. How far I have succeeded in so arduous an undertaking, will be discovered by marking the changes the work may produce in those who adopt its principles.'

Chap. I. treats of the *Foundation* (propagation) and various Properties of Musical Sound, chiefly as they respect the German-Flute.

In this chapter, we have a sketch of the doctrine of phonics and philosophy of sound, as established by Galileo and later writers on the subject of harmonics, with some experiments and ingenious remarks by Mr. Gunn.

Chap. II. Of *Tone, or the Embouchure.*

Here instructions are given, similar to those in Quantz*, for holding the flute and placing the fingers; with rules for the position of the lips and conduct of the breath in producing and refining the tone. The author next proceeds to inform the student how to produce the octaves to the low notes of the scale; admonishing him, very judiciously, to make the upper notes perfectly in tune with the lower; as one of the most

* *Essai d'un Methode pour apprendre à jouer de la Flute Traversière.* Berlin, 1752, in German, and in French.

common defects of flute-players is 'the not forming the upper octaves sufficiently sharp.' These instructions are important: but whether the language of this chapter, and of some others, may not be too scientific for young practitioners on the flute, with little speculative knowledge and less literature, we know not.

Chap. III. *Of Fingering*, is short: but it refers to plates, containing scales, and examples of the use of additional keys.

Chap. IV. *Of Tonguing*; or 'marking with precision the beginning and other parts of musical phrases, as well as to express with energy, a variety of emphasis, accents, and articulations, essential to musical expression.' This chapter is divided into three sections. The first treats of the common method of *Tonguing*; the second, of *double Tonguing*; and the third, of *the new, or Staccato Tonguing*. The last two concern passages of rapid and difficult articulations, which may astonish, when acquired with infinite time and labour, but will never please, nor be regarded by, sound critics, as pertaining to the genius or business of the instrument. The same may be said of *Arpiggios*; which,—though they have their merit on the harp, harpsichord, and violin,—on the flute, too much resemble the *gobbling* of the turkey-cock to afford delight to a musical ear.

Chap. V. *Of Time*, is very ingenious, and discovers that Mr. Gunn's studies have not been wholly confined to music. It has, however, been said that Dr. Harvey's discovery of the circulation of the blood has never been so well understood by the explanations of his commentators, as by the book itself; and, with respect to the metrical part of music, what is perfectly plain and intelligible, in the common *time-table*, is rendered dark and intricate to young students by being explained in mathematical language. The uninformed reader has two difficulties on his hands instead of one: having *words* as well as *things* to learn. The pendulum, used as a *chronometre*, in marking the pulsations of musical measures, is not a new idea: but it is not easy to make its use intelligible to Tyros in the art, unskilled in mathematics, and, perhaps, in the common rules of arithmetic.

Chap. VI. *Of Shakes, and other Graces*. This is a short but excellent chapter, in which the author discovers much practical knowledge and good taste.

Chap. VII. *Of the Method and proper Objects of Practice*. This is likewise a very important chapter to a learner, containing much real business and information. The hope which Mr. G. gives to young performers on the flute, that all the work which is cut out in this treatise 'may be accomplished in little more than a year, by a little more than one hour's

hour's practice each day,' is extremely encouraging; and we shall not repress such hope, by expressing our doubts of the possibility of such rapid attainments in an art which has been said, by very wise men, to require more time and labour in its cultivation, than should be spared from the more important concerns of life. The execution of music borders more on mechanical dexterity than on intellectual acumen, and is much more within the power of perseverance than of theory and composition; in the study of which a year is but a very short period.

Chap. VIII. *Of Musical Expression.*

'The principles of musical expression (says our author,) have never been properly investigated; nor have their agreement or disagreement with the principles of oratorical expression, or elocution, as far as I know, been ever clearly pointed out.'

The title of this chapter, however, is not new. The late Mr. Avison published, forty years ago, *An Essay on Musical Expression*, of which the second section treats *Of the Analogies between Music and Painting*; in a similar manner to that in which Mr. Gunn, in the present chapter, speaks of *The Analogy between Musical and Oratorical Expression*; and in the work of Quantz, mentioned above, there is a chapter in which a parallel is even drawn between these two very arts, which seems to entitle the late music-master of the deceased king of Prussia to acknowledgements from Mr. G. for more than the musical examples from No. 90 to 104, which occupy six plates.

The title of Quantz's chapter runs thus: *Of good Expression in general, both in Singing and Playing.*

"Expression in music (says he,) may be compared to that of Oratory. The orator and musician have both the same design, as well with respect to composition as expression. They wish to move the heart, to excite or appease the emotions of the soul, and to conduct the hearer from one passion to another. It is a reciprocal advantage when the orator and musician are well acquainted with the powers of each other *."

There is no subject more difficult to discuss than *musical expression*. Analogies between music and painting, and music and oratory, are discovered and pointed out more easily than expression, in any of these arts, can be defined. It does not

* "L'expression dans la musique peut être comparée à celle d'un orateur. L'orateur & le musicien ont tous deux le même dessein, aussi bien par rapport à la composition de leurs productions qu'à l'expression même. Ils veulent s'emparer des cœurs, exciter ou appaiser les mouvemens de l'ame, & faire passer l'auditeur d'une passion à l'autre. Il leur est avantageux, lorsque l'un a quelques notions des connoissances de l'autre." *Essai d'une Methode pour apprendre à jouer de la Flute*, p. 102.

appear as if expression in oratory, declamation, or music, could either be analyzed or reduced to mechanical rules. The subject is so subtle that it seems impalpable. Faces, the most remarkable for expression, are infinitely more difficult to delineate than symmetry of features.

Mr. G. has manifested considerable learning and ingenuity in defining *accent, quantity, emphasis, phraseology, rhythmus, feet of verse*, with all the technica of grammarians, without conveying to his readers a clear and precise idea of musical expression. Executing the notes with accuracy, and a minute attention to accent and the marks and technical terms of *forte, piano, crescendo, diminuendo, &c.* with a clear tone and perfect intervals, do not include *expression*; which seems more to depend on passion, feeling, and *chiaro-scuro*, than on any other describable excellencies in a practical musician. A clock or barrel-organ has all the means of accuracy in its power, but not those of expression.

Quantz seems to have had a true idea of the analogy between speech and song, rhetoric and melody, when he says, (p. 102.)

“The effects produced upon an audience by a discourse well delivered are well known; and it is equally well known how much the finest discourse or poem is injured by a bad declamation. And it is indisputable that if the same discourse should be pronounced by different persons, the delivery of one would be preferred to that of another. It is the same with expression in music: as a piece sung or played by different performers always produces different effects.”—

“Almost every musician (adds this experienced writer,) has an expression of his own different from all others; not arising from different instruction, but from a variation of genius and character.”

Indeed it is every day seen that there is a difference in the hand-writing, when settled, of every scholar of the same master.

Mr. Gunn's chapter on musical expression, however, contains many excellent rules for doing justice to a composition by a correct and elegant performance.

Chap. IX. on *The Art of Modulation*, affords much knowledge for the head, and useful exercise for the hand, of a flute-player. The title, however, seems to comprehend more science than the chapter contains. If, instead of *the Art of Modulation*, this section of the work had been called *the Art of Preluding, from Common-Chords and Chords of the 7th*, the title would have been more exact. The *substituted dominant*, as it is styled by Mr. G. is what French musical writers call *accord de septième diminuée*, or chord of the extreme flat 7th. Rousseau, in his *Diâ. de Mus.—Art. Enharmonique*, has fully explained the properties of this chord, and its astonishing resources in modulation.

The present chapter, as far as it goes, will be extremely useful to performers on the flute, who are not initiated in the mysteries of composition : but a complete treatise on *the Art of Modulation*, however compressed, would require a voluminous work, instead of a single chapter, to render it intelligible.

Chap. X. *Of Variations or Embellishments.* The precepts contained in this chapter, with the extracts from Quantz, and selections from other more modern composers, will be a rich *Thesaurus* for young *variation-mongers*, who begin the world on credit ; and, whether used as their own property, or as that of others,—till genius be sufficiently matured to shift for itself and live on its own means,—such possessions are absolutely necessary to the *well-doing* of a young performer. The application of this treasure to *good works* will indeed require considerable judgment and experience : but, when found among the goods and chattels of the original owners, they must create no embarrassment nor surprise in our young musician ; who should, as early as possible, cultivate their acquaintance.

Dr. Johnson has said that nothing is well done by a *receipt* ; and some other writer has observed that *books of instruction* are seldom understood, till the reader stands in no farther need of them. In spite of such discouragement, we will venture to recommend this treatise to students on the German-flute, as a didactic work of a superior order ; which,, by the precepts and examples that it contains, will greatly facilitate the labour of practice, and shorten the way to excellence.

ART. VII. *The Military Antiquities of the Romans in Britain.* By the late William Roy, F. R. S. F. S. A. Major General of his Majesty's Forces, &c. published by the Order, and at the Expence, of the Society of Antiquaries of London. Imperial Folio. pp. 206, and 51 Plates. 5l. 5s. in Sheets. White, &c. 1793.

THE manuscript of this work was presented by General Roy's executors to the Society of Antiquaries, who immediately appointed a committee to direct and superintend the engraving of the plates, and the printing of the letter-press. The members of the committee, in performing their task, have complied with the present fashionable taste for magnificent and elegant typography. Few men, perhaps, have eyes of sufficient strength to bear long with impunity the splendor of the present publication * ; and, if books be written *to be read* in order *to be admired*, and published for the purpose of instructing by their matter rather than of dazzling by their ap-

* The paper, the types, and the ink, are eminently beautiful.

pearance, it must be acknowledged that the cultivators and encouragers of what is now called fine paper and excellent press work are dangerous benefactors to the literary republic.

Immediately after the first title page above copied, another follows: 'The Military Antiquities of the Romans in North Britain, and particularly their ancient System of castrametation; illustrated from vestiges of the camps of Agricola existing there; hence his march from South into North Britain is in some degree traced. Comprehending also a Treatise, wherein the ancient Geography of that Part of the Island is rectified, chiefly from the Lights furnished by Richard of Cirencester. Together with a Description of the Wall of Antoninus Pius, commonly called Grime's Dyke. To which is added, an Appendix, containing detached Pieces.' One good title-page would, perhaps, have been better than the two which we have transcribed. We must therefore observe that the work, independently of the appendix, (of which we shall speak hereafter,) is divided into four books; the first is denominated a general view of the military transactions of the Romans in Britain; the second, the original institution of the Roman militia, and their ancient system of castrametation; the third, a general description of North Britain, and of the temporary Roman camps existing there, and also a commentary on the campaigns of Julius Agricola; the fourth, the ancient geography of North Britain rectified; and to the whole is given 'a prefatory introduction, shewing the circumstances that gave rise to, and what are the chief objects in view by, these essays; together with the order in which it is proposed to treat on the several subjects.'

Julius Cæsar's two short expeditions into Britain are related in his own commentaries. In the first expedition, he seems not to have remained in the island above three weeks, nor to have advanced into the country beyond sight of his camp, which was on the shore near Deal. His second expedition occupied four months, and his legions penetrated to the neighbourhood of the Chiltern hills; having compelled the south-east counties to acknowledge the Roman authority, to give hostages, and to consent to pay an annual tribute: but, as Cæsar neither established forts, nor left any garrison in the country, it is probable that this tribute was never demanded, at least never paid. The civil wars of Rome withdrew the attention of its magistrates and generals from the conquest of Britain; and, even after the establishment of peace and of monarchy, the Britons remained unmolested for a hundred years, during the three successive reigns of Augustus, Tiberius, and Caligula. Claudius, having mounted the imperial throne, resolved, in the year of Christ 43, to carry into execution the design

sign formed by the first Cæsar ; and he transported a numerous army into Britain, under his lieutenant Aulus Plautius. In the space of thirty-five years, the Romans reduced the southern part of the island to the form of a province, and extended their conquests to Yorkshire, which made part of the country of the Brigantes. These facts may be collected from Dion and Suetonius ; and they were followed by the celebrated campaigns of Agricola, which are described by his son-in-law Tacitus. Agricola had extended the Roman empire to the Murray Frith, when, in the year 85, he was recalled by Domitian. From this period, the Romans held a precarious and often interrupted possession of the greater part of the island, till the year 420, when they finally abandoned Britain to the ravages of the Picts and Caledonians. The difficulties, with which they had to struggle, were not owing to their own want of precaution, but proceeded from the love of liberty and the martial spirit which were inherent in the natives, particularly the inhabitants of the north-east districts of Scotland. In order to restrain their incursions, Agricola built two chains of forts along the two narrowest isthmuses ; the first between Tyne and Solway, the second between Forth and Clyde. Thirty-five years after Agricola's recall by Domitian, the emperor Hadrian raised a wall along the southern chain of forts, in the year 120 ; and, in the reign of Antoninus Pius, his lieutenant Lollius Urbicus, having repelled the Caledonian invaders of the province, raised a wall between the Forth and Clyde. According to the Roman historians, both these walls were cespitious, or composed of materials taken promiscuously from the ditch. The third wall was formed by Septimius Severus, on his return from his expedition against the Caledonians in 208, and was built of stone, running parallel to, and a little north from, the Hadrian *wall* or *vallum*. General Roy observes that the vestiges of these walls now remaining, two of earth, and one of stone, perfectly agree with the notices of the Roman writers.

In the second book, the author has collected much information respecting the Roman militia, and their antient system of castrametation. We think, however, he might have saved himself the trouble of describing, dryly and prolixly, the strength and division of the Roman legions, the arms of the Velites, Hastati, Principes, and Triarii, the office of the tribunes, centurions, quæstors, &c. &c. all which subjects have been so often and so fully discussed.

In his account of the castrametation, we wish that more attention had been paid to perspicuity of style. The following passage, with several others that might be pointed out, is scarcely intelligible : ‘ The situation of the camp being deter-

mined on by the consul, or by the officer whose particular duty that happened to be, the next point considered was, on what side the legions should be encamped, or, which was the same thing, which side should be the front.—A camp colour was then fixed on the spot intended for the general's tent:—around this camp colour, a square space of ground was marked off, whereof each side was two hundred feet, that is to say, an hundred feet each way from the center.'

This part of the General's work forms, however, a very good account of the Roman castrametation, and is illustrated by accurate and elegant plans, without the assistance of which the most attentive reader could not possibly follow his minute descriptions.

Both the first and the second books of this elaborate volume may be considered as merely preparatory to the third, which contains an account of the Roman camps existing in North Britain. These camps, we have every reason to believe, were part of those which were occupied by Agricola during his five campaigns in that part of the island. They may be distinguished into three sets or divisions; the first division comprehending those between the wall of Antoninus, or Grime's Dyke, and the borders of England; the second including those between the same wall of Antoninus and the river Tay; and the third comprehending the camps to the north-east of that river, ending in the camp at Kiethick near Brechin and the eastern extremity of the Grampian mountains; where, General Roy concludes with much probability, must have happened Agricola's famous battle with Galgacus, the Caledonian chief, whose name is immortalized by the pen of Tacitus. The first set or division consists of four camps, all of the smaller kind, and totally unfit to contain Agricola's army, of 28,000 men, assembled within one entrenchment. In marching into Scotland, this general divided his forces. Accordingly, we find a camp at Channel Kirk, on the eastern communication leading toward the Forth; and three camps on the western communication; viz. two at Lockerby and Tassiesholm in Annandale, and one at Cleghorn in Clydesdale. The next set of camps, situated between the wall of Antoninus and the Tay, are five in number; viz. three at Cerdock in Strathallan, and two at Dealgin Rofs in the head of Streathern. The last set of Agricola's camps are those situated beyond, and to the east of, the Tay; being five in number; two of which are large, and three are small. The two large camps are—that of Grassly walls, on the eastern bank of the Tay, three miles north from Perth; and that of Battle Dykes, between Killymoor and Brechin. Of the latter, three

three sides are still entire ; and as much remains of the fourth, as is sufficient to shew what had been the original extent. Four gates are very distinct ; and a fifth is visible, though the traverse which covered it is levelled ; so that there is but one wanting, namely, that toward the west end. The mean length of the camp is 2970 feet, and the mean breadth 1850. This is but a small matter more than the large camp at Ardoch, holding about twenty-six thousand men ; and, as a nearer conformity cannot be wished, we may reasonably conclude that both were occupied by the same army. The three stations at Ardoch, Grassy Walls, and Battle Dykes, are the only camps hitherto discovered that would contain Agricola's whole army. It is probable that one at least, if not two, must have existed between this last spot and the eastern extremity of the Grampians, where the great battle was fought. The three small camps are those of Kiethick near Brechin, Harefaulds near Forfar, and Camp-moor near Lintrose. They were probably those occupied by the Romans on their return westward after the battle.

Without carefully inspecting the plans annexed to this work, the reader cannot, with much pleasure, follow General Roy in his observations respecting the similarity between the camps found in Scotland, and those described by the antients, particularly that of two consular armies united. On the whole, he concludes that the Roman army, commanded by Agricola in Britain, amounted to about thirty thousand foot and six thousand horse ; of whom twenty-two thousand four hundred foot, and three thousand six hundred horse, were present in the battle against Galgacus. The remaining ten thousand must consequently have been dispersed in the different garrisons which the Roman general left behind him, on his march toward the Grampians.

A description of the Roman walls, particularly Grime's (or Graham's *) Dyke, has been given by several writers ; but General Roy's account of the Roman camps may be considered as in a great measure new, and as giving a new view of Agricola's operations in Britain. General Roy claims not the merit of the discovery, which was owing to the ingenious General Melville† ; who, by comparing the relation which Tacitus has given of Agricola's last campaign with the face of the country, was led to conclude, from military considerations, that the battle between the Romans and the Caledonians, at the Gram-

* Graham, and Grime, are the same, in the Highlands, &c.

† General Melville's discoveries preceded, by three years, the publication of Richard of Cirencester's work.

pian mountains, instead of happening at Strathern, as had commonly been supposed, must have been fought toward the eastern extremity of that lofty range, where the country becomes narrow by its near approach to the sea. With the view of endeavouring to ascertain this point, General (then Captain) Melville, in 1754, made a tour into Strathmore, and was lucky enough to discover four camps in that district. A short time afterward, he met with the remains of another, resembling these, near Channelkirk in the South of Scotland. Our author candidly adds (Intro. p. 6.) that, 'had not this gentleman been soon after called to more important employments, which necessarily occasioned his long absence from Britain, he probably would have had opportunities of prosecuting his own discoveries, which would have rendered any attempts of this sort unnecessary; he being much better qualified to treat the subject as it deserves.'

General Roy's fourth book is chiefly geographical, combining the military discoveries recently made with the notices afforded by Richard of Cirencester, for the purpose of rectifying the ancient geography of North Britain. This is a very elaborate and important part of the work. Richard wrote about the year 1338*. He was a monk of Westminster. His work, containing a manuscript history and map of Roman Britain, was discovered in Denmark, and was published at Copenhagen in 1757, by M. Bertram, professor in the Royal Marine Academy there. The labours of the late Doctor Stukeley, in commenting on that part of Richard's work which relates to England, are well known. With much evident attention, and at considerable length, General Roy has executed for *his* native country, the task which Stukeley performed for *England*; and his extensive commentary is illustrated by a map, compiled from the latest surveys and observations, many of which were made by the author himself.

The appendix contains five detached pieces. I. A dissertation on the field of battle on which Caractacus was defeated by Ostorius, with occasional remarks on the situation of Bravinium, or Branogenium. II. The Hyginian system of castrametation compared with that of Polybius, wherein it is shewn that the Polybian system, or something nearly resembling it, was followed by Agricola. III. An account of the Roman bath at Netherby on Esk, and of the inscription on the altar found in it, dedicated to Fortune, by the tribune of the first cohort of Spaniards. IV. Observations, by Professor Anderson, on the Roman antiquities lately discovered between the Forth and the Clyde. V. An account of two British posts in Strathmore, called the white and the brown Cather Thun.

* See Rev. vol. xlv. p. 31.

The four books and the appendix are illustrated by not fewer than fifty-one plates, containing maps of the country, plans of the camps, &c. In noticing the great works of the Romans, General Roy, with a laudable respect for his country, has not forgotten to describe and delineate the two Cathers, as they are vulgarly called, in the eastern part of Angus, situated on two contiguous hills, forming the eastern extremity of a small range which here runs parallel to the Grampian mountains. The Cathers stand at the distance of an English mile from each other. The white Cather-thun is the most considerable of the two, being upward of one hundred yards above the level of Strathmore, i. e. the great valley. The space contained within the principal rampart is of small extent; comprehending, however, within its area, a rectangular *prætorium**:—but the most extraordinary circumstance respecting this fort is the astonishing size of the rampart, which is composed entirely of large loose stones, and is at least twenty-five feet thick at top, and upward of one hundred at bottom. The vast labour necessarily required to amass so incredible a quantity, and to carry them to such a height, surpasses all description. These forts are doubtless the works of the Picts, a Gothic or German race, who are known to have long inhabited this eastern part of Strathmore; and, indeed, monuments of equal industry and boldness are not to be found among the Celtic mountaineers.

General Roy's work deserves to be regarded as a very valuable addition to the military antiquities of the ancient geography of Britain. Being a man of learned attainments as well as a soldier, he was extremely well qualified for doing justice to his subject. The new and just views which the discernment of General Melville had embraced, respecting the operations of Agricola in Scotland, are completely confirmed by this work of his friend.—Few posthumous publications have been sent into the world with such distinguished magnificence; and, as far as concerns the matter only, few works have better deserved the honours bestowed on them. We wish that we could say as much for the General's style and arrangement†:—but the

* The *prætorium* was a space, generally square, traced for the convenience of the commander in chief around his tent, and was so denominated, because the ancient Latins named all their generals, *Prætors*.

† The committee of the Society hold forth their scrupulous adherence to the MS. in printing the work without any commentary, or deviation from the style and orthography of the author. It might have been better, had somewhat of the bolder duty of critics been united with the necessary fidelity of editors.

former must be acknowledged, when compared with the classical writings of the age, to be verbose, degraded by vulgar inaccuracies, loaded with pleonasm, and deformed by fashionable gallicisms:—while, by an unskilful arrangement, the author has broken into detached parts what might have been united into a noble structure, exhibiting the military operations of the Romans in Britain. It must be confessed, also, that some clouds of doubt are still left hanging over the Scottish camps, arising from the different systems of castrametation given by Polybius and Hyginus, the latter of whom lived in the reigns of Trajan and Hadrian, and consequently much nearer than Polybius to the time of Agricola's expedition. The camps in Scotland, however, cannot, consistently with history, be reduced to the Hyginian system, except by admitting the exploded narrative of Dion respecting the expedition of Severus; and, as these military monuments are clearly explained by supposing that Agricola adhered to the republican style of castrametation, it would be unphilosophical to reject, on vague and improbable report, a system exactly corresponding with the phenomena.

ART. VIII. *The Life of Baron Frederic Trenck.* Volume the Fourth, and most important. Translated from the German. 12mo. pp. 424. 4s. sewed. Robinsons. 1793.

ALTHOUGH we formerly were so much amused by the narrative of Baron Trenck that we were glad once more to meet our old acquaintance, yet we cannot say that we are so warmly interested in what has happened to him since our last rencounter, as we were while he was writhing under the talons of the late King of Prussia. Those, however, who have read his juvenile adventures, will probably be glad to receive this continuation of the recital of them.

Referring our readers to our former account*, we shall here present them with a few short extracts; by which they will perceive that the Baron still preserves his animated tone. In the preface, the following passage seems worthy of notice:

* The preceding volumes prove beyond contradiction, that I have been most shamefully the victim of a monarch's despotic power. But who would suppose it possible, that, under the reign of a Leopold, an arbitrary sentence of a minister or a judge could be executed upon a man, who had served the state three and forty years! Yet this has been done, and I have lately extricated myself with honour, and publicly shamed my enemies.

* See Rev. vol. lxxix. p. 255.

* Did

• Did ever defenceless subject obtain alone more glorious victories over the powerful hierarchy, and over the sovereign of three hundred thousand shedders of human blood, than I?

• By the grave of Frederic, at Potsdam, I stood crowned with laurels, and the inexorable autocrat lay at my feet in the dust. I have beheld the period when an oppressed people dared to shake off the yoke with heroic bravery, and make their tyrants tremble: I might have partaken in the glorious deed; but I refrained.

• In Paris I beheld the Bastille, the tomb of virtue and freedom, taken and destroyed; and the bloody head of its once omnipotent governor, Delaunay, borne about on the point of a spit.

• Members of the courts of justice of Vienna have I seen with the besom of the house of correction in their hands, counting their beads to obtain absolution for the villanies they practised against me.

• I saw the most unlimited monarch in Europe deserted by all his courtiers, supplicating the national cockade in the town-house at Paris. I saw princes pale with fear, and the favourites of a court trembling take flight, whilst firm and true patriots spurned despotic power. I saw the great partisan of unlimited authority, the Emperor Joseph, depart this life as mean as possible, after having disgracefully repealed all the commands he had issued to his Hungarian subjects.

The account which the Baron gives of Konigstein in Saxony (p. 20) excites curiosity :

• This vast rock is not a fortress, that an enemy must subdue before he can conquer Saxony. It contains but a small garrison, incapable of making a rally; and serves only to secure the records of the country, and prisoners of state. Konigstein is the Bastille of Saxony; in which many a brave man has pined out his life in durance.

• When I was there, parts of the rock were blown up to form casemates. In doing this, was found a dungeon bored in the solid stone to the depth of sixty fathoms. At the bottom of this dungeon appeared a bedstead, on which a skeleton reposed, and by its side the remains of a dead dog.—Mournful sight for a heart possessed of the feelings of a man. How savage the tyrant, that can invent such tortures for his fellow-creatures, and can lie down on his pillow, conscious, that in a hole like this, a man is slowly consuming the lamp of life, feebly supported by vain hopes of compassion! Even now the walls of this prison confine three persons not unworthy of notice.

• One of these was private secretary to the court of Saxony, and in the year 1756 betrayed the secrets of the Dresden archives to the King of Prussia. He was taken in Poland; and has now been four and thirty years in a dungeon:—he still lives—but his appearance is more that of a wild beast than of a man.

• Another is one Colonel Acton. He who is acquainted with the secret history of Dresden will remember the horrid poison scheme, which was detected, but was thought proper to be kept secret. Acton was the chief in this conspiracy. He was by birth an Italian; possessed a Calabrian heart; was a bold and handsome man; and was the favourite of the Dowager Electress.—This is a sufficient key to his history for those who are desirous of knowing what is become of Acton,
who

who has still many friends in Dresden, and enjoys more liberty than his fellow-prisoners. Where he is, however, he must die: but he is a great villain, and cannot accuse his imprisonment of injustice.

'The third is a fine young Swede. Six years ago he was arrested at Leipzig, at the private request of the King of Sweden, and brought to Konigstein in a mask. When he was taken, he defended himself like a lion, claiming his right to be protected by the laws of nations. This man is excluded from the light of day. No one sees him; no one speaks to him. And on pain of death no one must know what his name is, who he is, or that he is there. From what I could learn, he is no criminal; he has had no trial; but some state or love intrigue at the Swedish court has brought on him this fate. Pity him, reader! he has no deliverance to hope but death: for the Elector has promised the King of Sweden, that he shall never more behold the beams of the sun. He is now under thirty years of age, and the worthy governor cannot speak of him without the tear of compassion in his eye: he shrugs his shoulders, looks up to heaven, and says:—it is the Elector's order, and I must obey.'

The account which Baron Trenck gives of his arrival at Paris is animated, and highly descriptive of the manners of the people:

'In the middle of February, I arrived at Paris; where, at different periods of my life, I had already been five times, wholly unnoticed. I was advised not to make my appearance at public places, lest I should be surrounded and obstructed from the curiosity of the people. The whole city had seen, pitied, and admired me at Curtius's; who had exhibited me as large as life, in my chains, together with Frederic the Great, at the Palais Royal. Two plays had been written with the title of Baron Trenck, that for three months had been performed almost daily. One of them was particularly calculated to promote a spirit of revolt against unlimited monarchical power, as it tended to excite in the audience first compassion, and thence led them to a desire of vengeance. It was performed too in such a manner, that it could not fail of awakening in the heart those emotions, which, at that critical period, the people were wished to feel.

'Thus all Paris was for the most part prejudiced in my favour; and, by means of my history and of the stage, the name of Trenck was generally known. The wish to be actually convinced, that this Trenck was still alive, had ever lived, or was not the mere hero of a romance, was so prevalent, when I personally visited Paris, that no one but an eye-witness can conceive how eagerly every one pressed to discover to me the whole feelings of his heart, as it had ever been affected by my fate. And this was not the thirst of novelty alone, which is commonly satiated in three days: for I remained six months in Paris, and to the moment of my departure I experienced the same love and esteem.

'The day after my coming, curiosity led me to visit incognito the Palais Royal, where Mr. Curtius was exhibiting me in wax to the people. I went up to him, and said:—Sir, I saw Baron Trenck himself a few years ago, and I perceive this figure no more resembles him than it does the Great Mogul.—He looked at me with a mixture
of

of surprize and contempt; and assured me, on his honour, that he well knew Baron Trenck personally, and that he had modelled the face of his figure from the Baron himself at Frankfort.

‘ I said nothing before the company, but took him aside into another room, and discovered myself.—The poor fellow was ashamed and frightened; offered in excuse the artifices of people of his profession to gratify the curiosity of the public; assured me that he had gotten a great deal of money by me; that he had sent a similar figure to London with the same view; and prayed me to favour him with half an hour’s sitting, that he might copy my real face. This request, however, for sufficient reasons, I did not think fit to grant. The original being now at Paris, the figure would no longer answer the purpose of Mr. Curtius in that city; so it was conveyed to Madrid.

‘ Scarcely had I been three days in Paris, when all the city knew it, and I received visits or invitations from all the people of consequence. Ladies too came, excited by curiosity, to see me. I had no resource but to follow the stream, and to spend the whole day till midnight in company. Wherever I dined, or supped, all the friends of the family were invited, that they might have a sight of me; and after meals the company crowded round me with the same view. Thus in six days I was generally known; and for the whole six months I was actually persecuted, having engagements on my hands for a month to come. Every dinner was a feast. In most houses the desert was enriched, in honour of me, with allusions to my imprisonment and adventures, with triumphal arches and laurel crowns. The ladies sung airs composed in honour of me, and presented me with laurels. Sometimes the scene was so affecting, that the whole company shed tears: I myself wept at the first sensations of joy and gratitude. The conclusion was a general embrace, expressive not of curiosity gratified, but of emotions of the heart.’

The following anecdote, and the persecuting spirit which it portrays, are equally curious :

‘ Count Olivadez, who lived at Paris by the name of Count Pilo, was one of the first with whom I dined. * * * * *

‘ The Count was a grandee of Spain, one of the first men in that kingdom, possessed estates to the amount of three millions a year, and is well known in modern history. He procured from Germany, at great expence, several families, whom he settled comfortably in Spain, with a view to augment the industry and population of that country. Among these, however, some were protestants. The Count was wealthy, powerful, and a friend to mankind. This was enough for the inquisition. His house was searched, Voltaire’s works were found in his library, he was dragged before the holy tribunal as a delinquent, was condemned and tortured, his property was confiscated, and he lay four years in a wretched prison, treated like the vilest criminal, without the least hope of ever recovering his liberty.

‘ His history, which he related to me truly, deserves to be made known to the world. In it would be found things that must excite horror and detestation for the order of St. Dominic, and the lamentable state of Spain: but I have not here room for it. I shall only say, that

that the Count found means to escape out of the execrable talons of the inquisition. The King himself could not save him, but he luckily fled to Paris with the loss of a property of sixty millions. Fortunately, some years before his disaster, he had placed in the French funds a capital, the interest of which brings him about eighty thousand *livres* a year: thus he has enough left, being childless, to live in Paris as a philosopher in a state of quiet and respectability, under the name of Count Pilo. * * * * *

• He died last year, but not before he had shewn me the scars of those wounds which had been inflicted on him by implements of torture in the dungeons of the inquisition. Gracious God! what is a monk, where his power can rage uncontrouled! How little knows the world, even now, of those unfeeling monsters! and how just is my zeal, when I seize every occasion to unmask them!

Baron Trenck's account of the late Emperor Joseph extends through many pages.—It is so dreadfully severe on the character of that potentate, that there is no reading it without horror and disgust: we could not have supposed that such a man could ever have obtained the encomiums that were once heaped on him.—We were intending to give an extract from the Baron's very questionable (and, we hope, exaggerated) view of Joseph's disposition and conduct, but were deterred by the idea that, perhaps, sufficient punishment has already been inflicted on the memory of this Emperor, by the author of *Alfred's Letters*: see our Review for September, p. 108.—It must, however, be observed that Alfred's *Joseph* is an angel of light, compared with the monster delineated by Baron Trenck.—We know not on what authority the latter relates his numerous anecdotes, and therefore cannot judge how far we ought fully to rely on them.

The Baron is an eternal egotist; yet, notwithstanding this disagreeable feature, he is a pleasant writer.

The present volume, which is not translated by Mr. Holcroft, (as the former volumes were,) is easy and flowing in its style; and, from internal evidence, for we are not in possession of the original, we have no doubt that the sense and spirit of the author are generally preserved.

ART. IX. *The French Gil Blas*; or, Adventures of Henry Lanfon. By M. Le Maire, of Nancy. Translated from the third Edition in French. 4 Vols. 12mo. 12s. sewed. Kearsley. 1793.

THE title, *Gil Blas*, has lately been assumed in several instances*, and, as it appears to us, for two reasons; the popularity of the original and legitimate *Gil Blas*; and the nature

* For an account of the *German Gil Blas*, see Rev. for February 123, p. 194.

of the plan, which demands no kind of unity, but suffers the narrator to give either his own history, or the histories of as many other people as he shall please. M. Le Maire has amply profited by this licence; and his *Gil Blas*, whose name is *Lanfon*, tells us much more of other people than of himself:—but the work has a still greater fault: its principal topic is love, or rather sensuality. The doctrine, which has done such infinite mischief, that love is omnipotent, is continually preached in this work; and licentiousness is justified by the consideration that it was irresistible. While the mind is under certain mistakes, we grant that certain consequences necessarily follow; and in that sense love is irresistible:—but the principal of those mistakes is, that the party in love should suppose love to be unconquerable. The examples that other passions are in certain individuals stronger than love are infinite; consequently, the supposition of its omnipotence is absurd. These remarks do not apply exclusively to the novel under consideration, but to novels in general; and we suspect that the mischief, which, according to some moralists, has been done by novels, originates in this error: it is an error that has been adopted by successive novel-writers, because, not knowing how to develop the emotions of mind, and to give reasons for incidents which, though true, were uncommon, they could imagine no better expedient than that of resorting to the omnipotence of love. Those people who are willing to indulge irregular desires have very readily credited this doctrine, and the *force of love* is now a part of the creed of almost every master and mistress in Europe. Novel-writing has often been, and will no doubt again be, the source of great moral benefit to mankind: we therefore earnestly advise novel-writers to discard this prejudice from their productions. Let them, if they please, shew us people in love; but, at the same time, let them develop the emotions that preceded and the causes that produced the passion, and, afterward, trace it through all its consequences.

We were led to conclude, by the title of this work, that the author had discovered that M. Le Sage, by laying his scene in Spain, had taken an opportunity to pourtray Spanish manners, and that it was the intention of M. Le Maire to present us with a picture of the manners of the French. If not, why call his hero *the French Gil Blas*? but we soon discovered that, if the author ever had any such intention, it was presently forgotten. The scene is continually shifting, from France to England, to the coast of Barbary, to Italy, and to certain imaginary uninhabited islands of Asia.

In the last-mentioned part of the globe, wonders on wonders accumulate. The hero, left on board a ship which every one

beside had quitted, ill of a fever, swinging in his hammock, and so weak as to be entirely helpless, cuts the cords of his hammock, and then presently recovers; finds the ship wedged between two rocks; takes materials on shore to build himself a place of residence, which he fortifies, plants, and stores, in a very miraculous manner; brings a horse and an ox on shore, by means which we cannot devise; and, having found one of his stray companions, they construct a machine (which is easily said,) and land a number of cannon! Here, by the aid of three savages, they beat an army of other savages; killing them without mercy; and, having procured a re-inforcement to the amount of seventeen, they commit slaughter on a body of new assailants, worthy of the plains of Belgia, or of Russians exterminating Turks. The following is the account which the author gives of this extraordinary battle:

'The reinforcement we had received by the arrival of the twelve strangers, augmented our little army to seventeen; with that number, and our formidable artillery, we had every reason to suppose that we might again put our enemies to flight, though their numbers should even be more considerable than before.—Notwithstanding, Philips and myself deliberated whether it was not better to avoid a combat, the success of which was uncertain. Our vessel was ready to sail, and in an hour we could easily put on board what provision was needful.

'We were on the point of adhering to this resolution, when the Osnakis who kept watch came to inform us that the Ourouisks were in sight; we were therefore necessitated to abandon our project, and think of defending ourselves. The strangers could not imagine how we could pretend to make head against the numbers that meant to assail us; they even appeared inclined to leap into their canoe, and fly for safety;—but their countrymen in some measure calmed their fears, by informing them of the success we had already had against the Ourouisks, relating to them the effects of our fire-arms.

'We were no sooner assured of the assistance of the twelve Osnakis, than we armed and taught them the use of the sabre and pistol, [The Ourouisks were in sight!] placing them with us behind our entrenchment, and posting two of our former companions on board the vessel, with a third on the rocks, that in case the enemies attempted to attack us by sea, the fire of our artillery might prevent their approach; we had also formed a kind of spear long enough to push back the besiegers, should they reach our wall and endeavour to scale it.

'The Ourouisks advanced in silence along the skirts of the wood. They were divided into four companies of three hundred men, [the narrator is remarkably accurate!] each being led by a chief, a general commander walking at the head of the whole, who was also distinguishable by his superior height. Our Osnakis immediately recognised him for the son of the great chief of the Ourouisks nation. They informed me, that this savage possessed amazing strength;—that he was ever successful in combat, and even surpassed his countrymen in ferocity and barbarity.

'Our

• Our enemies were no sooner arrived in front of the isthmus, than I ordered a general fire, and was instantly obeyed, our artillery making a horrible devastation. Though this first discharge had killed a prodigious number, the survivors did not appear alarmed, but continued advancing toward our entrenchments, making the most fearful din.—During this time we fresh charged our cannon, and gave them a second salute, which was yet more murderous than the first, the land they attempted to pass being very narrow, and their ranks closely wedged together.

• The death of so many of their companions did not in the least diminish their ardour, but animated by the presence of their chief, and braving in their fury death and danger, they rushed forward to the foot of the first fosse, and began pulling down the chevaux de frize. I then thought it time to blow up my mine, and accordingly put a lighted match on the train of powder which led to it. The explosion was horrible, more than a hundred savages being blown to pieces, and their limbs even thrown so far as into the settlement. I however was not quick enough to prevent about sixty Ourouïks passing the ditch and gaining the foot of the second entrenchment, behind which we were posted. Of this number was their chief, and our two prisoners who had escaped. These furious wretches, far from being intimidated at the explosion behind them, threw themselves into the fosse, and mounting on each other's shoulders; attempted to scale the wall.

• We had now occasion to exert our utmost courage.—We exhorted the Osnakis to second us, and appearing above the fortification, attacked our enemies with pistols and spears. The Ourouïks, who doubtless expected, from the account of our prisoners, but five men; appeared astonished at our number, but did not in the least relinquish their attack; several of them even reached the height of the entrenchment, among the foremost of which was the chief, who, though wounded by a spear, gained the top, from whence he threw himself into the interior, accompanied by two savages, one of our former prisoners and another.

• Our danger was now imminent;—the sight of the terrible savage had almost petrified our Osnakis, who appeared ready to abandon the defence of the wall, and take to flight. I exhorted them to be firm, and prevent a greater number from passing the entrenchment, while we endeavoured to rid ourselves of the three Ourouïks.—In effect, Philips and myself advanced towards these savages, the chief of whom immediately rushed upon me, raising his arm to strike me with a long wooden sabre, which was his only weapon; but I prevented the blow, by laying him breathless at my feet by a pistol-shot. I instantly flew to the assistance of Philips, who was defending himself against the other two, whom, however, we soon laid by their leader.

• This business settled, we hastened to join our Osnakis, for the Ourouïks seeing that their chief had gained the inclosure, were making the most vigorous attempts to pass the wall; and must without doubt have succeeded, had I not fortunately thought of a means to dishearten them.—I cut off the head of the chief, and threw it among them; at the sight of which they gave the most lamentable cries, and

immediately took to flight, we giving them a general discharge of our artillery in their retreat, which destroyed a great number.'

In addition to this wonderful relation, we are told that nearly nine hundred of the Ourouisks fell on that day, and that not one of the victorious party was killed. This we should have thought too extravagant even for romance, had we not lately seen such facts authenticated in the accounts given of real battles; and that not once by accident, but as daily commonplace occurrences. The novelist, therefore, has surely a good plea.

Those who delight in variety of adventure, and are satisfied with love stories in which there is much distress and but little character, will certainly find amusement in these volumes: but we cannot extol it as a moral work.

ART. X. *Sketches in Architecture*. Containing Plans and Elevations of Cottages, Villas, and other useful Buildings; with Characteristic Scenery. By John Soane, Architect to the Bank of England, and Member of the Royal Academies of Parma and Florence. To which are added, Six Designs for improving and embellishing of Grounds; with Sections and Explanations. By an Amateur. The whole engraved on 54 Plates. Folio. 2l. 12s. 6d. half bound. Taylor. 1793.

DESIGNS in architecture can scarcely be considered as objects of literary notice, excepting where new principles are advanced, the reception of which rests with the public. Designs for private dwellings are for private consideration, depending on personal and on local circumstances; in which the satisfaction of the individual constitutes the principal object of attention. Of this nature is the present publication; concerning which therefore we have little to observe, but that the elevations are pleasing, and that the plates, the number of which is forty-three, are elegantly executed. Mr. Soane's account of his publication is as follows:

'Some years since, I published a collection of plans, elevations, and sections of buildings already executed, and chiefly on a large scale; which work having been favourably received, I am thereby induced to offer another publication on the same subject, but on a scale, consisting of cottages for the laborious and industrious part of the community, and of other buildings generally calculated for the real uses and comforts of life, and such as are within the reach of moderate fortunes.

'In all buildings for the various purposes of civil life, much depends on local arrangements. In cottages the rooms are unavoidably small, few in number, and frequently crowded with inhabitants. Their ground floors should be raised, at least three or four steps from the soil; they should be placed in the most open and airy situations, perfectly

perfectly dry and warm, built with the best and most durable materials, and well supplied with good water.

'The same precautions apply to the villas; the designs for which, as well as for cottages, have been made for particular persons and situations.

'As to estimates, however desirable, nothing certain can be advanced, until the situation and local circumstances are known and considered; it is then, and then only, that they can be made with that accuracy which every man wishes for, and ought to be possessed of, before he begins building.'

As architecture considers proportion for the purpose of convenience as well as of beauty, it is no less applicable to cottages than to palaces; and, as the former are much more numerous, and are the support of the latter, the due construction of them is of more importance to society in every point of view.

It is confessedly a digression from the direct subject before us, but we are led by it to remark that there is an order of cottages beside those which are appropriated to the industrious classes of the community. There is so little real comfort or enjoyment in ostentation, which endeavours to impress little mortals with sentiments of awe and admiration, that, when an opulent personage wishes to be at ease, which he can only be on a small scale, he builds a snug retreat, and calls it a cottage:—but even this is only the wantonness of riches, mimicking that placidity which the rich man's circumstances and pursuits deny to him: for he neither can nor would reduce himself to the proper size for a building to which he only retires occasionally, when jaded with the frivolous pageantry which is deemed essential to the support of rank.

The cottages here exhibited are in detached pairs; two form one building, in such a manner that the appearance is neater, and the building stronger and warmer, than if they stood singly; and, on the other hand, the extension of fires is more effectually prevented than if they formed connected ranges or streets, especially when the roofs are thatched.

To the cottages, are subjoined some designs of a more elegant nature for villas; one for a national mausoleum for men of public eminence and virtue: one for a *castello d'acqua*; and another for an icehouse.

To these works of Mr. Soane are added, *Six Designs for improving and embellishing Grounds: with Sections and Explanations*; by G. I. Parkyns, Esq. The advertisement to these designs informs us, that

'The plans are not the mere sportive effusions of creative fancy, nor the prescribed operations of an established system, but the result of local observations made by Mr. Parkyns, in the course of five years'

desultory tour, while he commanded a company in the Nottinghamshire regiment of militia during the last war.

'An early propensity to indulge in rural embellishments soon formed a habit of considering on the best mode of improving every spot of ground that seemed capable of amelioration; and this amusement employed many of the leisure hours of youth. But as theory without practice frequently misleads, and seldom approaches near to perfection, an union of the two was effected by the favourable opportunities which a military life affords; and scarcely a day passed during the above period, in which the intervals of relaxation from official duty were not employed in surveying and devising simple but appropriate decorations for numerous little spots that arrested the eye, in the neighbourhood of those places where the regiment was encamped in the summer, or in quarters during the winter.'

The object of this creative art is thus well defined in few words: 'to assist nature, and, wherever she has failed in beauty, to supply the deficiency, without suffering the appearance of art to intrude itself;' or, as the famous professor in this line, Mr. Brown, would have said, to improve its capabilities. Whether the extent of the ground be large or small, it behoves the owner to comprize as much as he can within his own boundaries, and to depend as little as possible on auxiliary advantages; for it is sensibly remarked that 'a small spot labours under innumerable difficulties which it is scarcely possible to remove, particularly as much depends on neighbourhood and view; in regard to which, an envious character may frustrate the labour of years by invidious art, and not only intercept the sight of perhaps the most interesting object, but likewise overlook the grounds, and insult their privacy and retirement.'

This gentleman has furnished specimens of what may be effected in a few select instances, instead of attempting to establish principles where so much depends on taste, and where the opportunities of exerting it are contingent.

ART. XI. *Letters on the Female Mind, its Powers, and Pursuits.* Addressed to Miss H. M. Williams, with particular Reference to her Letters from France. 12mo. 2 Vols. pp. 422. 6s. sewed. Hookham. 1793.

WHATEVER might formerly be thought of the female character and condition, it will at present, we apprehend, be generally admitted that the fair sex, in common with the men, have interests and duties, as human beings, and as members of society; and that they not only *may* make themselves acquainted with the great principles on which civil communities are formed, but *ought to do so*, in order that they may know what part

part they are themselves to act; and that they may be qualified to execute, with judgment and efficacy, the important task which naturally devolves on them in the education of children. Women, it is true, are not often required to guide the helm *, and therefore need not study the details of state policy:—but, having necessarily so large a share in the education of men, who are to live in society, they doubtless ought to be well acquainted with the general rights and obligations of men as associated beings; and thus far, at least, it is their duty to be politicians.

As to the sarcastic and indignant contempt with which Miss Williams is treated in the volumes before us, for no other offence than that of publicly expressing the natural feelings of a generous mind on the contemplation of so great an event as that of a nation rescuing itself from the yoke of tyranny, and asserting its natural rights to govern itself according to its own will; we shall only say that, if this be a sin, let our souls be with such Sinners. The artful sophistry, with which this writer attempts to gloss over the cause of tyranny, and to discredit that of freedom, has been lately so often repeated, and so often refuted, that it is wholly unnecessary for us to take more notice of these letters, than is sufficient to convey to our readers a general idea of the spirit and intention with which they are written.

In justice, however, to the lady (to us unknown,) who has composed these volumes, we must acknowledge the powers of her pen,—although we do not approve the principles by which it has been guided. Whatever may be deemed of her politics, she must be allowed the merit of a skilful advocate † for the cause in support of which she is engaged; and which she, no doubt, sincerely apprehends to be a cause highly favourable to the best interests of mankind:—the same may surely be granted in favour of the motives and writings of the amiable and patriotic lady against whom she has entered the lists of controversy.

* Some of our readers will here, perhaps, observe that it was not altogether thus that our ancestors judged when they admitted the *capacity*, and established the *right*, of FEMALE SUCCESSION to the throne of this realm; and it may be farther remarked that the government of this country was never more vigorously administered, nor shone with greater splendor, than in those periods when the sceptre was wielded by a woman's hand.

† May not her own abilities be *inflamed* against her arguments in depreciation of the female mind?

ART. XII. *Lectures on the Elements of Farriery, on the Art of Horseshoeing, and on the Diseases of the Foot.* Designed chiefly for the Use of the Pupils of the Veterinary College, London. By Charles Vial de Sainbel*, Professor of Veterinary Medicine in the College. 4to. pp. 202. with a Box of Hoofs and Shoes. 2l. 2s. Boards. Bell.

THIS very singular publication consists of an advertisement, a preliminary discourse, and six lectures.

In the advertisement, the author informs us that he first intended to publish the elements of comparative anatomy, as a foundation for the studies of the veterinary school: but that the pernicious practice, which at present prevails among the farriers in the art of shoeing, determined him to begin by publishing his new principles of the horse-shoe. He adds, (and, we believe, with truth,) that the shoe which he recommends has never been used in any country, nor described by any author.

Of the Preliminary Discourse, the greater part is occupied by a history of the veterinary† art prior to the year 1761, and of the discoveries made in the structure of the human body, by anatomical observations and experiments on the bodies of quadrupeds. This information does not appear to us either useful or interesting to those who are not professors or students in the art; and those who *are* probably know more of the subject than is to be learned from this preliminary discourse. However, as it seems to be the practice of every author, who undertakes to treat of any art in all its branches, to give a brief account of its rise, progress, and present state, we may not justly condemn it in this instance as either impertinent or superfluous.

From the remainder of this discourse, we learn that the first veterinary school in Europe was founded at Lyons, in 1762, by a decree of the council of state, and under the direction of M. Bourgelat; where, we believe, M. Sainbel received his veterinary education, and had, for some time, the management of the institution.

* Being superseded (to use his own words) in a promotion I had a right to expect, I resolved to come over to England, and to pass some time in observing the state of rural œconomy in this country, in examining the different breeds of cattle, and especially horses; in a word, whatever had any relation to the principal objects of my favourite profession. I communicated my design to Dr. Broussonet, secretary to the Royal Society of Agriculture in Paris, and fellow of the Royal Society in London. His reply to me was remarkable. He told me, that if I went to England with the above intentions, I should be astonished at the beauty and value of the domestic animals of all

* In a former publication by this Author, (see Rev. N. 3. vol. viii. p. 468. see also vol. ix. p. 478, 479.) he wrote his name Saint Bel: but he has here chosen to contract it to Sainbel.

† From the Latin word *veterinarius*, a farrier.

kinds, and that I should find agriculture in the highest state of perfection; but that I should find the veterinary art totally neglected. But, that if I were inclined to risk some proposals for improving that art, he would almost undertake to answer for their being well received.'

Thus encouraged, the author came to England in the year 1788, and published proposals for establishing a veterinary school; this was effected in the close of the year 1790, by a considerable number of gentlemen forming themselves into a society under the name of the veterinary college in London, of which M. Sainbel was immediately appointed professor*.

Thus far with respect to the author and his motives for this publication.—We now proceed to the work itself.

Lecture 1. contains a description of the several parts of the foot, and of their respective uses.

With regard to the size of the foot, the author says, 'It requires no great knowledge of horses to be able to judge whether the foot is proportioned to the leg. By observing the shape of a horse, and by comparing the size of the leg with that of the body, we may sufficiently perceive whether the hoof be too large or too wide, too long or too short, too little or too narrow.'

Some of our readers, who may expect more exact information than any written work on such a subject can possibly convey, will perhaps be inclined to censure the foregoing passage as substituting a bare assertion in the room of instruction: but, in truth, the eye seems to be the only useful judge of due animal proportion. To facilitate the studies of statuary and painters, the human figure has been divided by certain rules of measurement; and the same has been done in part with

* In justice to M. Sainbel, and for the greater satisfaction of the public, we offer to the reader's attention the following extracts from a printed account of the proceedings of the veterinary college:

"1792. April 26th:—A memorial was presented by the professor, stating that he had been calumniated both with respect to his private character and his professional abilities, and requesting that committees might be immediately appointed to inquire and report on the business.

"1792. May 17. At a special general meeting: Resolved, That, from the report of the medical committee, consisting of John Hunter, Esq. Sir George Baker, Bart. Drs. Crawford and Packwood, Messrs. Cline, Vaux, Peake, Horn, and Sheldon, this meeting is satisfied that Mr. Saint Bel is perfectly qualified for the office of Veterinary Professor in the college.—Resolved, That, from the report of the committee, consisting of the Earl of Morton, Ld. Heathfield, Gen. Murray, Sir John Ingleby, Messrs. Baker, William Baker, Angerslein, Baynes, Butt, and Walcot, this meeting is perfectly satisfied with the character and conduct of the Professor."

respect

respect to the shape of the horse: but it is very doubtful whether any such rules deserve attention; for, as attitude and expression give the real value to works of the imitative arts, so, from the position and motion of the limbs, results the chief excellence of a horse.

The author afterward states the form and appearance of a perfectly good foot, and enumerates most of the defects, whether natural or acquired, to which it is liable. The whole is explained in a manner sufficiently accurate and perspicuous; especially if the reader will take the trouble of having the subject before him; without which precaution, few anatomical descriptions can be perused to much advantage.

Lecture 2. treats of the position of the foot on the ground, and of the concave form of the foot, considered in respect to shoeing.

In order to ascertain the right position of the fore feet, M. Sainbel lays down the two following rules:

1. 'Where the leg is well formed and the foot duly proportioned, a perpendicular line, falling from the *point of the shoulder* to the ground, will touch the hoof exactly at the toe. 2. A perpendicular line, falling from the upper part of the knee to the ground, will divide the foot into two equal parts in its (*supposed*) passage through the centre of the coronet to the centre of the sole.'

It has been already observed that the proportion of the limbs is rarely conformable to any fixed rule or measure; and, perhaps, the same may be said of their position. For instance, we understand that this very forward position of the toe, required by the first rule, is so seldom to be found, that the rule should scarcely be remembered; since, by adhering to it, a man may miss the purchase of many a good horse. Beside, supposing the toe to be thus far advanced, this may be caused either by a backward position of the shoulder, or by a great length of the pastern: the former is a great perfection, and the latter is as great a defect; consequently, unless this distinction be made, the rule may mislead.

We believe that the fore feet are very commonly placed conformably to the 2d rule; and yet horses may be frequently seen to perform their work perfectly well, notwithstanding their feet are turned inward or outward, when compared with the front of the knee.

M. Sainbel justly observes that, in many instances, the faulty position of the foot is owing to a false direction of the leg; and he then points out, with great perspicuity, the different causes of defective positions of the legs, shewing which of these defects can either be remedied or palliated by particular modes of shoeing, and which cannot.

From

From the position of the foot, M. Sainbel proceeds to consider the sole of the foot in these words :

• The sole is always more or less concave. This shape answers two purposes, both of which nature evidently designed in so constructing it : The one purpose is, to make the tread of the foot bear equally on all the points of its circumference ; and, at the same time, to raise the sole above the ground in such a manner as to protect it from the violent pressure which would otherwise unavoidably injure the tender parts contained within the hoof. The other purpose is, to increase the strength and firmness of the foot upon the ground.

This doctrine, as far as we can judge, is demonstrated by a description of the action of a horse's leg, illustrated by three engravings.

Reducing his theory to practice, the author recommends a shoe which stands concavely to the ground ; that is, following the shape of the sole (but without touching it,) from the outside or seat of the shoe, which rests on the wall of the hoof and receives the nails, to the extreme inner rim.

This form of a shoe, we believe, as M. Sainbel says in his advertisement, is perfectly *new* ; whether it be the *best* form is not for us to pronounce : but, as many writers on farriery (and some of great eminence,) have proposed different modes of shoeing, we hope it may be allowed us to offer our opinion on the subject.

It seems then, to us, that no one of the writers on this point has sufficiently attended to a material circumstance, viz. that, in this country, horses perform their work on very different kinds of ground ; and we doubt if any one form of shoe can equally suit all surfaces. M. Sainbel's shoe seems well calculated for clay roads or paths, when they are in just so soft a state as to be slippery without receiving a clear impression from the foot : here the concave surface, at the same time that it protects the sole against stones, stubs, &c. leaves the outside edge sharper than in a flat shoe, and more likely to keep the foot firm :—but, where roads are hard, and all slipping is impossible, (as most made roads are,) the perfectly flat shoe protects the sole equally well, and seems, by touching more of the surface of the ground, to afford a firmer tread. When hunting, (except in flinty countries, where, perhaps, M. Sainbel's shoe would be the best,) the ground is expected to be soft enough to receive a deep impression from the foot ; and therefore a mere rim of iron, little wider than the groove for the nails, and moderately turned up at the heels, seems preferable to any wider surface of iron ; which, lying hollow from the sole, must, in deep ground, (particularly in rotten pasture,) hold and—if we may use the expression—*suck* the foot more into the earth, so as to require a stronger exertion to extract it.

To return to the author.

Having recommended a concave shoe as the best form for all good feet, he says :

‘ There are certain proportions also to be observed in its different parts. Its breadth should be considerably less than the breadth of the common shoe ; it is totally unnecessary to cover *any* part of the sole, especially when care is taken to preserve its natural hardness.’

We cannot but think that there is some inaccuracy in this sentence : for not only the brass models * made by M. Sainbel's directions shew that *some* part of the sole is to be covered, but it is also said in another place, ‘ the shoe, being adjusted to the foot without pressing the sole, should admit between it and that part just a sufficient interval for the introduction of the picker.’ Now a picker cannot be introduced between the shoe and the sole, unless some part of the shoe cover the sole : perhaps, therefore, in the sentence to which we object, the author intended to say, (instead of *cover*,) that the shoe should not bear on nor touch any part of the sole.

Some minute and (in our opinion,) judicious directions occur relative to the number and place of the nails, and to the breadth, weight, and thickness, of the shoe : on this last point, however, M. Sainbel says, ‘ the thickness of the shoe should decrease gradually from the toe, so as to be reduced one half at the extremity of the heels :’ but no reason is given for this reduction of the thickness, which is the very reverse of the common practice : to us, it seems more reasonable that the outer rim of the shoe (always supposing the foot to be good,) should be of an equal thickness all round.

In the conclusion of this lecture, M. Sainbel says, ‘ the mule being an animal uncommon in this country, the ass of no great value, and the ox not generally employed in labour, we shall dwell but little on the shoeing of these animals.’ A short description, however, is given of the shoes most proper for each species ; which, we suppose, may be useful to those who employ them.

Lecture 3. begins with instructing the farrier, before he shoes a colt the first time, to examine carefully the direction of the legs, and the size, shape, and quality of the foot ; instructions which, we fear, a common farrier will seldom follow, especially where the owner does not attend in person.

M. Sainbel then directs that, if there be no natural defect, nothing is to be pared from the foot but what breaks the level of the wall ; the sole, binders, (or bars,) and frog, are not to be touched ; and from feet which have been often shod

* With M. Sainbel's book are delivered plaster models of six differently shaped hoofs, with brass shoes the most suitable for them.

(if they be good,) 'nothing is to be taken from the wall more than the old horn, which is not sufficiently solid to receive the shoe; and the sole and frog to be only cleaned from the proud parts, which are ready to come off spontaneously.' This injunction the author enforces by pointing out the different inconveniencies which result from over-paring, according to the different qualities of the foot; and he adds a very reasonable caution against using the rasp above the rivets of the nails.

Passing from the consideration of sound and well shaped feet, M. Sainbel lays down the most probable methods of remedying, or meliorating, by particular modes of shoeing, those feet which are defective from being too flat, too convex, narrow-heeled, hoof-bound, turning inward or outward, subject to cut or over-reach; and concludes with a recapitulation of the substance of this lecture, well worthy of the attentive perusal of every practical farrier.

Lectures 4 and 5 treat of the natural and accidental diseases of the feet, viz. corns, sandcracks, cancers, quitters, and foundering.

It is not to be expected that we should follow the author through his descriptions and proposed treatment of each of these diseases, since that would be in effect to *abridge* rather than to review his work. From these two lectures, therefore, we shall only extract a few passages, which seem worthy of particular notice either for novelty or utility, or appear to require farther proof or explanation.

'Low heels, with scarcely any binders (or bars,) are said by M. La Fosse to be subject to natural corns. I am, on the contrary, of opinion that, although this vicious conformation is the predisposing cause, the corn is *always* determined by some *immediate* cause, either by the pressure of the shoe, or by gravel or stones lodged between the branches and the sole; in proof of which I am thoroughly convinced that it is possible, by the mode of shoeing alone, to prevent this disease in feet whose heels are low and feeble.'

Yet, in the sentence immediately preceding this passage, M. Sainbel has observed 'that Arabian, Barbary, Spanish, and in general all horses of southern countries, are more subject to this disease than the northern, because their feet are naturally harder and of a drier nature:—but, as it should seem that a greater hardness or dryness of the hoof cannot predispose the hoof to receive, but rather to resist, injury from any pressure of stones, &c. and if (as the author admits,) the horses of southern countries have harder and dryer hoofs, and are in fact more subject to this disease than others, it follows that corns are not always produced by some immediate cause, but are, in some feet, a natural disease. If our conclusion be just, it may be advisable, notwithstanding M. Sainbel's assertion, not to
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rely wholly on any particular mode of shoeing, but to use such applications to hard and dry hoofs as are judged best calculated to supple and moisten them.

With respect to what these applications should be, there are very opposite opinions. In p. 13. M. Sainbel recommends warm baths composed of decoctions of marsh-mallows or other emollient plants, or even of simple water, and condemns the use of greasy and oily ointments, which are apt to excite inflammation by obstructing the pores, and opposing the passage of the insensible perspiration*. We understand that the practice of greasing the hoofs inside and outside, once or twice in a week, is pretty general; and numberless horses must have done well under this management, or it would long ago have been laid aside; yet there seems to be much good medical reasoning in support of M. Sainbel's opinion; and the general management of a horse's feet in the stable is certainly a matter of sufficient importance to be fully investigated.

M. Sainbel gives very exact directions for two operations; the one for extracting a cancer, the other for the radical cure of a quitter, both very difficult, painful, and of doubtful success,—but absolutely necessary when the diseases are become inveterate by ill treatment or neglect. The cancer is commonly occasioned by a running thrush, and the quitter by a corn or some accidental wound in the foot or coronet; and both these may generally be cured without much difficulty at their first appearance. Every humane master should therefore be anxious to save his horse all unnecessary suffering, by recollecting, in these cases especially, the trite rule, *venienti occurrere morbo*.

The last disease of the feet mentioned, and which occupies the whole of the 5th lecture, is *Foundering*; a term which seems to be used in a more extensive sense by M. Sainbel than by any of our English veterinarian writers or practitioners. His description of many of the symptoms apply only to inflammatory fevers fixed in the feet, and suddenly brought on by a suppression of the perspiration, or by excessive exertion or feeding; and the treatment prescribed proves that, in these cases, it is considered by our author as an acute disease. We apprehend, however, that foundering is generally understood in this country to be a chronic malady; gradual in its approach, not wholly disabling the horse, capable of partial and temporary relief, but seldom, if ever, cured; and its supposed causes are, natural hardness of the hoof, bad shoeing, or premature and

* Mr. Clarke (his Majesty's farrier in Scotland,) in a publication on the diseases of the feet of horses, has enlarged on this reasoning in support of the same opinion.

constant work on hard hot roads. M. Sainbel agrees that this last kind of foundering is a *chronical* disease: but then, according to him, it must be rendered *acute* in order to be cured; for which purpose, he proposes some embrocations and poultices, and directs a strict attention to be paid to the diet. We are far from feeling ourselves qualified to give any opinion on the treatment here recommended: but it is certainly new, and may be well worth trying, since we doubt if any foundered horse has been ever cured by any practice at present in use.

We shall conclude our observations on this lecture with the following note by the author:

'It is worthy of remark, that the writers in the *Geoponica* and in the collection of Ruellius, Varro, Columella, and Vegetius, (that is to say all those who wrote before the use of the iron shoe) dwell very little on the diseases of the feet, especially the severer diseases mentioned in this and the foregoing lecture; which fact furnishes a very fair ground of inference, that the method of shoeing now in use may be considered as a principal cause of those evils.'

Supposing the premises to be fairly stated, the conclusion is surely very strong:—but since, whatever may have been the practice of the ancients, or whatever may now be the practice in Arabia, Tartary, and other sandy countries, we are satisfied that our horses could not do the work required of them without some sort of shoe; every rational attempt to improve the method of applying this necessary defence to the hoofs well deserves attention and encouragement.

Lecture 6. begins with a description of what is commonly called a *strain in the back sinews*, which M. Sainbel will not allow ever to have happened.

Many years ago, Osmer* (a writer of great repute on farriery,) gave his opinion that the "tendons are unelastic bodies;" although, in other parts of his book, he says, "the tendon is often elongated and strained;" and here there seems to be an obvious contradiction, for how can an *unelastic* body be *elongated*?

M. Sainbel is nearly of the same opinion: but the following passages shew that he has not fallen into the same inconsistency.

'Tendons are incapable of extension.' 'If we were to grant a slight degree of elasticity in the tendinous fibres, this would add nothing to the possibility of extension in the tendon; because an effort, capable of destroying the natural degree of extension and flexion of the articulated parts, would lacerate the muscular fibres, before the tendinous fibres would receive the smallest injury; therefore the tendon is incapable of extension.'

* Vide Rev. vol. xxi. p. 359.

Hence M. Sainbel infers that the swelling and heat between the knee and the pastern, commonly supposed to be occasioned by a strain in the tendons which lie between those parts, are not themselves the disease, but only symptomatic, and are most frequently produced by a strain either in the sheaths* of the sinews, or in the ligaments, whose province is to keep the bony parts in their places; although these symptoms are common to other cases, such as a blow on the tendon, the crisis of some acute disease, a nail driven to the quick, or any other wound in the foot.

This opinion M. Sainbel supports with many ingenious illustrations and arguments, which we are not required, even were we able, to refute. We however freely own that his reasoning has not convinced us. Perhaps, indeed, we do not know enough of the subject to feel the full force of what he says: but, beside, these symptoms of heat and swelling in the back sinew are in fact constantly reduced and cured by a treatment wholly confined to that part, viz. by poultices, bracing embrocations, bandages, and by rest; it should seem, therefore, either that the lameness proceeds from some injury done to the sinew, or that a disease in one part may be cured by merely getting rid of a symptom in another,—which cannot be admitted.

Fractures of the tendons, and of the several bones contained in the foot, take up some pages in this lecture. These cases, we think, are well described; nor have we any thing to observe on the proposed methods of treating them, except that it is seldom worth the trouble of pursuing any other method than that of perfect rest; for horses, lamed by such accidents, are scarcely ever afterward fit for any thing but breeding.

The lecture concludes with a recommendation of two shoes (of which there are engravings,) particularly shaped for the purpose of forcing a horse to bear on a leg that is or has been long lame, and thus preventing the muscles, tendons, and ligaments, from losing their power of action from the want of exercise.—We have been assured that shoes made on the same principle, although not exactly of the same shape, have been successfully used for lamenesses in the part called the *flifle*; and we therefore suppose that these shoes may answer equally well in other cases.

Here we close our remarks;—and should some of our readers be inclined to censure us for having dwelled so long on a book of farriery containing no more than two hundred pages, we

* This distinction between the sinew and its sheath is, we doubt not, good anatomy: but, as to any purposes of cure, it seems to us a distinction without a difference.

hope to excuse ourselves by repeating what we have often said, that our attention is not to be proportioned to the bulk, but to the importance, of a book; which importance may result either from the matter contained in it, or from any particular circumstances attending its publication. In this country, where so much of our pleasure and profit is derived from the use of horses, whatever tends to preserve their health, and to prolong their services, ought not to be deemed unimportant; and although the art of farriery may have been degraded by the insufficiency of some of those who have hitherto practised or written on it, yet the establishment of the veterinary college, so liberally and respectably supported, must be considered as a laudable attempt to put this art on a new and better footing for the future; and, therefore, this first publication of the Professor seemed to us to call for more than ordinary notice.

Since this article was prepared for the press, we have heard that M. Sainbel is no more:—but we do not see that this circumstance should induce us to alter any part of it: for, as our observations are intended less as criticisms than as hints for farther inquiry and explanation, the public may be equally benefited if M. Sainbel's successor will consider them as addressed to himself.

ART. XIII. *Mr. Collinson's History and Antiquities of the County of Somerset, &c. &c.*

[Article concluded from page 293.]

THE history of a county may be so executed as to contribute to public use, as well as to private satisfaction; but it requires more time and more diligence than authors are generally willing or competent to bestow; and it demands knowledge and judgment to attend to those objects, and to furnish those remarks, which may prove at once beneficial and pleasant. Farther, we must add, as essential to a good performance in this line, liberality of sentiment, and a mind free from unreasonable prepossessions and partialities either of a civil or religious kind; which, if admitted, will greatly disfigure it, in the view of truth, and retard its usefulness.

We continue to think, as we have before hinted, that Mr. Collinson's work, on the whole, classes among the best of the kind that have fallen under our notice.—We shall now proceed to lay before the reader a few farther extracts and remarks, by the aid of which he may form some judgment for himself.

In the description of *Minehead*, (Carhampton hundred,) we observe with concern the great declension which has taken place in its houses, inhabitants, and commerce. The extensive conflagration, which happened here a few years since, doubtless

contributed to the depression of its prosperity. The following relation of the limpet (a species of shell-fish, found here at low water,) is remarkable: the fish contains a liquor which is curious for marking linen:

'When the shell is picked off, there will appear a white vein lying transversely in a little furrow next the head of the fish, which may be taken out by a bodkin or any other pointed instrument. The letters or figures made with this liquor on linen will presently appear of a light green colour, and if placed in the sun will change into the following colours; if in winter, about noon, if in summer, an hour or two after sun rising, and so much before setting; for in the heat of the day in summer it will come on so fast, that the succession of each colour will scarcely be distinguished. Next to the first light green, it will appear of a deep green, and in a few minutes change to a full sea green; after which, in a few minutes more, it will alter to a blue, then to a purplish red: after which, lying an hour or two, (if the sun shines,) it will be of a deep purple red, beyond which the sun does no more. But this last beautiful colour, after washing in scalding water and soap, will, on being laid out to dry, be a fair bright crimson, which will abide all future washing. This species of limpets are, some red, others white, black, yellow, brown, and sand-colour, and some are striped with white and brown parallel lines.'

'*Porlock* is a small sea-port town six miles west from Minehead.—This whole parish, including hamlets, contains about one hundred and ten houses, and nearly six hundred inhabitants.—The situation of the town is finely romantic, being nearly surrounded on all sides, except toward the sea, by steep and lofty hills, intersected by deep vales and hollow glens. Some of the hills are beautifully wooded, and contain numbers of wild deer. The vallies are very deep and picturesque; the sides being steep, scarred with wild rocks, and patched with woods and forest shrubs. Some of them are well cultivated, and studded with villages or single farms and cottages, although agriculture here is very imperfectly understood. Most of the roads and fields are so steep, that no carriages of any kind can be used; all the crops are therefore carried in with crooks on horses, and the manure in wooden pots called doffels. Many of the poor are employed in spinning yarn for the Dunster manufactory.'

'*Kenton-Mandevill*, alias *Magnaville*, in the hundred of Catash, is, a small parish, situated four miles and a half eastward from Somerton, and in the turnpike road thence to London by Salisbury. The situation is lofty and pleasant, the number of houses is thirty, forming a long street in the shape of an L. These houses are built of stone, neatly chipped, and dug in the parish. As this is a very fine kind of slab-stone, it demands particular observation. It is found in an open arable field in the highest ground, from two to four feet below the surface (which is a yellowish clay inclining to brick earth) to a great depth, lying in strata or layers nearly horizontal from north-east to south-west, the layers being from two and a half to six inches in thickness. Between each layer of stone is a stratum of earth from three to six inches in thickness, and of various kinds, increasing in density as they descend. At about eight or ten feet below the surface, the stratum of earth is a blue strong loam or marl, but does not much effec-

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vesce in vinegar. Great quantities of this stone are raised, and sent to considerable distances for paving rooms and walks, and for grave-stones. If suffered to be thoroughly dry before they are put up, they stand the frost without scaling for many years. The layers of this stone are so smooth, that they require little labour; but will not receive a good polish. They are commonly raised from ten to thirty feet in length, and often twelve or fifteen wide. One was lately raised upwards of forty feet in length, and so wide that it contained five hundred superficial feet.'

The village of *King's Weston* is mentioned as one of the neatest and most pleasing in the county. The houses, which are generally of fine blue stone, and handsome, though only twenty-one in number, are said to form a street nearly half a mile in length, having inclosures between each house planted with elm trees.

'Parish of *Clutton*, in the hundred of *Chew*.—The country abounds with excellent coals, the veins of which are generally covered with a stony stratum, which the miners call *wark*. It splits like slate, and abounds with impressions of fern and other plants. Over this is another stratum, called *the Thorny Cliff*, which is intermixed with arborescent marcasites. The coal is often tinged with sulphur: some years since one stratum wrought here was so strongly impregnated with it, that in all its joints it seemed to be covered with leaf gold. In another work near three hundred weight of good lead ore was found growing to a vein of coal.'

The parish of *Chilcompton* (Chewton hundred,) is supposed to derive its name from three Saxon words, which signify *cold*, *valley*, and *town*. The roads are good, the cottages decent, and an air of neatness is said to run through the whole village:

'The soil is various, but consists principally of two kinds, distinguished by the names *red ground* and *marl ground*. These are both loamy good land, but the marl ground is much the best for pasture as well as corn. The marl grails (*Trifolium Alpestre* of Linnæus and Hudson) now so generally known, owes its origin to an inhabitant of this parish, who, about fifty years ago, when the lands were mostly common fields, collected the seeds from the *Meres*, which divided the several properties, and increased it from year to year, so as to sell large quantities; and as it was much approved, its culture and circulation became general.'

In describing the parish of *High-Littleton*, Mr. Strachey's observations on the strata of coal mines, in this part of the country, are given at large from the *Philosophical Transactions*, No. 360.—The market-town of *Frome* in this county has long been

'Famous for the manufacture of woollen-cloth; which (it is said) has been rather declining than increasing: but from an accurate inspection lately made, it appears that one hundred and sixty thousand yards are annually made, of which four-fifths are broad-cloths, and the rest narrow-cloths and cassimeres. In the above manufacture, one thousand four hundred and fifty packs of wool, of two hundred and

forty pounds weight each, are employed. From a late survey, this town, including hamlets, was found to contain in all, one thousand six hundred and eighty-four families, and eight thousand one hundred and five inhabitants.'——'The woodlands around the church are now the only part of the ancient forest of *Selwood*, which bears any resemblance to its former state; and have been within the memory of man the notorious asylum of a desperate clan of banditti, whose depredations were a terror to the surrounding parishes. One of their evil practices, and which perhaps was far from being the worst, was that of coining money; but the cutting down large tracts of woods, establishing small farms, and *building the church*, have been the means of destroying their haunts, and obliging the possessors to seek subsistence in honest and useful labour.'

The church here mentioned is that which is said to have been erected by Lord Weymouth, in 1712.

Of the parish of *East Cranmore*, (Frome hundred,) we remark the following short passage relative to the name:—'although *cranes* are not so abundant as anciently, when multitudes were among the dainties provided at many public entertainments mentioned on record, yet of late years those birds have been observed here in greater numbers than in most other places.'—Of a manor called *Trudox-hill* in the parish of *Nunney*, (same hundred,) we read that, 'as they were sinking a well some years since, they met with a vein of talky isinglass, which split into large laminæ or flakes, very transparent, and of a rhomboidal figure.'

It will be naturally expected that *Glastonbury*, so conspicuous in the ages of ecclesiastical power and influence, should make a distinguished figure in a history of this county. Remnants of antiquity are generally acceptable to us: yet we cannot survey, with that grief which is sometimes felt, the ruins of insolence, fraud, and superstition. High in splendour and veneration as this monastery was, it is well known that it was founded and supported by lying legends and traditions. Ignorant credulity, and what might perhaps be allowed as a sort of piety, though mistaken and mischievous, contributed to its maintenance and magnificence: but, for the liberty and benefit of mankind, its downfall was greatly desirable. We have had frequent cause to remark, however, that the behaviour of Henry VIII. and his courtiers, in these instances, was highly culpable.—It appears that the last abbot was hanged.

The fate of the abbot and the abbey together being thus decided, the buildings and revenues of this house, which had flourished for such a length of time, became the objects of depredation. Those riches which had flowed from the treasury of monarchs, and those structures which had out-braved the shocks of time and the inclemency of ages, sunk together.'——'Of this immense range of building scarce a vestige now is to be seen, and all that remains of this once magnificent pile are some fragments of the church, St. Joseph's Chapel, and the ab-

bot's kitchen. The rest is reduced to a heap of rubbish, loading the surface of its site with unseemly ruins.'

The *Arimathæan staff*, transmuted, on *Weary-all-hill*, into a blooming hawthorn bush, is not neglected in this account.—The *Puritans* are introduced, how truly we know not, as having, in the days of Queen Elizabeth and Charles the First, occasioned its destruction.—Mr. Collinson very properly observes—'It is probable that the monks of Glastonbury procured this tree from Palestine, where abundance of the same sort grow, and flower about the same time.'—The *Tor*, or tower of St. Michael's, on a very high hill north-eastward from the town, still rears its head in the clouds, an object of admiration to travellers, and an ornament to the surrounding country.

In the description of the village of *Trent*, we find the following account of that valuable manure, *Marle*:

'The soil toward the upper part of the parish is a light sand, which changes by degrees into a loam, and becomes in the lower side a strong blue clay. It is very fertile, and has the advantage of a large marle pit. The marle is blue, greasy, and hard almost as stone when first raised; but being beaten into small pieces, and exposed a while to the air, it soon dissolves and easily incorporates with the earth. Between forty and fifty loads is the quantity laid on an acre, which in pasture or meadow ground, it is said, will continue forty or fifty years, without any sensible decay. It is also found to be good manure for arable land, but the improvement is not so lasting: after three or four years ploughing, it sinks beyond the reach of the plough, and loses its virtue.'

Concerning the village of *Filton*, alias *Whitchurch*, (Keynsham hundred,) Mr. C. says,

'The lands of this parish are in general a stiffish loam, with clay at the depth of about one foot, and are well cultivated throughout. In the western part on the waste is found the *lapis hæmatites*, or blood-stone, the powder of which has in all ages been esteemed a sovereign remedy in every kind of hæmorrhage, and in ulcers of the lungs. Germany, Italy, and Spain, are the countries where it is more commonly produced, and the sort mostly recommended is that found here, which is white, transparent, and little mixed with extraneous particles.'

The engravings in the second volume are, Dunster-castle; Sutton-court; Stone Easton; Hinton St. George, the ancient and very remarkable seat of Lord Paulet; South Hill; Long Ashton-court; the Church at ditto; Barrow-court; Ornamented Arch in the Church of Trent; Sandhill Park; two plates of ancient relics at Glastonbury; three of several different churches, and a small one of Frome-school.

As a farther specimen of Mr. Collinson's manner, we will insert that general account of one of the hundreds with which the third volume begins:

* The hundred of *Martock*, lying in the southern part of the county, consists of a single parish of its name, which is derived from *Mart*, an abbreviation of market, and *Ac*, the Saxon word for an *oak*, which last comes from a term used for that species of tree by the *Belgæ*, the ancient inhabitants of these parts. The meaning of this derivation is supposed to be, that in former times, in the town of Martock, on the spot where the market-hall now stands, a mart was held for goods brought from Muchelney and other places, under a remarkable old oak; which being decayed about two centuries ago, the inhabitants had it in contemplation to plant another in its stead, in order to commemorate this rustic habitude of traffic. Nor without reason:—Our Belgic ancestors held the oak in the utmost veneration; not only their public business was transacted, and their seminaries trained under its shadows; but their priests, the Druids, were denominated from it, and celebrated their orgies under its solemn bowers; their misletoe, possessing such egregious virtues, was produced from it, and its branches furnished fuel for their sacrifices. It merits observation, that there is within the limits of this hundred a hamlet of the name of *Hurff*, which itself signifies a wood or grove, but which was antiently termed *Achelai*, or the place of oaks, a circumstance additionally evincing the quantity of that kind of wood with which this country once abounded. Nor is it to be doubted, that in this spot, surrounded by venerable oaks, those horrid yet solemn rites were antiently practised, which, though the rudest representation of divine observance, could draw together the wisest devotees from the most distant regions.'

In the description of Limington, (Stone and Yeovil hundred,) we are told that, on an antient pew,

* Is the cypher of Cardinal Wolsey, who was rector of this church, to which he was presented by the Marquis of Dorset. There goes a story of him, that soon after his preferment to this living, he was put into the stocks by Sir Amias Pawlet, a neighbouring justice of the peace, for getting drunk and making a riot at a fair; a kind of discipline which Wolsey did not forget when he arrived at the high station of Lord Chancellor of England; but summoned his corrector up to London, and, after a severe reprimand, enjoined him six years close confinement in the temple.'

Among the *memorabilia* of Ivelchester, in the hundred of Tintinhull, we cannot pass unnoticed the honour which that town derived from its having given birth to Roger Bacon, (A. D. 1214.) who shone as a bright luminary at a time when all around was mental darkness.

* He is justly accounted (says Mr. C.) the wonder of his age. His youthful education was had at Oxford, from which university he returned to Ivelchester with great acquisitions of classical knowledge, and there took the habit of a Franciscan friar. He then applied himself to the study of philosophy, in which he made so great a proficiency that he was invited over to Paris to assist in the transactions of that university. Here he was admired and envied, and known too much in an invidious and vulgar age to prosper. The occult sciences

sciences to which he applied drew the attention of those who had not the understanding to weigh uncommon aspersions in the true scale of reason and philosophy, and they accused him of dealing with the devil. His own fraternity also caballed against him, and he was some time confined in prison as a magician and forcerer. When thence relieved he returned to Oxford, and there in the college of Franciscans spent the remainder of his days in study, and writing the following books, some of which have been printed, others translated, and the rest remain in manuscript in the public libraries*.

'The substance of his writings evinces him to have been far superior to all his cotemporaries. He was well skilled in the Latin, Greek, Hebrew, and Chaldaic languages; nor less in geography, chronology, and the belles lettres; but philosophy was the line in which he particularly shone. He was the first person that introduced chemistry into Europe. With regard to mechanics he has been stiled the second Archimedes, and in optics was so well versed as to be generally allowed the first inventor of the telescope. In the unenlightened age in which he lived, he was considered as a magician; in the present, as a person wonderfully clear in his understanding, unbigotted in his principles, a friend to Christianity, and, by the freedom wherewith he imparted his discoveries, a well-wisher to his fellow creatures. He died A. D. 1294, and was buried in the house of the Grey Friars at Oxford, in which city a tower of no mean nor modern construction till of late years stood distinguished by his name, wherein it is said he held his private lucubrations.'

Hamden Hill, in this hundred, is noted for a considerable Roman encampment, but yet more for its quarries of free-stone; which possesses the excellent quality of hardening by time, and by that means becoming exceedingly durable, retaining for centuries all the acute points and edges of its workmanship.

The scenery and villages about the *Mendip-hills* seem to present some of the most romantic and entertaining views in this county: rocks, caverns, woods, moors, precipices, chasms, wandering springs, &c. beside remnants of antiquity, with works of art and labour, attract the observing eye, and may be productive both of amusement and utility. The town and district of *Cheddar*, celebrated for cheese of a superior quality, stands here also distinguished for its *cliffs*, affording, it is thought, one of the most striking objects of the kind in Great Britain.—Some of the villages are inhabited chiefly by miners; particularly *Shiphham*, where they are constantly employed in raising the *lapis calaminaris*: one hundred of these mines are said now to be working at this place.—This calamine stone

* A list of his works is here inserted by Mr. Collinson: in the number, we find *De Utilitate Astronomiæ*, but do not observe his treatise *De Nullitate Magiæ*, published at Oxford in 1316. See *Rev. vol. iii. p. 410.*

is a kind of a fossilly bituminous earth, principally used in converting copper into brass. It lies in strata nearly perpendicular, and mostly in a direction from east to west. When the ore is first raised, it has the appearance of brownish yellow gravel, and is often intermixed with eyes or small veins of lead.—A short account is added of its preparation.—Forty-five pounds of calamine produce thirty when calcined; and sixty pounds of copper make, with calamine, one hundred pounds of brass. This subterraneous occupation is said to be so very lucrative at Shipham, that a miner, with proper assiduity, may earn a guinea *per* day.

Twelve or thirteen pleasing engravings appear in the third volume.

The descriptions of parishes are not all written with equal attention: some are much too brief and hasty. We generally, not always, find an average account of births and burials; and sometimes the state of the land-tax and poor's rates, and other such particulars, are inserted. The nature of the soil, its different productions, ores, metals, minerals, mines, plants, &c. the agriculture, manufactures, &c. are more noticed in these volumes than we too commonly observe in performances of this nature; for which the public are, no doubt, considerably indebted to the ingenuity and assiduity of Mr. Rack: yet we must add that we find occasion to regret that they have not received more *constant* notice.

With regard to *etymology*, the author is generally happy; it is a topic which, in some hands, appears awkward and unsatisfactory: but his derivations are accompanied with probability and good sense.

The descent of manors, which assumes so copious a share in local histories, is tedious and uninteresting; occasionally, an anecdote or a character may occur which are worth preservation; but, it is to be wished that the subject might occupy a much smaller number of pages than our topographers generally deem requisite. Biography, it may be perceived from the extracts which we have given, is not wholly neglected by Mr. Collinson; possibly, it might have been advantageously increased: but it is a subject which requires much liberality, and a mind disposed to value and embrace truth, worth, and virtue, in whatever outward garb they may appear.

As to the composition of these volumes, it is in many instances inaccurate: but particular criticisms on it would be useless, since the author is no longer in this "nether sphere" to benefit by any corrections that we might suggest.

It now only remains for us once more to speak of this work as being chequered by a few imperfections, but as forming a valuable aggregate of information and entertainment.

ART. XIV. *Scriptural Revision of Socinian Arguments vindicated*, against the Reply of Benjamin Hobhouse, Esq. By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge; and Chaplain to his Royal Highness the Duke of York. 8vo. pp. 166. 2s. Cadell. 1793.

WHAT reasonable hope can be entertained of a termination to theological controversies, when we, time after time, see men of considerable talents and learning, and of irreproachable integrity, engaging in the contest with a firm persuasion, on each side, of their own diligence and impartiality in the search after truth, and at last retiring from the field more firmly established than ever in their respective systems? In the controversy, of which the pamphlet now before us is a continuation, we have two combatants, who (as we learn from the preface,) were both educated in the principles of the established church, and trained in the same course of religious instruction; one of whom renounces, as erroneous, the principles in which he was educated, and takes his leave of a church, the tenets of which he can no longer approve; while the other, with the same means of information, and, (for aught that appears to the contrary,) with the same freedom of inquiry, more firmly embraces all that he has been taught, on the fullest conviction of its importance, and is more closely attached to the religious communion of the church of England; feeling, as he expresses himself, a greater veneration for the *spiritual building*, in proportion as he has been able to examine the *divine* solidity of its architecture. Whence is all this?—To attempt the solution of this question might carry us into foreign, perhaps forbidden, ground. Our present business is with Mr. Randolph's reply to Mr. Hobhouse.

In the *Scriptural Revision*, Mr. Randolph, in order to refute Dr. Priestley's reasoning for the Unitarian doctrine concerning Christ, appealed from the fathers to the scriptures, and maintained that the apostles made the divinity of our Saviour a fundamental article of the Christian faith. In the present vindication of that work, led on by what he conceived to have been an unfair statement (on the part of Mr. Hobhouse,) of his argument with Dr. Priestley, the author undertakes to prove that Justin himself, in words as forcible and expressive as language will admit, asserts fully and unequivocally the substantial divinity of Christ. Several passages to this purpose are quoted at length, and distinctly discussed, to disprove the assertions of his antagonist; and to shew that Justin did not obtrude a new Saviour on the Christian world dressed up in the garb of Platonism. Returning from the inferior testimony of the fathers

fathers to that of the evangelists and apostles, Mr. Randolph compares their language on the point in question with that of Polycarp, Barnabas, Ignatius, Iræneus, &c. and concludes that, unless the authenticity of every apostolic record, previously to the time of Justin, be destroyed, the charge of his having been the corruptor of the primitive faith cannot be admitted. The reply is terminated by a distinct and full appeal *to the law and to the testimony*; wherein Mr. R. claims to the Trinitarian cause many express passages which cannot, he maintains, be turned to a different sense, but by a licentious and unwarrantable mode of interpretation. In conclusion, it is asserted that the Unitarian cannot support the sole divinity of the Father with greater consistency, than a follower of the doctrine of Swedenborg could maintain the sole divinity of the Son.

Without discussing the merits of the question, we may be allowed to remark that the manner, in which the controversy has been conducted, does no discredit either to the talents or the dispositions of the combatants. Mr. Randolph now withdraws from the contest, and pronounces the present vindication of himself on this business to be his last. Mr. Hobhouse, however, has lately published an answer to the present work, which we shall hereafter notice.

ART. XV. *Eight Sermons preached before the University of Oxford in the Year 1791, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By Robert Morres, M. A. late Fellow of Brasen Nose College. 8vo. pp. 242. 4s. Boards. Rivingtons.

LECTURES on Faith would have been no inapposite title to this publication, which treats of faith as an intellectual and practical principle in general,—and of faith as a principle on which the gospel is erected;—of the authenticity of the scriptures;—of articles of faith;—of mysteries of faith;—of religious establishments;—of the church of England;—of the Athanasian creed;—and of heresies. In this wide range of discussion, Mr. Morres has made many excellent observations, but we cannot add that his reasoning has uniformly carried conviction to our minds. His object, which was to confirm truth and to weaken the pretensions of infidelity, is highly laudable; and it is only by inquiring into the reasonableness of Christianity and the credibility of the scriptures, that religious truth can be ascertained and firmly established. Hence many sensible Christians are forward in provoking this inquiry. They have no fears of the supercilious philosopher, of the insidious historian, nor of the pert witling.

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Those divines, who professionally undertake the defence of revelation, are not always its most judicious advocates. From attachment to system, and from the fear of giving the adversary any possible advantage, they often attempt too much; and they weaken, if they do not destroy, the force of their reasoning in support of the general principle, by their zeal for particular points of doctrine. Whenever this happens, it is to be lamented; and we are concerned to add that the present author is not altogether exempt from the charge.

He properly defines faith to be 'an assent of the understanding to propositions, because of the testimony of others;' and he very justly asserts its necessity in the accumulation of knowledge, since we are obliged to take many things on trust: but, when he represents natural philosophy as standing on faith, and when he questions whether mathematical science can exist without a reference to testimony, he makes faith to be a term of larger import than it was ever understood to be, and in fact confounds evidence with demonstration. We do not admit the truth of the axioms in geometry because of the generality of their reception; nor do we believe that the square of the side subtending the right angle of a plane triangle is equal to both the squares made on the other sides because this was discovered by Pythagoras and has been admitted by all antient and modern geometers, but because the demonstration is before us, and it is impossible to withhold our assent. In matters of pure demonstration, recourse to testimony is totally unnecessary; and therefore all faith, or *assent in consequence of testimony*, is superseded.

The text of Mr. M.'s first sermon, Heb. xi. 1. *Faith is the evidence of things NOT SEEN*; implies that the conviction, which faith produces, is not of the *most perfect* kind; yet it is a principle on which we are forced to act in all the important concerns of life, and which must, notwithstanding its imperfection, constitute a fundamental part of all revealed religion. Now the best method, in our opinion, of silencing objections, is to allow this imperfection, and to explain why faith necessarily must be imperfect; not to contend, nor even to intimate, that gospel and mathematical truths stand on the same sort of basis; for, if this were the case, it may be fairly asked why there are not infidels in mathematics as well as in religion?

If there be a difference between the effect of *evidence*, even when it is most clear and satisfactory, and the effect of *demonstration*, we can account for the existence of infidelity without disparaging revelation. Since this is incapable, from its very nature, of being demonstrated after the manner of a mathematical problem, it must rest on testimony; and, should any be so unreasonable

reasonable as to expect it to become a matter of demonstrations when it can only be an object of faith, instead of attempting to gratify this expectation, the Christian would do better to expose its absurdity.

Recourse must be had to evidence or testimony in ascertaining the authenticity of the scriptures; and, if this be such as is suited to the nature of the case, we are justified in admitting them as a rule of faith. Mr. M. cautions his readers against expecting more evidence than this, and observes that,

' In considering the question with regard to the books of the New Testament, it is evidently resolveable into two articles; Whether they were written by the persons whose names they bear, and whether such writers were credible witnesses of the matters which they relate. With this last is connected also another question; whether they were secured by the spirit of God from error in the doctrine which they themselves taught. I say, two articles; for I do not mean to enter here into the great question which yet remains; but think it enough to assert that if the Miracles, and the facts that were the completion of former Prophecies, are rightly recorded of our Saviour, the truth of the Gospel-Dispensation is fully established. The subject is copious, and has been satisfactorily discussed by perhaps a greater number of able writers than any other.

' As to the first, we are to consider whether there are all the proofs of the authenticity of these records, which we can have for that of any records of moment equally ancient. In examples of this kind we are not absurdly to expect, that they should be witnessed by the evidence of those who saw the books during the time at which they were written, or of those who themselves saw all the manuscripts, or of any such express testimony. It is to be considered, that these are rendered superfluous, and are indeed implied in the universal reception of the books among such as existed in and nearest to those times. Our reception of their testimony is, in this instance, warranted on the satisfactory supposition of a proper and sufficient examination, by persons who must be believed to have satisfied themselves by a direct or ample proof, unless we could suppose men at that time void of common curiosity or interest about that which so greatly concerned them, or destitute of common sense and judgment. As to worldly regards which might induce to imposture, beside the impossibility of success under the circumstances of this case, these, it will be shewn, were all on the other side of the question. From this beginning therefore their reception became extended unto general belief, which is demonstrated by the many writers who have mentioned them without contradiction and dispute in different times and countries. In some the names occur of the authors of the several books, and in others extracts made from them. Such testimony, in its progress through successive ages, at each repetition adds no simple or numerical confirmation of their authenticity; as it implies that, during each interval, time, the great test of truth and falsehood, had as yet brought nothing to detect the fraud imposed. And thus, after so many centuries,

varies, he has put his seal to their character, a seal which no doubt or surmise of a later period may presume to tear off or deface.'

Mr. M. does not deem it necessary to lay any great stress on what is called the *internal evidence*. After the accomplishment of prophecy and the achievement of miracles, which our Lord brought forward as true criteria of a divine mission, and after it has been proved and communicated to us by credible witnesses that the Christian religion stands on these attestations, he thinks the internal evidence is, in this regard, superfluous, and, if made too much a point of dependance, would be a precarious and dangerous support.—He proceeds:

'It follows that great care is to be taken, with what views and intention we set ourselves to read the matters contained in the Old and New Testament. It is to be constantly remembered that we should not institute, *primarily*, an inquiry into their truth or falsehood, into their reasonableness, or the contrary; but rather, a research, so far as we are necessarily concerned, into their meaning and import. Absolute and palpable impossibility, and irreconcilable contradiction, *would indeed distress us*; but with these we should recollect that we are morally certain not to meet; and we may add, no man of credit ever pretended to have detected such in them.'

This, and what follows, may be well intended: but Christianity does not require so lame and timid an apology. Why should our author caution the readers of the scriptures against *primarily* inquiring into their truth? As genuine records, their credit cannot be injured by examining them for the purpose of seeing how far their credibility can be proved from their contents. If they be divine, this must appear from internal as well as from external evidence. Mere internal evidence would not be sufficient to prove a divine revelation: but, as a collateral testimony, it is wonderfully calculated to strengthen our faith; so that we cannot agree with Mr. M. in making so light of it. Truth must appear truth from whatever point it is viewed: what is divine must prove itself to be so from internal as well as from external evidence.

We are much mistaken if infidels will be convinced, or if the doubtful will be confirmed, by such reasoning as the following:

'It is therefore, I think, to be concluded, that, in strictness of reasoning, while there is not in revelation any point, of which we are adequate to judge, that is either plainly contradictory or impossible, all question relating to the perfect admissibility of the Old and New Testament is unjustifiable. If any man in the perusal of them thinks that he meets with a confirmation of his Faith from the nature of the matters contained, and especially from the goodness and wisdom of the moral doctrines, let him be thankful and happy. There are undoubtedly most numerous and important confirmations of this kind,

the value of which it must be very far from any one's wish to set aside or diminish. But let him remember that his faith in and submission to them stand originally on another foundation, which cannot be shaken, the assurance already attained that these doctrines do really come from God. And therefore though it is certain that nothing but what is good can come from such a cause, yet it is of infinite consequence to him to consider that he is not an adequate judge of all that is good; that he is man and not God; and therefore that he has no right to raise any doubt or difficulty in the way of his faith because he is at any time unable to reconcile any matter to his notions of fitness and propriety: "that his faith stands not in the wisdom of men but in the power of God."

Without roundly asserting the perfect admissibility of the Old and New Testament, the truth of the Christian religion may be securely established, and its credit more satisfactorily maintained. Is the admissibility of Solomon's Song, as a divine record, necessary to the credibility of revealed religion? or is the attempt to detect a spurious passage in the New Testament an unjustifiable act; or does it tend to invalidate the truth of the whole?

Mr. M. undertakes, in this respect, to evince much more than is necessary. As he purposes not merely to take a review of the principles on which the gospel is founded, but also of those on which the profession of it in this country is built, he proceeds to a defence of religious establishments, and particularly of the established doctrines of our church. On the government of this country, civil and religious, he bestows the warmest praise; and though we agree with him in the main, we cannot join with him in every circumstance of his eulogium.

Government may, in general, be represented to be of God: but no particular form of government can now be said to proceed from him. Our establishments, political and ecclesiastical, however they may surpass other establishments of the kind, were not the work of angels, but of men; or, to use the author's words in another place, 'matters of human skill;' what, then, can he mean by pronouncing *both* (see the bottom of p. 219.) *to be the work of God, the author of all good to his creatures?*

From Mr. Morres, who manifests a warm and laudable veneration for the established church, and who strenuously contends for paying, what he calls, 'a just respect to the wisdom of an established majority,' (p. 188.) no very favourable account of heresy was to be expected. He divides errors into two classes—those of the understanding, and those of the heart. It is only to those of the latter class that he applies the opprobrious epithet of heresy. Ambition, avarice, and the love of pleasure, are mentioned as its sources: but how the heresy which our author condemns, (*viz.* a rejection of the doctrines of the estab-
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blished creed,) proceeds from these springs, he has not evinced. What he advances as a proof appears to us to be wide of the mark, and to afford no elucidation. Some wise and good men, whose biblical knowledge has been extensive, and whose hearts have been as free as possible from moral prejudice, have been heretics, in Mr. M.'s acceptation of the term, and as such are reprobated by the church in her Athanasian creed: the liberal man, however, will hesitate to join in this condemnation. As differences of opinion must abound as long as the nature of man and of things remains the same, why may not heresies, or separations from establishments, take place without imputations of a corruption of heart?

Mr. M. commences with presuming that the established system is perfect; and, if heretics to the church allow him the undisturbed possession of this his *major*, he must certainly arrive, in spite of their efforts, at a speedy and triumphant conclusion: but, if they insist on his proving it, before they permit him to bring it forward in argument, they may make a tolerable stand against him. This will at least change the ground of the controversy, and contribute to promote what is often lost by religious disputants—candour and moderation.

We had marked some other passages for animadversion: but the extracts already made, without any farther expansion of this article, will be sufficient to apprise our theological readers of the complexion and merit of this volume of the Bampton Lecture Sermons.

ART. XVI. *Political Correspondence; or, Letters to a Country Gentleman, retired from Parliament; on the Subject of some of the Leading Characters and Events of the present Day.* 8vo. pp. 183. 3s. 6d. Johnson. 1793.

THE perusal of this pamphlet has afforded us much pleasure; not on account of any peculiar strength or elegance in the writer's style, (which, however accurate, is not enriched with the studied graces of composition,) but because it abounds with good sense and just observations, and discusses, with as much coolness as is perhaps consistent with an honest love of freedom, several of the great political questions which are at present before the public.

In the first two letters, the writer inquires into the duty of a member of parliament, and strenuously opposes the notion of the necessity of espousing a party and adhering to it throughout. The merits and public characters of our best parliamentary orators are distinctly examined, and, we think, fairly appreciated. Concerning Mr. Fox, it is remarked that his eloquence still
preserves

preserves many of the characters by which it was distinguished in the American war:

‘He was then bold and violent, in his measures, as in his reasoning; and manifested a vigorous and determined opposition to the conduct of the ministry. If Mr. Fox’s manner differs, in any respect, at the present moment, it is that his notions are even more enlightened by experience, and that the asperities of his mind are worn away. He rarely descends to personal attack; but still exhibits the same dauntless spirit, the same zeal for liberty, and the same sallies of unexpected and masterly reasoning. The style and manner, indeed, of this speaker, form a very striking contrast to the style and manner of the minister. Each exhibits excellencies, for the most part, of a very different nature from the excellencies of the other. Mr. Pitt’s oratory is distinguished by graceful action and correct language. Mr. Fox by no means excels in the first quality, and frequent inaccuracies of expression, committed in the warmth of speech, often prove him to be too negligent of the latter. Mr. Pitt’s enunciation is distinct as audible; the delivery of Mr. Fox, when arguments press most upon his mind, peculiarly rapid and impetuous. The one speaks according to the soundest dictates of his head, the other appears governed by the impulse of the feelings of his heart. Mr. Pitt exhibits powerful abilities: Mr. Fox displays uncommon genius. Mr. Pitt persuades: Mr. Fox convinces. The eloquence of the former is distinguished by animation, dignity, and pathos; that of the latter, by energy and fire. With a figure as much contrasted as that of his adversary, Mr. Fox does not even experience any disadvantage from a very corpulent habit of body, but irresistibly interests his hearers in the cause he undertakes, even where that cause is least favourable to their prejudices: and, engaging with earnestness in whatever his feelings lead him to defend, reminds us of Quintilian’s description of Pericles, “who was said to speak in thunder and lightening.”

Much praise is bestowed on Mr. Horne Tooke, as a man of an independent spirit and upright character.

‘Mr. Tooke, with limited connections, narrow fortune, and an evident desire of inspiring a spirit of independence in the people at large, is not the most likely object to serve the purposes of an ambitious individual in Parliament. What may be this gentleman’s intentions, I know not, but I really believe them to be honest; and, judging from what little I can learn of his character, from facts, I think his mind too upright and spirited to submit to the shackles of the will of any man whatever. He is decried as inconsistent, and has frequently excited the indignation of others, when he has rudely attacked those characters whom he once defended. But at the same time that his personal attacks are sometimes acrimonious in the extreme, I believe Mr. Tooke to have always maintained his principles with perfect consistency, and to have abandoned particular men and parties only when he thought they deserted those very principles, after having professed, and affected, to maintain them. If Mr. Tooke were to avoid an offensive appearance of personal malignity in his political contests, and rather to think of measures than of men, he would
render

render himself less liable to severity of censure, than, in this respect, he so amply deserves : but when we reflect, on the other hand, that he has *always* been strenuous in the cause of liberty, that his quarrels with every character of weight and influence in parliament are totally irreconcilable with his private interest, and that all parties join in decrying him ; it will appear evident that he must be swayed by manly and disinterested motives, that he must have too many enemies not to be a great and good man, and that, therefore, he deserves the approbation of every honest member of the community.*

The history of the French Revolution is briefly reviewed, in order to ascertain its importance in a political and philosophical light ; and Mr. Burke is freely censured for the unwearied pains which he has taken to excite and establish the odious principle of national hatred between the people of England and France : —but several of the reflections in this part of the work have been superseded by events which have occurred since these letters were written.

On the subject of national representation in the British Parliament, this writer maintains it to be exceedingly inadequate to the purposes of its institution. He thinks it fortunate that the people have been disappointed in their hopes of obtaining a reform through the medium of parliament ; that parliament is not competent to the exercise of powers so extensive as those which are necessary to rectify its errors and supply its deficiencies ; that this great business must soon become the chief object of popular attention ; and that it may be effected, without any violent convulsion, by the co-operation of parochial association, instituted and regulated by independent men of property, for the specific purpose of extending to householders, residing in places entitled to the rights of election, and paying taxes of fifty shillings and upward, the right of being *general electors*, to choose particular electors by whom members of parliament should be appointed. For the grounds of this proposal, and for many other important observations on the subject of reform in parliament, we must refer to the book.

ART. XVII. *A Dissertation on suspended Respiration, from Drowning, Hanging, and Suffocation* : in which is recommended a different Mode of Treatment to any hitherto pointed out. By Edward Coleman, Surgeon. 8vo. pp. 284. 5s. Boards. Johnson. 1791*.

THIS very scientific dissertation is an answer to a question proposed by the Humane Society—"Whether Emetics, Ve-

* This is one of a small number of medical works which have long eluded our widely-extended attention.

necessity, or Electricity, be proper in Suspended Animation, and under what circumstances?" To answer this question properly, Mr. Coleman justly observes that there is a necessity to investigate, by experiment, the nature and causes of the disease, previously to the delineation of any plan of cure. In doing this, he is led to speak of the opinions of two gentlemen who have particularly distinguished themselves by their writings on this subject—Dr. Goodwyn and Mr. Kite. The former attributes death, in diseases produced by submersion, suspension, and noxious airs, to the quality of the blood in the left side of the heart, which has not received from the air that stimulant power which supports the action of that organ. The latter attributes it to apoplexy.—Before Mr. Coleman enters on these considerations, he remarks, according to Dr. Goodwyn, that the expression "Suspended Animation," is objectionable:

'Respiration and circulation may be suspended; but the principle of life or the susceptibility of action, which is the source of these functions, may still remain. Life, therefore, can with no propriety be said to be suspended, when the vital principle is present. The animal must either retain the principle of life, or be absolutely and irrecoverably dead. There is no intermediate state between life and death. The distinction between the actions and powers of life, which with so many other admirable observations in Physiology, we owe to the ingenious Mr. Hunter, clearly illustrates the impropriety of the language to which we object. He has proved that in many cases these powers remain when the actions are suspended. The presence of these powers alone constitutes life, and forms the sole distinction between inanimate and animated matter. When they cease to be present, life is *not suspended, but destroyed*. Instead therefore of employing the term Suspended Animation, we shall adopt that of *suspended respiration*, which only simply expresses a fact, and is equally applicable to those cases which terminate in death, as to those of which the event is favourable.'

After investigating by experiment the common effects of drowning, of hanging, and of noxious airs; and after inquiring into the physiology of the lungs and heart; the author proceeds to attempt to ascertain the proximate cause of the disease. He controverts the opinion of Dr. Goodwyn, that the blood contained in the left auricle and ventricle is rendered incapable of exciting their contraction, in consequence of the privation of the usual stimulus supplied by the air; and hence the *immediate cause of the suspended circulation*. Nor is the immediate cause of this suspension to be found in the *want of motion in the lungs*, according to Mr. Kite's idea. 'The proximate cause of the disease may be said to consist in a collapse of the lungs, producing a collapse of the pulmonary vessels, with want of latent heat in the blood, since, unless both these be removed, the disease will still continue.'

Mr. Coleman next considers the effects of emetics in suspended respiration: these are of all remedies perhaps the most ineffectual: 'their administration must even be attended with no inconsiderable injury, if had recourse to before the action of the vital functions is restored, and even then should be regulated by a serious and vigilant regard to particular circumstances.'

Respecting bleeding, it is observed that, when it is deemed expedient, it should be one of the first remedies employed, and the blood should be taken from the jugular veins in preference to any others: but, in the cases of drowning and suffocation, it should not be performed unless it appear that there is too much blood in the system for the solids to act on:—in the case of hanging, it may be more frequently necessary.

Concerning electricity, and the process of imitating natural respiration, the author is very copious. The important deductions on this head are as follow:

'That shocks of electricity passed through the heart, brain, and spinal marrow, without the collapse of the lungs being at the same time removed, must tend rather to destroy than restore the principle of life.

'That imitating natural respiration without frequently producing a collapse of the lungs is of little avail; for the distention of the pulmonary vessels occasioned by the action of the right side of the heart, will form nearly as great an obstruction to the passage of the blood, as if the collapse continued to exist.

'That the uncertainty of success which has hitherto attended the cases reported by the Humane Society, has probably been in a great measure occasioned by the method that was adopted of conducting the artificial respiration.

'That the advantages to be derived from artificial respiration, are to procure a contraction of the right side of the heart when the lungs are dilated, and by collapse to excite the left auricle to get rid of a portion of its contents, and supply it with blood that has renewed its stimulus from the air.

'That in order thoroughly to accomplish this end, we are to expand the lungs, and when expanded, to stimulate the heart by a small shock of electricity; we are then to collapse them, and again to inflate.

'That from this mode of proceeding, if any irritability remain in the heart, the right auricle and ventricle will be stimulated to act, and propel some of its blood into the lungs, where it meets with a free passage, and air to impart to it its due stimulus and heat; the blood thus duly changed, will, by means of the collapse, excite the left to get rid of its burden, and furnish it with a fresh supply endued with the proper stimulus.

'That if no electrical apparatus be in readiness, we should then alter our mode of artificial respiration.

'That the lungs should be distended, and after allowing a small quantity of air to escape, the inspiration should be repeated; and this process

process of suffering, after each inflation, a little air to escape, (or, in other words, imitating natural respiration,) should be continued about a minute, when we are to exhaust the lungs; so that there should be but one complete expiration here to several inspirations.

• That the intention of this practice is, that as the heart may possibly not contract more than twice or thrice in a minute, the blood may find a free passage whenever it happens to act, and a fresh supply of air to produce on it the necessary change; and likewise that these several spirations may act as stimuli to the heart, while the collapse helps to remove the blood the lungs have received.

• That during the whole process of the treatment the lungs should never be suffered to remain in a collapsed state for a single minute.

• That electricity should never be employed on any account without a concomitant expansion of the lungs.

• That if the heart be excited to act during the collapse of the lungs, very little more blood can pass through them than passes in the foetal circulation, and even this small portion receives no benefit from the air.

The application of *warmth* is necessary: but it should be gradual; nor should the inflation of the lungs be postponed for the sake of increasing the heat.—*Frictions*, as a primary remedy, are highly improper, and should never be employed before the lungs have been several times expanded and collapsed: but, when the heart has been in part emptied,* they are absolutely necessary. The use of tobacco in any form is very justly censured, as being highly pernicious; and enemas of any kind are only serviceable as they co-operate with more important remedies.—In fine, the whole plan of treatment is to imitate the natural circulation; and inflating the lungs, electrifying the heart, collapsing the lungs, and the application of frictions, should be continued during four hours, if our endeavours are not previously crowned with success.

We have now presented our readers with some of the principal conclusions in this valuable work: for the experiments and reasonings from which they are drawn we must necessarily refer to the book;—they who consult it will find their pains amply rewarded.

ART. XVIII. *A Sketch of a Plan to exterminate the Casual Small-pox from Great Britain; and to introduce general Inoculation: To which is added, a Correspondence on the Nature of Variolous Contagion; and on the best Means of preventing the Small-pox and promoting Inoculation at Geneva.* By John Haygarth, M.B. F.R.S. Lond. F.R.S. and R.M.S. Edinb. and of the American Acad. of Arts and Sciences. 8vo. pp. 570. 8s. Boards. Johnson. 1793.

THE *Inquiry how to prevent the Small-pox*, published by this ingenious and humane writer in 1784*, fully explained

* See Rev. vol. lxxii. p. 472.

his ideas on the nature of variolous infection, and proved by fact the possibility of preventing its communication within a sphere to which the rules that he proposed could be applied. In this work, which is a sequel to the former, he gives the result of all his inquiries and reflexions on the subject since that period, and opens the plan which seems long to have occupied his thoughts and wishes—for extending, over this whole island, the means of preservation from this fatal distemper. The high importance of the design, and the character of the author, will, we trust, secure it from the neglect with which projects for the public good, attended with obvious difficulties, are so frequently treated. No writer seems to have a higher opinion of the active benevolence of his countrymen; and we sincerely hope that he will find no reason to change it.

The *introduction* contains various considerations, tending to interest the reader in the subject; of which the most important relate to the alleged increase of the number of deaths, from the small-pox, since the introduction of inoculation. This increase is asserted as a fact sufficiently authenticated by bills of mortality; and it is supposed to prove that the greater spread of the infection, by means of partial inoculation, has served to counteract all the benefit received from the number of those who have been rescued from the disease, in its most dangerous form, by that practice. The true state of the case, however, appears to be as Dr. H. has given it in the following passage:

“ This conclusion, respecting the pernicious consequences of so salutary a discovery, appears to be highly paradoxical, but admits of a satisfactory explanation. It has been falsely attributed, by inattentive observers, to inoculated patients spreading the casual infection; an event, which, in a few instances, might inadvertently happen. But the chief mischief which arises from the partial practice of this art, in any country, may be fairly attributed to another cause. It removes from society all opposers of the progress of the small-pox. Before inoculation was known, a gentleman’s family, liable to the distemper, was held in continual terror of its visitation; watched its approach into the neighbourhood with careful solicitude; took early, and often successful measures to prevent its introduction into the village or town which was situated in or near the place of their residence. These exertions, by checking the progress of the pestilence, in numerous districts, would frequently prevent its communication into larger towns, and thus diminish its fatality among the inhabitants. But, at this time, and in this neighbourhood, all who dread the distemper are inoculated; whence the community are wholly deprived of the benefit of these salutary precautions. The poison is widely and destructively dispersed, as chance, ignorance, and folly may direct. The intelligent and opulent, whose families enjoy the inestimable blessings of inoculation, ought certainly, in generosity, and even in justice,

justice, to promote measures to preserve the weak and defenceless multitude from the calamities to which *they* alone are exposed.'

Part I. of the work consists of *Preliminary Considerations*. The first introduction of the small-pox into Europe by a barbarous people, and at a period succeeded by many centuries of the darkest ignorance, has prevented any distinct account of its early ravages, and has precluded all rational attempts to put a stop to them. A later cause of the supineness with which its diffusion in this country has been viewed, is by Dr. H. supposed to have been the doctrine of the celebrated Sydenham concerning it. A favourite theory of this writer is well known to have been that of certain constitutions of the atmosphere producing, from occult causes, certain diseases, and favouring the diffusion of others. This doctrine he has applied more particularly to the plague, but he also equally asserts it with respect to the small-pox and measles, when epidemic. The propagation of these disorders, from an original fomes, is then attributed by him to a certain *constitution of the air* prevailing at different intervals, which renders the whole atmosphere infectious, and makes the disease spread without any necessity of personal contagion. This notion, adopted by many of the most eminent physicians since his time, and still by no means uncommon, is evidently of a nature to render hopeless all attempts to suppress the progress of these diseases. With respect to the plague, indeed, the strong dread of its contagion has caused means of prevention to be enforced by governments, without regard to medical theories; and their success has abundantly refuted such theories:—but the small-pox in general has been allowed to take its course unchecked, in the midst of errors and prejudices. The refutation of these opinions, however, was a part of Dr. H.'s former publication; and the success of the establishment at Chester for the prevention of the small-pox, during a period of six years, is an undeniable evidence of the efficacy of the rules there put in practice, (and here re-printed;) and, by consequence, a decisive practical argument in favour of the new system of contagion against the old.

Dr. O'Ryan's experiments, concerning the small distance to which variolous miasms convey infection, are related in the Considerations, and compared with the observations made at Chester; and Dr. Paulet's hypothesis, that the variolous infection is absolutely incommunicable by the air, and only to be received by contact, is criticized with a just censure of its gratuitous assumption and dangerous tendency.

The author then proceeds, in *Part II.* to the main object of his work, the sketch of a plan for exterminating the small-pox from

from Great Britain. It would be doing justice neither to the plan nor to its proposer to select parts of it, nor even to print the whole, without the annexed remarks and explanations. Its general system is, the dividing the island into districts, to each of which a resident inspector is to be appointed, with a director to every ten inspectors, and a superintending board of commissioners in the metropolis. Rules for prevention are to be established, with the sanctions of rewards and punishments. Inoculation is to be performed at stated periods, and its benefits are to be offered gratuitously to the poor. In this plan, we must declare that we see nothing either chimerical or impracticable. If its execution were seriously intended, many points, doubtless, would require attentive discussion, and many alterations would probably be made in the sketch here proposed: but the leading ideas appear to us to be such as should be followed. A calculation of the present mortality of the small-pox is subjoined, which is hypothetically estimated at near 39,000 annually. This is succeeded by a calculation of the increase of population at different periods, on the supposition of the extermination of the small-pox, made by that able mathematician, Mr. Dawson of Sedberg; and by a calculation of savings in point of charge to the public, founded on the present loss of all the expence bestowed on those who die young of this disease. Some apposite remarks on the extermination of the plague and the murrain in cattle, and some replies to objections, conclude this important part, which we recommend to the very attentive notice of all who feel themselves interested in preserving mankind from one of the greatest calamities to which they are liable.

The next part of the work is a correspondence, on variolous infection, with Mr. Dawson, Dr. Aikin, Professor Irvine, Dr. Percival, Professor Wall, Professor Waterhouse, Mr. Henry, Dr. Clark, and Dr. Odier. This correspondence contains a variety of curious matter,—acute objections suggested by opponents, and able replies by the author. One of the chief points discussed is his theory of the solution of the variolous miasms (and of other effluvia) in air, whence he deduces the impossibility of their being deposited on linen, clothes, &c. which have not come into actual contact with the matter, as such substances are not able to attract the particles from the air by any superior affinity. Perhaps, considering the difficulty of proving this supposition, and some of the arguments urged against it, Dr. H. may be thought somewhat too confidently attached to it. The practical difference, however, between him and his correspondents is little; since they all agree that, whether the particles be dissolved or diffused, they may, by a

proper dilution with air, be rendered innocent at a small distance from their source. Dr. Waterhouse of New England, indeed, whose letters contain the most facts, and are produced on the largest scale, brings many instances to confirm the universal opinion in America, that the sphere of infection is much more extensive than Dr. H. supposes, and that clothes are very frequently the medium of contagion. Among these instances, is one, of the conveyance of the small-pox by the wind, from Boston, across a channel fifteen hundred feet wide, to Charlestown. In Dr. H.'s answer to this letter, he combats with great force the reality of the source attributed to the contagion in this and some other cases, founding his argument chiefly on the superiority of what he calls *negative* proof to *affirmative*; by which he means, proof that the small-pox is *not* communicated in this way, compared with proof that it *is*. As his reasoning on this head appears to us both ingenious and satisfactory, we shall give his own statement of this negative argument:

‘ 1. It is allowed by all medical practitioners, and fully confirmed by my own experience, that children, who have not been previously exposed to the variolous infection, are, on being inoculated, generally attacked by the small-pox. However, it is well known, that *all* do not thus take the infection. The excepted cases are computed to be *one* in *twenty*. If eighteen children, all born since the small-pox was in the neighbourhood, were inoculated by matter said to be variolous, collected and sent to me by another person; and if none of the eighteen patients caught the infection, I should conclude that the matter had not a proper or usual infectious quality: that the person who sent it me had been deceived, or intended to deceive me. I should not think that the eighteen were incapable of receiving the distemper. It is contrary to all experience, that such a number together should escape the small-pox, after being certainly exposed to the infection. This I call a *negative proof*, that all the eighteen were not inoculated with genuine variolous matter. This conclusion appears to be clearly deducible from reason and experience. If the expression of negative proof be improper, I shall gladly adopt a better.

‘ The case here stated is not purely hypothetical. In a letter which I lately received from Dr. C. an ingenious physician at N. C. during a general inoculation executed in that town, after the example of Chester, he mentions that there were many disappointments in producing the small-pox by inoculation; that, in particular, *eighteen* were inoculated by matter from the country, and all remained uninfected. Dr. C. describes the matter as *mouldy*, which may satisfactorily account for such an unusual number of failures.

‘ 2. If the casual small-pox be introduced into a family, where several children are for the first time exposed to it, most of them catch the distemper, when no care is taken to prevent their intercourse. But in another family, if a plentiful eruption of a doubtful nature appear upon one, among several children, who intimately associate to-
gether,

gether, and if none of the rest become infected, it would constitute a *negative proof*, that the doubtful eruption was not variolous.

3. In determining the question, to what distance a small-pox patient renders the air infectious, I wish you attentively to consider the numerous facts related in the *INQUIRY*, which are there circumstantially stated, and, in my opinion, fully authenticated.

These facts appear to exhibit *negative proofs*, that the open air is not contaminated to a great distance from the patient; not to one thousand five hundred feet, nor probably to one hundredth part of the space, in the circumstances there described.

4. When we investigate the question, whether the variolous miasms adhere to clothes, so as to convey infection to a patient, I am willing to decline the argument founded (though probably well founded) on theory, and merely trust the determination to facts. I can produce numerous instances, where medical men, after exposing their persons and clothes to the miasms of an infectious chamber, in a short time nearly approach persons liable to the distemper, who are yet not infected by this interview. English inoculators are daily in this situation, without communicating the casual small-pox.

If twenty, or ten, or even three children together, or in immediate succession, escaped infection, they would, in my opinion, afford a *negative proof* that they had not been exposed to the infectious influence.

5. Perhaps this argument may be illustrated by a case stated from another subject.

Suppose an apothecary had offered to send me some emetic tartar. If twenty patients were each of them to take a vomiting dose of it, as gr. ij. and if it excited no sickness in any of these cases, I should conclude that the drug which had been sent to me possessed not the qualities of emetic tartar. Such facts I should deem a *negative proof* of such a conclusion.

Two grains do not excite sickness in every case where they are exhibited; but that twenty such cases should happen together is widely different from daily experience, and therefore utterly incredible.

This mode of reasoning, when the facts are sufficiently numerous, authentick, and accurately stated, impresses on my mind a degree of conviction little short of the effects of demonstration. I wish you freely to detect the errors or the obscurity of this argument. The question seems reducible to so simple a point, that plain men, desirous to investigate the truth, cannot easily disagree; though ingenuity might start endless hypothetical subterfuges.

Compare the high degree of proof which the *negative* side of the question may admit, with the slender and dubious evidence, of which the *affirmative* side is capable. On one or more of the nine days, from the sixth to the fourteenth (or perhaps from the eighth to the sixteenth) previous to the commencement of the small-pox, the variolous poison was known or suspected to have been within fifteen hundred feet of the person infected, or a wig buffeted with the wind for two or six miles, may have approached such a person within a few yards. What proof, in this case, can possibly be produced that the variolous serum, pus,

pus, or scab, undistinguishable when separate from the patient, was not accidentally and ignorantly conveyed near the infected person ?'

It is proper here to say that, from Dr. Waterhouse's last letter, it appears that he expresses great solicitude publicly to declare that he had become a proselyte to the new doctrine, that the variolous contagion was limited to a narrow sphere; and that, during the epidemic in 1792, at Boston, he observed no instance in which the distemper was conveyed by the wind to a distance, as in the instance before reported on the authority of others. This full and candid acknowledgement, from so accurate an observer, inclined to a different opinion, cannot fail of having great weight.

We have not room to enter into the particulars of the other communications, which throw much light on various points relative to the natural and inoculated small-pox. They will, doubtless, be perused at length by all who wish to obtain full information on the subject. The correspondence with the magistrates of Geneva consists of an application to Dr. H. from the Syndic and Council of Health in that city, for his opinion on the best mode of forming an institution there similar to that in Chester; and of the Doctor's answer. The latter is full of instructive matter, and contains, in a short compass, the result of all his experience and reflection on this head. The *conclusion* gives a review of the chief propositions and rules deducible from the communications of his correspondents:—from these we shall make short extracts.

1. With respect to the proportion of mankind liable to the small-pox, the number exempted was stated in the *inquiry* as not exceeding one in twenty. It since appears, from the inoculations of Dr. Clark and Dr. Woodville, that, of 833 persons, only 22 were found incapable of receiving the infection; or about 1 in 38. From this proportion, it may be shewn, by arithmetical rules, that, if three or more persons together have escaped the small-pox, there is the highest probability that they have never been exposed to the contagion.
2. The period, during which infection remains latent in the body, is determined, by various testimony, to be, in the inoculated small-pox, from the 5th day to the 16th, 17th, and even the 23d; in the casual, (for so Dr. H. chuses to call what is usually termed the *natural* small-pox,) a little, but not much, longer than the common period in inoculation.
3. Very few cases have been adduced by his correspondents, in which clothes, exposed to variolous miasms, have been even *suspected* of conveying infection; and several have given a large negative testimony against this mode of communication.
4. The narrow sphere of infection is established by new evidence that appears absolutely

absolutely conclusive, of which Dr. O'Ryan's experiments are particularly decisive. 5. The doctrine, that peculiar constitutions of the air are requisite for the propagation of infectious distempers, is amply refuted by facts. 6. and 7. The sufficiency of the rules for prevention is admitted by the greater part of the correspondents; and it is probable that they impose little or no unnecessary restriction.

Such is this work, which appears to have occupied a great deal of the time and attention, and to have excited the warmest interest, of its respectable author. We dare not make any prediction of its probable success: but this we will venture to say, that, if there be half of the zeal among us for increasing and preserving the human species, which too frequently operates in schemes for its destruction, so well-considered a proposal for stopping the ravages of a most fatal distemper cannot be passed over with coldness and neglect.

ART. XIX. *Poems* by William Kendall. 8vo. pp. 127. 3s. Boards. Robinsons. 1793.

IT is the misfortune of the tuneful tribe, in general, not to be fairly and deeply in love with the Delias of their rhiming adorations; so that, as they feel not the truth of the passion, they must describe it *falsely*; and, as the heart is but feebly impressed, the song must be proportionably deficient in energy. "*Si vis me flere, dolendum est primum ipsi tibi*," says an excellent judge; and it is a piece of advice which every author should adopt, when he means to awaken the sigh of sensibility. The riot of youthful fancy, and the tender affection of simple nature, are widely different; yet are frequently mistaken by the undistinguishing rhimer. An accumulation of glittering and turgid epithets, and extravagant conceits;—the folly of the present day,—are the children of *bombast*, not of genuine *passion*.

The Muse of Mr. Kendall is a lady of no mean appearance. Far from disgracing the celebrated old MOUNT, her *tout-ensemble* does credit to Parnassus. As *interpreters* of the Nine, however, it behoves us to deliver our criticism with impartiality; we therefore must confess that, though we have been pleased with a number of Mr. K.'s stanzas, many require correction. "*Cynthia aurem vellit et admonuit*," was a lucky circumstance for the Roman bard; and, had the god been in thorough good humour when Mr. Kendall was committing his inspirations to paper, he would have improved the collection before us by some salutary alterations.

The volume consists of *Elegiac Stanzas*, *Occasional Verses*, *Sonnets*, *Fairy Fantasies*, and Imitations of *Catullus*. The *Fantasies*,

taries, as the author informs us, in his *Advertisement*, 'were written at the request of a friend whose taste and literary attainments are scarcely exceeded by his acknowledged professional abilities. That Fairy personification, with distinct scenery and appropriated action, would introduce new combinations of music, was originally an idea of Mr. Jackson, and perfectly coincided with the author's opinion. His idea was not erroneous. The Fairy Fantasies are splendid efforts of genius as musical compositions: their claim to merit in a poetical view, the reader must determine.'

The *Imitations* are given as specimens of the manner of *Catullus*, 'untainted with his offensive indelicacy.'

The following song will not be displeasing to our readers:

'E'er Laura met my ravish'd view,
My cheek confess'd health's roseate bloom;
My soul nor love nor sorrow knew—
How beauty's power hath changed my doom!
Mid lonely glades, with tear fraught eyes,
Wandering I mourn my secret pain;
The passing breeze, with lengthen'd sighs,
In pity murmurs to my strain.
Now, lull'd by hope's Elysian smile,
My fears in silent slumber rest;
Now dreams that every thought beguile,
Serenely soothing, cheer my breast.
But ah! too soon my grief returns—
Again tumultuous passions rise;
Again my tortured bosom burns,
And all the dear illusion flies!'

The address to the ingenious Mr. Jackson of Exeter is one of Mr. Kendall's lucky efforts; it is a most *exalted* panegyric, and proves that the poets, like the musicians, are fond of *embellishments*.

'To Mr. JACKSON of Exeter.

'The Bard who PINDAR'S * mighty name
Assuming, gains the steep of fame;
In deathless verse thy skill displays,
With magic sweetness sings thy praise:
Yet, minstrel of the Graces, hear
Unpolish'd songs tho' rude, sincere.
'Soother of love's severest pain,
The Muse impassion'd prompts thy strain.
Strike, pensive strike the trembling string,
In soul-subduing measures sing!

* In the "Lyric Odes to the Royal Academicians," for 1793, PETER PINDAR has addressed an exquisite sonnet to the same gentleman.'

With melody's divinest fire,
Like Orpheus animate the lyre!

' I feel thy lays light floating round—
My bosom vibrates at the sound;
In sweet oblivion lost, with thee
I sink in dreams of extasy.

Now, fancy-led, my spirit flies
To fairer climes, to purer skies,
No fears disturb, no cares annoy,
Each thought is love, each accent joy.

' The measures change! 'tis joy no more—
Of slighted vows the notes deplore.
My soul dissolves in tenderest woe,
Delicious tears unbidden flow!
So sadly pleasing seems my grief,
That scarce my bosom seeks relief;
So sweet the sorrowing songs aspire
I bless the pensive mourner's lyre;
Delighted hear his voice complain,
Nor, drown'd in rapture, heed his pain.

' Had He * whole ever-during rhimes
Exalt the muse of elder times;
'The muse whose all-commanding powers
Were witness'd in Athenian bowers,
Felt the pure bliss thy notes impart;
The Bard had own'd their equal art—
Since all the charms to THINE belong,
His lays ascribe to GRECIAN song.'

The Conclusion of the *Fairy Fantasies*, as well as other *parts of them*, possesses elegance, simplicity, and fancy:

' CONCLUSION.

' The Fairy visions melt away,
Each rapturous dream of bliss is flown:
To slow-consuming cares a prey,
I feel of love the pangs alone.

When day's declining prospects fade,
And darkness reassumes her reign;
Eager I seek the midnight shade,
There midst imbowering woods complain.

Once Hope my pensive wanderings blest,
And cheer'd my path with glittering dreams;
Once Fancy own'd me for her guest:
Ah! then I lov'd the moon's pale beams!

No more I court her pleasing light,
In deepest woods I shroud my care;
For Hope is lost in endless night,
And Fancy dwells not with DESPAIR!

* * COLLINS. Ode to the Passions.'

Mr. K. has our wishes for his continuance of invocation to the Muse of Song, as he seems to be gifted with a good ear, much sensibility, and no inconsiderable degree of imagination. He is therefore *worthy of correction*; and we request him to consider our remarks, which have at least the merit of sincerity.

ART. XX. *Reflections on the Propriety of an immediate Conclusion of Peace.* 8vo. pp. 131. 2s. 6d. Stockdale. 1793.

THOUGH Mr. Jasper Wilson's letter to Mr. Pitt is not mentioned in the title page of this pamphlet, it is the principal, or rather the sole, object of these *reflections* to vindicate the conduct of administration in commencing and continuing the present war, against the strictures of that publication. As, in our review for October last, we reported at large the contents of that letter, impartiality requires that we should lay before our readers a distinct view of the arguments here adduced in reply; especially, as the writer is certainly an able antagonist.

This reflector distinctly examines Mr. Wilson's four fundamental positions,—that the war, in which this country is engaged against France, is totally unnecessary and unprovoked;—that all the distress of our commerce has been owing to the war;—that peace may be obtained;—and that it is the only means of preventing the ruin of our commerce, and perhaps of our government.

In order to prove that the war was unnecessary, Mr. Wilson argued that it was not the interest of the French to make England an enemy. It is answered that the *councils* of the rulers of France have been uniformly as devoid of prudence, as their *deeds* have been of justice and humanity. References are made to several decrees of the convention, and to Mons. Chauvelin's memorial, to discredit the assertion that a war with England was deprecated by the French nation: facts are enumerated to prove that the French were the aggressors; the reasons by which the French justify their declaration of war are examined; the fraternizing sentiments of Brissot and Condorcet are reported; and the treaty of Pillnitz is reviewed, in order to defend it from the charge of having been the source of all the present hostilities.—These documents, and the facts connected with them, are well known to the public.

Concerning our commerce, this writer denies that it has been decreased by the war in the degree represented by Mr. Wilson, and appeals to the custom-house accounts, from which it appears that the value of British manufactures exported in 1792 was upwards of three millions greater than in 1789.

The

The late discredit of paper circulation having commenced before the war, and having been greater than in former more hazardous wars, must, it is argued, have been owing principally to other causes. The national debt, it is said, far from being a cause of commercial difficulty, affords essential benefit to commerce, by creating a numerous class of consumers who live on the interest, and by preserving a vast capital easily converted into ready money. The sudden stoppage of the French commerce is admitted to have been a principal cause of the late distress: but it is asserted to have been the means of preventing much greater evils, which must have arisen from the stoppage of trade which, from temporary circumstances, has had so great an unlimited extension that it was likely to engross the whole of commercial capital, and exchange it gradually for a value of imaginary value. The true cause of the late stagnation is said to have been that spirit of eager speculation and commercial adventure, which has particularly shewn itself in country banks and canals: this cause, in a moment of public danger and alarm, could not fail to produce a general distrust, which would occasion the ruin of adventurers on a fictitious capital: but, the cause being temporary, the stagnation also was temporary;—of all the sources of our prosperity, that of the French only being dried up. The state of exchange is urged as a decisive proof how little our commercial greatness has suffered from our late embarrassments; and it is added that even the war itself is favourable to trade, by occasioning a large demand of goods for the equipment and maintenance of our fleets and armies; and by opening to us, through the total interruption of the French foreign trade, new sources, which will more than balance the loss of the French trade.

With respect to the practicability of making peace, this writer thinks that it would be unsafe, because no assurance can be had of the permanency of the ruling powers of France; because no confidence is to be placed in their sincerity; because they can give no sufficient security against future invasion; and because the French have shewn no real disposition toward peace.

Mr. Wilson's fourth position, that an immediate peace is the only means of preserving our commerce and government from destruction, is treated with ridicule, as the effect of fears, which the real state of our commerce, and the zealous attachment of the great body of the people to the British constitution, sufficiently prove to be visionary.

In conclusion, the author expatiates on the prosperous state of this kingdom, extols the financiering talents of the minister, congratulates the nation on its capacity of supporting any burden

den which it may be judged necessary to impose, and predicts a speedy termination of this profitable war.

Though it would be incompatible with our numerous engagements to offer such remarks as might be suggested by these Reflections, we must not dismiss this ingenious apology for the present war without proposing a few queries :

Can that accumulation of public debt, we would ask, which increases the number of unproductive hands, be beneficial to commerce, whose main spring is industry ? Is it possible to conceive that our wary merchants, had the French commerce been permitted to go on, could have been so insatuated as to exchange their solid commercial capital for imaginary currency ? If the causes of the stagnation of trade were temporary, why are our gazettes still so full of bankruptcies ; and how comes it to pass that, when these causes are removed, the stagnation still remains to so distressing and alarming a degree, in all our great commercial towns ? If the total annihilation of commercial intercourse with one great kingdom be an advantage, by what rule must we calculate the benefit to our commerce that must arise from the total annihilation of commercial intercourse with a second and a third nation, and in fine with all the nations of the world ? Lastly, how is the wretched condition of the manufacturing poor in many parts of the kingdom, from the want of employment, to be reconciled with this writer's assertion that ' the taxes have not diminished the comforts of the people, nor injured any branch of their industry ?'

ART. XXI. *An Essay toward a new Edition of the Elegies of Tibullus, with a Translation and Notes.* 8vo. 2s. Johnson. 1792.

TIBULLUS, the polite, the elegant, the tender Tibullus, we confess with sorrow, has not met with complete justice from his English translators. The plaintive Hammond, indeed, has *paraphrased* some of his elegies with success, notwithstanding the oracular affirmation of the late learned Dr. JOHNSON to the contrary. To redeem us from such a national disgrace as the want of an elegant and adequate translation of Tibullus, the author * of the essay before us enters the lists ; we fear, with more spirit than success. As a specimen of his translating powers, he has given us a well known elegy of the Roman poet, which we have compared with that of Dr. PERRY, the present Bishop of Dromore, printed in Grainger's translation ; and we cannot help giving the preference to the latter. — Such of our readers as are possessed of Dr. Grainger's Tibullus may, if they please, make the same comparison ; and we will here subjoin the present version :

* The Rev. Mr. Henley.

- Wealth let another store in glitt'ring gold
And own wide acres of well cultur'd ground,
Whom bord'ring foe beset with dread may hold ;
Whose slumbers flee the shrill trump's martial sound :
- Me may my humble fate to ease consign,
While round my hearth clear shine its constant flame :
A rustic, timely will I plant my vine,
And dext'rous graff each fruit of fairest name.
- Nor Hope be absent, but my sheaves distend,
And racy must in brimming vat bestow ;
For pious, at the dole in fields I bend,
Or antique three-way stone where garlands blow :
- And what of choicest growth the year may yield,
A foretaste to the planter's God I place :
Be thine, blond Ceres, from my wheat-ear'd field,
A pendent crown thy temple's doors to grace !
- Mid teeming boughs let their red guardians stand,
That, dire with hook, Priapus birds may fray :
Ye too of fertile once, now fruitless, land,
Protecting Lares, here your cares display !
- Then, bled a calf to lustrate countless kine :
Now, small the farm, a lamb will largely pay :
A lamb to you shall fall, while, round the shrine,
O, grant good wines and grain ! young rustics pray.
- Should this my little fail content to give,
Nor could campaigns remote that want supply ;
But, shunn'd the Dog's hot rife, I here can live
In verdant shade where brooks go rippling by.
- Nor would I blush, at times, the prong to wield,
Or chide with quick'ning goad the lazing steer ;
Nor grudge a lamb, beneath my arm, from field,
Or kidling lorn, of heedless dam, to bear.
- But, thieves and wolves, from my small stock abstain !
The crowded flock a readier booty leaves ;
Here, lustrate I each year my shepherd swain,
And placid Pales sprinkled milk receives.
- Be present, Gods ! nor of a board though poor
The gifts, nor vessels of pure clay disdain :
Earthen, the hind, in simplest days of yore,
His bowls did first, from ductile clay, obtain.
- Not I paternal wealth, and fruits request,
A grandfire's garner'd harvest to receive :
Enough, small board ; enough, on couch to rest,
And wearied limbs on wonted bed relieve.
- I steers can yoke, be thou, my Delia, sigh,
And o'er the lonely mountain graze my sheep :
May'st thou retain'd in my embrace but lie,
Soft e'en on ferny sward would prove my sleep.

- What boots, be Love not by, on Tyrian bed
To lean, when comes with tears the wakeful night ?
For then, nor down, nor broider'd quilt o'er'spread,
Nor stilly fount can long'd-for sleep invite.
- How sooth to hear the ruthless gust while laid,
A cherish'd mistress my fond arms contain !
Or, when their gelid stores drear south-winds shed,
Secure, indulge to slumber, lull'd by rain !
- This lot be mine : let weakh be his, of right,
Who rage of sea, and winter's wet can bear :
O, perish gold, and gems of richest light,
E'er my campaigning cost one maid a tear !
- Iron were he, who, when he thee might have,
Would spoil prefer, a fool, and arms pursue :
Though routed e'en Cilician troops he drave,
And pitch'd on plains foregone his camp might view ;
- While tissu'd all with silver, all with gold,
Around him dazzling gleam the victor's meed,
And eyes, concentr'd on the pomp, behold
Him sit, in conscious state, the jauncing steed.
- Thee wars Messala fit, by sea and land,
That hostile spoils before thy dome may shine ;
Me, bound, retain the links of beauty's band,
And, watchful, seated at her door, I pine.
- No fame I seek, my Delia : if with thee
I may but live, in glory I'd be poor :
Thee may, I gaze on, till I cease to see ;
Thee clasp till, dying, I can hold no more.
- You'll grieve, when o'er my bier you Delia kneel
And tears profuse with kisses blent impart :
You'll grieve ; your breast is not begirt with steel,
Nor stands the flint within your gentle heart.
- Back from my grave, no youth can ever go
Dry-ey'd ; no virgin, to her home repair :
But wound thou not my ghost : forbear thy woe ;
Thy tresses, Delia, and thy cheeks forbear.
- Now let us, while we may, our loves unite ;
Death, veil'd in gloom, will come with stealthy tread :
Surreptive age will numb each dear delight ;
Nor suits gay dalliance with a hoary head.
- Venus, all-frolick, now may be enjoy'd,
While a forc'd door and romp no shame bewray :
Here, a bold soldier, I the storm can guide :
Standards and trumpets, hence ye, far away !
- To those who glory covet, bear your wounds ;
And bear your wealth ; I envy not the prize :
Secure, my wants I stint to narrow bounds,
Despise the rich, and penury despise.

The notes contain an ample display of Mr. Henley's learning and critical talents.

ART. XXII. *An Hebrew and English Lexicon, without Points*: in which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses, the Derivative Words are ranged under their respective Primitives, and the Meanings assigned to each authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from various Authors, ancient and modern. To this Work are prefixed An Hebrew and a Chaldee Grammar without Points. The *third* Edition, corrected, enlarged, and improved. By John Parkhurst, M. A. formerly Fellow of Clare-Hall, Cambridge. 4to. pp. 898. 1l. 11s. 6d. Boards. Robinsons.

THE first edition of this performance made its appearance in the year 1762*; the second was published with considerable enlargements and improvements in 1778, and we have now before us the *third* edition still farther enlarged and improved. The first of these was the produce of the author's younger years; and though it must have cost him much application and pains, yet it was manifestly a faulty and defective performance. This he very fairly acknowledges in his preface to the *second* edition; observing, however, that, in a few years, the whole former impression had been *sold off*, and that there was still a demand for the work.

To give the reader the clearest notion in his power of what might be expected from the second edition of the Lexicon, Mr. P. in the Preface observed, that

‘He had been some years before much struck with what is related of the celebrated Duke de Montausier, “who was the first promoter of what we call the *Dauphin* edition of the classics, and who use doften to say, that the difficulties which occur to us in reading the works of the Antients, might all be comprehended under two classes, and that they arise either from our not knowing in what sense they used such a word [or *expression*] formerly; or else, from our being ignorant now of some *opinion*, *custom*, or *thing*, that was familiarly known among them. In the former case, the commentator should endeavour to determine the meaning of the word [or *expression*] in question, by consulting how it is used by the same author, in other places, where the meaning of it may be more evident; or by any other of the same country, and (as near as may be) of the same times. In the second case, the *thing*, *custom*, or *opinion* hinted at, should be subjoined in as few words as is consistent with clearness †.”

* In our short notice of this work, (now so greatly increased in bulk and importance,) on its first publication, [see Rev. vol. xxviii. p. 162.] we slightly mentioned the learned author's attachment to the Hutchinsonian system.—Of that attachment some remains are still apparent. As an instance, the curious reader may be referred to the word מְלִיכָה.

† *Spencer's Polymetis*, p. 286. *Huetii Comment. de suis rebus*, edit. *Amstel.*—and *Huetiana*, § 37. p. 93. edit. *Paris*, 1722.

'The good sense and justness of these remarks (says Mr. P.) speak sufficiently for themselves; and as in the prosecution of the following work I have endeavoured to avail myself of them, it will be found that not only the lexicographers and verbal critics, but the more enlarged philologists, the writers of natural and civil history, Travelers ancient and modern into the Eastern countries, and even the Poets, have been made to draw water for the service of the sanctuary, or to contribute their quotas to the illustration of the Hebrew scriptures.'

Of the several authors of whom Mr. P. principally availed himself, he subjoins the names at the bottom of the page: but, he adds, 'many others have been occasionally consulted.'

In considering the structure of the Hebrew language, Mr. P. says,

'It will be demonstratively evident to any one who will attentively examine the subject, that the *Hebrew language is ideal*, or that, from a certain, and that no great, number of *primitive* and *apparently arbitrary* * words, called *roots*, and usually expressive of some *idea*, or *notion*, taken from nature, i. e. from the external objects around us, and from our own constitutions, by our *senses* or *feelings*, all the other words of that tongue are derived or grammatically formed; and that wherever the *radical letters* are the same, the *leading idea* or *notion* runs through all the *deflexions* of the word, however numerous or diversified; due allowance being made for such radical letters as are dropped, and consequently are to be supplied, by the rules of grammar.'

Mr. P. farther asserts that 'to assign the *primary idea*, or *notion*, of each *Hebrew root*, is one of the points he has principally laboured;' and he remarks, concerning the learned *Albert Schultens*, of whom he speaks in very handsome terms, that though, in order to explain the *Hebrew*, he has sometimes needlessly recurred to the *Arabic*, yet 'in this he is hardly enough to be commended, that he constantly aims at giving a *clear leading* or *primary idea* or *sense* to each *Hebrew root*, which, no doubt, is the *fundamental principle* of explaining the sacred language.'

We have above seen the different parts of literature, from which Mr. P. professes to have illustrated the Hebrew scriptures; and, as he appears to have a particular turn for *mythological* inquiries and discussions, many of which are interspersed throughout the lexicon, we shall produce, as a specimen of his work, an instance or two of his mode of explaining the objects of antient oriental idolatry; and these may at the same time give our readers a taste of the manner in which he applies various authors to the explication of the Hebrew bible.

* Here Mr. P. would be understood to except such as are formed by an *onomatopæia*, or immediately from the sound.

Under the root אָמֵן therefore, which, according to him, denotes in general *steadiness, stability, constancy*, and is particularly applied to the *constant stated attendance of a nurse or nursing-father on a child*, he places

* VII. * As a N. אָמֵן *Amun*, an Egyptian idol, well known to the Greeks by this name. Thus *Herodotus*, lib. ii. cap. 42.

“ Αμύν γὰρ Αἰγυπτίῳ καλεῖται τοῦ Διὸς. For the Egyptians call Jupiter, *Amun* ;” so *Diodorus Sic.* lib. i. p. 12. “ Διὸς, τὸν ὑπο τῆς Αμμῶνα προσαγορευομένου, Jupiter, by some called *Ammon* ;” and *Plutarch* (De Isid. & Osir. tom. ii. p. 354. edit. *Xylandri*) observes, that “ many were of opinion, ἰδοὺ παρ’ Αἰγυπτίῳ; οἰομα τὴ Διὸς ἰσμε τῶν Αμῶν, ὃ παραγοτες ἑμῆς Αμμῶνα λεγομένη, that among the Egyptians the proper name of Jupiter was *Amun*, of which we (Greeks) have made *Ammon*.” This idol, according to *Herodotus* (as above,) was represented with the head or face of a *ram*, and seems to have denoted the *sun*, considered as gaining the northern hemisphere, and entering into the sign of Aries, or *the Ram* ; and so, to adopt the expressions of the learned † *Jablonski* ; “commencing the glad some spring, and cherishing that part of the globe, which we inhabit with new light and new heat.” (Comp. Lexicon, under אָמֵן. II.) אָמֵן then, considered as of Hebrew origin, though with a dialectical corruption, denotes the *cherishing or softening sun*, who was particularly worshipped at *Thebes* the † anciently famed metropolis of Upper Egypt, and who had there a most magnificent temple mentioned by *Herodotus*, *Diodorus Sic.* (whom see as above,) and by *Artapanus* in *Euseb.* Præparat. Evang. lib. ix. cap. 27. Of this temple there are remaining to this day prodigious ruins, which extend near half a mile in length, and serve to confirm the wonderful accounts, which the ancient writers, and particularly *Diodorus Sic.* give of its grandeur, as may be seen in *Pococke’s* and *Norden’s Travels*, and in *Savary’s Lettres sur l’Egypte*, tom. ii. lettre 9. Now from *Diodorus* we learn that the same city which the Greeks named *Thebes*, the Egyptians called *the city of Jupiter*, in Greek Διοσπολις ; and accordingly we find it mentioned, *Nahum*, iii. 8. by its Egyptian name אָמֵן אָמֵן, that is, *the habitation of Amun* ; the Egyptian אָמֵן, or according to 14 of *Dr. Kennicott’s Codices*, אָמֵן, being put by a dialectical || variation for the Heb. אָמֵן. So LXX. Μέρδα Αμμῶν, *the portion or possession of Ammon*. It is elsewhere called absolutely אָמֵן, but with an implied reference, no doubt, to the great *Amun*, supposed there to reside in his temple. Thus *Jeremiah* threatening Egypt, *Jer.* xvi. 25. says, *I am going to visit, i. e. in wrath and desolation, אָמֵן אָמֵן* (or according to 15 of *Dr.*

* This is a new article added to the third edition of the lexicon.

† “ *Per lætissimum aspiciatur, & illam orbis partem quam nos inhabitamus, novâ luce novoque calore recreat.*” *Pantheon Ægypt.* lib. ii. cap. 2. § 6.

‡ See *Homer.* Il. ix. lin. 381, and *Mad. Dacier’s* and *Mr. Pope’s* notes there. *Goguet’s Origin of Laws, &c.* vol. ii. p. 138. *Eng. Edit.* *Tacitus*, *Annal.* lib. ii. cap. 60.

|| “ *Comp. Vitrina Observ. Sac.* lib. i. cap. 6. § 12.”

Kennicott's Codices, אֲמוֹן *Amun of No*, i. e. the idol there worshipped. (Comp. Jer. li. 44.) See Ezek. xxx. 14, 15, 16, and observe that in these three verses the city אֲמוֹן, or in *Dr. Kennicott's Various Readings* אֲמוֹן, No, is thrice mentioned; and that in the 14th and 16th verses the LXX. render it by Διοσπολιν, *the city of Jupiter*. As for the word אֲמוֹן, Ezek. xxx. 15, I think that it is rightly rendered by the LXX. το πλ.θος, and by the Vulg. multitudinem, *the multitude*, as in our translation; and that it refers to the remarkable *populonsness* of the ancient No, *Diopolis*, or *Thebes*, to which *Homer* and *Diodorus* have borne witness.*

To this extract we shall add Mr. P.'s explanation of

נֶרְגַל

* As a N. from נֶר a *light*, and נֶרְגַל to *revolve*, *Nergal*, the *Alcim* or idol of the men of *Cuth*, mentioned 2 Kings, xvii. 30. It seems to denote the *solar fire* or *light*, considered as causing the *revolution* of the earth, and so the *return* of the *morning light* upon it. The rabbins say the idol was represented in the shape of a *cock*; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the *cock* was sacred to *Apollo*, or *the sun*; because, saith *Proclus*, "He doth, as it were, invite his influence, and, with songs, congratulate his rising"; or, as *Pansanius*, in the first book of his *Eliacs*: "They say this bird is sacred to *the sun*, because he proclaims his approaching return." So *Heliodorus*, speaking of the time when *cocks crow*, comes still nearer to the literal meaning of the Heb. נֶרְגַל; for, says that writer, "αὐθιχῶν φωνῶντες τὰς τὴν ἡλίου καὶ ἡμᾶς περιετροφῆς ἐπὶ τῇ τῷ θεῷ προσερχομένῃ κινήσει," by a natural sensation of the *sun's revolution* to us, they are incited to salute the god." *Æthiop.* lb. i. †

* Perhaps under this name *Nergal* they meant to worship the sun, not only for the *diurnal return* of his light on the earth, but also for his *annual return* or *revolution* to our northern hemisphere. We may observe that the emblem, a *cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of year when the days begin to lengthen.—This, that great painter of nature, *Shakespeare*, has remarked:

Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

Hamlet, act. i. scene 1.

* And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of to awaken *St. Peter* from his guilt, after he had denied our Lord, and to remind him, in a most striking manner, that *Christ the divine light* must, as his material type, *the natural light*, be glorified through *opposition* and *sufferings*. Comp. John, xii. 23. xiii. 31. xvii. 1. †

* See *Pierii Hieroglyph.* p. 223. fol. edit.*

† May not the Gecek name for a *cock*, Αλεκατς, be most probably derived from the Heb. חֹלֶכֶת אֵשׁ, *the coming of the light*, of which that bird gives such remarkable notice?

‡ See the late Mr. Lee's valuable work, entitled *Sophron*, vol. ii. p. 428. note.*

* Soph.

* *Steph. Morinus*, in his dissertation concerning the Terrestrial Paradise, prefixed to *Leusden's* edition of *Bocbart's* works, (p. 24.) observes, from *Josephus*, Ant. lib. ix. cap. 14. § 3, that the *Cuthites* were of *Cutha*, which is a country of *Persia*, and that this may be confirmed by the idol they worshipped, namely נרגל: "For, says he, that word seems compounded of נר *fire*, a *luminary*, and גל *to roll*, *roll round*, as denoting the sun illuminating the world by his circular motion. This is the opinion of *Selden*, De Diis Syris, syntag. ii. cap. 8. Now no one is ignorant that the sun was the principal God of the *Perfians*, and that his symbol, *fire*, was religiously worshipped by them, whence their priests were called *ⲡⲣⲱⲃⲟⲓ*, their temples *ⲡⲣⲱⲃⲟⲓⲁ*, in which the *unextinguished fire* was preserved, &c." It is therefore the opinion of *Morinus*, that the *Cuthites* worshipped immediately the sun or fire, as an emblem. But does not the phrase עשו את נרגל — they made *Nergal*, rather incline one to think they made some *graven* or *molten image*, as an emblem of their God? To which may be added that the * modern *Perfies* in India, who are descended from the ancient *fire worshippers* of *Persia*, pay a religious regard to the cock. And in the 19th chapter of the *Vendidad Sade*, one of the works of *Zoroaster*, the great prophet or teacher of the *Magian* or *Persee* religion, (which is still extant, and which Mr. *Perren* hath lately deposited in the French King's library,) he celebrates the cock, who, next to the angel *Sferosch*, is the guardian of the world, and secures mankind against the snares of the devil †. However, if the *Cuthites*, mentioned 2 Kings, xvii. 30, were really of *Persia*, it must be observed on the other hand, that *Magiism*, or the *worshipping of fire*, and not *Zabiism*, or *image-worship*, was at this time the national religion of that country ‡. But the learned Dr. *Hyde* (Relig. Vet. Perf. cap. ii. p. 39, edit. 1700.) strenuously contends that the כותה or כות mentioned 2 Kings, xvii. 24. 30, was situated in *Babylonia*, and so called by the usual dialectical variation of ע into ת from כוש the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol נרגל made a part of the appellation of two of the king of *Babylon's* princes, Jer. xxxix. 3. and of that of *Neriglassar*, king of *Babylon*.

In the advertisement to the *third* edition, among other improvements, Mr. P. observes that

'The principal *Various Readings* in Dr. *Kennicott's* Hebrew Bible have been carefully noted, and are submitted to the reader's consideration and judgment. And it is hoped that the use here made of that elaborate work cannot fail of being acceptable to every serious and intelligent inquirer into the sense of the Hebrew Scriptures.'

To the lexicon are prefixed, as mentioned in the title page, an *Hebrew* and a *Chaldee Grammar*, without *Points*; and, as the former is now published in its fourth and the latter in its second edition, it may be justly expected that both should be accurate, and well adapted to the information of learners.

* * *Modern Universal History*, vol. vi. p. 284.

† See *Gentleman's Magazine* for November 1762, p. 549.

‡ See *Prideaux's Connect.* part 3. book iv. An. 486.

Mr. P. we find, in this edition, has availed himself of Michaëlis's *Supplementa*, and of some other late publications; though, perhaps, not so much as he might. He seems not to have consulted the last edition of Cocceus's *Lexicon*,—by far the best which we have seen,—nor several other detached pieces on Hebrew Lexicography, lately published on the continent.—However, on the whole, Mr. P.'s is the best *Hebrew-English* lexicon that now exists; and therefore, though we would not be understood to express our approbation of all his opinions and conjectures, we think his work, in its present much improved form, may be useful not only to those who wish to acquire the rudiments of the Hebrew and Chaldee languages, but also may both entertain and instruct such more advanced students of the Q. T. on doubtful and difficult points, as will, according to our author's repeated advice, *consider and judge for themselves*.

ART. XXIII. *The Language of Botany*: being a Dictionary of the Terms made Use of in that Science, principally by Linnæus: with familiar Explanations, and an Attempt to establish significant English Terms. The Whole interspersed with Critical Remarks. By Thomas Martyn, B.D. F.R.S. Professor of Botany in the University of Cambridge. Crown 8vo. 5s. Boards. White. 1793.

THE productions of such a veteran * in the science as Professor Martyn are necessarily entitled to respect. The attempt to explain the Linnean terms of Botany, in familiar and at the same time scientific language, was an undertaking of some difficulty: but the Professor has executed it with great ability.

At a time when botany is so universally cultivated, a publication of this sort appears with singular propriety. We do not scruple to recommend it to our fair patronesses of the science, who will find it an excellent companion to the Professor's translation of Rousseau's letters. For a specimen of the work, we will lay before our readers the article, *Deltoid Leaf*:

‘DELTOID leaf. *Folium deltoides*, or *deltoideum*.—*Rhombeum ex quatuor angulis, e quibus laterales minus a basi distant quam reliqui*.—Shaped like a rhomb, having four angles, of which the lateral ones are less distant from the base than the others.

‘I must confess that I do not understand this description: for of the two remaining angles (*reliqui*) one is at the base of the leaf; and

* The work is dedicated to Dr. Smith, President of the Linnean Society; at the conclusion of the dedication, the Professor, with as much propriety as modesty, styles himself a *veteran in the science*. The assistance of the learned is very politely and cordially invited, to solve some doubtful matters, as well as to improve the whole.

the

the lateral angles cannot be at a less distance from the base than the base itself is. Nor will the figure of a deltoid leaf given at n. 58. in *Philosophia Botanica* at all assist us; for that is by no means a plane leaf, but one of the succulent kind, such as we find in the genus *Aloe*, *Mesembryanthemum*, &c. and yet it has no resemblance to those of *M. deltoides*.

'I either mistake Linneus's meaning, or we must admit of some alteration in the terms of his description. If instead of *reliqui* we read *reliquus*; then the sense of the words will be—that the lateral angles are nearer to the base, than the apex is to the same base. This is true, but not sufficiently descriptive of a deltoid leaf.—If for *reliqui* we read *a reliquo*; then the meaning will be—that the lateral angles are at a less distance from the base than they are from the apex; and therefore the lower sides of the rhomb, connecting the lateral angles with the base or point of insertion of the petiole, must be shorter than the upper sides, connecting the same lateral angles with the apex of the leaf, or angle opposite to the petiole. This sense agrees sufficiently with the form of those leaves which are given as instances of the deltoid leaf.—But I own it would give me more satisfaction if we might be permitted for *basi* to substitute *se invicem*. Then the full meaning of the definition would be this—*a Deltoid leaf has the general appearance of a delta or triangle, but in reality it approaches in figure to a rhomb, and like that has four angles, of which the two side ones are always nearer to each other than the two others at the base and apex; so that the length of the leaf is somewhat greater than the breadth.*—All this will best be understood by examining a leaf of the common Black Poplar, which is given as one instance of a deltoid leaf in Linneus's specific characters. Other instances are, several species of *Cheopodium* and *Atriplex*: *Cochlearia danica*; *Alyssum sinuatum* and *deltoideum*.—If it should be objected, that a leaf cannot have the form both of a delta and a rhomb; I reply, that Linneus affirms no more than that this leaf has the appearance of a delta, with a resemblance to a rhomb; and that it would be absurd to expect mathematical exactness in substances so various in their forms as leaves.

'With respect to *Mesembryanthemum deltoides*, there is no doubt but that it was so named, because each side of its succulent leaves is in form of a triangle, and therefore corresponds with the figure of the Greek letter *delta*.'

The merit of a work of this kind consists in mathematical precision; and, in this respect, (*ex pede Herculem*;) the execution bespeaks the Cambridge Professor.

ART. XXIV. *Indigenous Botany*; or Habitations of English Plants: Containing the Results of several Botanical Excursions chiefly in Kent, Middlesex, and the adjacent Counties, in 1790, 1791, and 1792. By Colin Milne, LL. D. Author of a Botanical Dictionary, and Institutes of Botany; and Alexander Gordon, Reader on Botany in London. Vol. I. 8vo. pp. 500. 6s. Boards. Lowndes. 1793.

WE can be more free of our praise of the industrious Dr. Milne, in the present instance, than we have been on former

former occasions. A work which shall furnish the botanist with hints where the objects of his researches may be found, is new in itself, and has advantages of no common sort:—but judgment and delicacy are necessary in the pursuit of a subject of this kind; and we must beg to suggest to the Doctor that we should not betray Flora in all her sacred retreats, but should leave her some spot where she may escape the “garish eye of day.” Sportsmen suffer some old birds to fly, in order to keep up the breed.—The *plantæ rariores* ought not to be torn up every where:—for why should the pleasure of a few, and perhaps those few pseudo-botanists, be gratified at the expence of all who are to come after? Where this caution is observed, notices of the habitations of plants are very desirable.

The reader will here find many valuable observations on the botanical science in general. Some skill is shewn in investigating the etymology of the names of plants; and medicinal observations are not omitted.

The author takes great pains in referring to Ray.—This, we suppose, is, among other reasons, to justify that predilection for our learned countryman, which is expressed in the short introduction to the work:—but we must again and again assert that Linné deserves *ex merito* to be placed in the botanical chair. What Tournefort and Rivinus gain in facility and simplicity, they lose in fulness. We allow that Ray had fifty times more learning than Linné: but, we are persuaded, were that great man now alive, he would have the candor to confess that the palm of *system* was due to the illustrious SWEDÉ.

This first volume carries the subject to the end of the class *Pentandria*. We hope the Doctor will meet with that encouragement to continue his work, which appears so justly due to his labours.

MONTHLY CATALOGUE,

For DECEMBER, 1793.

MEDICAL.

Art. 25. *A practical Dissertation on the Medicinal Effects of the Bath Waters.* By William Falconer M.D. F.R.S. and Physician to the Bath Hospital. 8vo. pp. 183. 4s. Boards. Robinsons.

THOSE who are acquainted with Dr. Falconer must know that he is well qualified for the task which he has here undertaken; and which he has executed with the degree of ability that was to be expected from him. We recommend this work to the perusal of practitioners who advise, as well as to patients who try, ‘the use of this powerful but (in many instances,) nice remedy.’

Art.

- Art. 26. *A compendious System of the Theory and Practice of Modern Surgery*, arranged in a new nosological and systematic Method, different from any yet attempted in Surgery. In the Form of a Dialogue. By Hugh Munro, Surgeon. 8vo. pp. 352. 5s. Boards. Richardson. 1792.

As an elementary book, this volume will be useful to the medical student: but he must not forget to attain, by the perusal of other volumes, and by careful attention to the oral instructions of his seniors, more copious and more accurate knowledge than he will here find.

- Art. 27. *Observations on Scrophulous Affections*, with Remarks on Schirrus, Cancer, and Rachitis. By Robert Hamilton, M.D. Fellow of the Royal College of Physicians, Edin. and F.R.S. Edin. 12mo. pp. 236. 3s. Boards. Dilly.

These observations were originally offered to the Medical Society of London, in order to be printed in the third volume of their Memoirs. Being found, however, too long for this purpose, they are published separately by the author. They might still be rendered better by a judicious curtailing.—We think that Dr. Hamilton treats too vaguely and indiscriminately concerning what he calls scrophula; a term which, with him, comprehends a variety of diseases. His method of treatment is, first, to remove the *obstructions*, (another convenient term,) and then to strengthen the tone of the habit. For the former purpose, 'the most active deobstruent medicines are mercury with the addition of opium, with repeated purging with *sal catharticus amarus*, *sal Glauberi*, or sea-water, with a constant and steady use of *sal soda*, and *extract. cicutæ*. And the best corroborants are the Peruvian bark, and cold bathing in the sea, or any other large body of water.'

The author's opinion concerning the benefit to be derived from sea-water being rather peculiar, and the late extensive application of that remedy rendering a knowledge of its action an object of importance, we shall particularly recommend to the reader's perusal what Dr. H. has said on this subject, from page 158 to page 166. The observations may be of great consequence to those who are afflicted with the malady (scrophula) to which the passage principally alludes.

The chief value of this little volume consists in the numerous cases with which it is interspersed.

- Art. 28. *Popular Observations on apparent Death from Drowning, Suffocation, &c.* with an Account of the Means to be employed for Recovery. Drawn up at the Desire of the Northamptonshire Preservative Society. By James Curry, M.D. Physician to the Northampton Hospital. 8vo. pp. 113. 2s. Sold for the Benefit of the Fund, by Law and Son.

Dr. Curry's pamphlet is well calculated for the purposes for which it is intended. Beside the remarks on apparent death from drowning, hanging, and suffocation from noxious airs, it gives directions for the treatment of still-born children; of fainting fits; of insensibility and apparent death from intoxication; of apparent death from blows, falls, and the stroke of lightning;—it speaks, also, of the effects arising

arising from exposure to intense cold, and of the method to be pursued for recovery; and of the necessary treatment in cases of poison.

Art. 29. *A concise History of the Human Muscles; carefully compared with the Subject: collated with the Historia Musculorum of Albinus, and with the Works of several other more modern Anatomists. Interspersed with occasional Instructions, particularly calculated to facilitate the Labours of the Dissector. By Thomas Wright, Licentiate of the Royal College of Surgeons, and Superintendent of the Dissecting Pupils to the same.* 12mo. pp. 224. Gilbert, in Dublin.

This little work will prove an useful assistant to the student who is engaged in dissecting the muscles of the human body.

L A W.

Art. 30. *The Proceedings on the Trial of Daniel Isaac Eaton, upon an Indictment for selling a supposed Libel, "The second Part of the Rights of Man, combining Principle and Practice. By Thomas Paine."* At the Old Bailey, before the Recorder of London, June 3d, 1793. 8vo. pp. 50. 1s. 6d. Ridgway.

Mr. Vaughan, counsel for the defendant, submitted the three following questions to the consideration of the jury: *First*, Whether the passages selected in the indictment contain in them matter illegal, scandalous, and so forth? *Secondly*, Whether the defendant published them with a malicious intention, in order to produce an evil effect upon the country? and *Thirdly*, Whether they bear the innuendos and meanings affixed to them by the indictment?—Mr. Vaughan at the same time declared that there was not one of the points which he should not that day dispute; he did condemn them all; and with such ability that the jury returned a verdict "*That the defendant was guilty of publishing, but not with a criminal intention.*" It is remarkable that this cause was argued on nearly the same grounds which the defendant's counsel took up in the case of *The King against Woodfall*, reported in 5 Burr. 2661.—and that the verdict is *in effect* the same.—Whether, in the present instance, it will be entered up as a verdict of guilt or acquittal, or whether, as in the case above named, a *venire facias de novo* will be awarded, remains undecided; the matter being now * submitted, as we understand, to the consideration of the twelve judges.

Art. 31. *The Trial of Daniel Isaac Eaton, before Lloyd Lord Kenyon and a Special Jury in the Court of King's Bench, Guildhall, London, July 10th, 1793, for selling a supposed Libel, "A Letter addressed to the Addressers, by Thomas Paine."* 8vo. pp. 65. 1s. 6d. Symonds.

Mr. Vaughan, counsel for the defendant also in this cause, after having urged with great eloquence and ability many arguments for his client, concludes his speech with the following emphatical address to the jury: 'Do you or not believe, that when the defendant took this book from his shelf, with the one hand, and received six-pence for it with the other, that he maliciously and mischievously entertained in his mind those criminal motives, those criminal objects, and those

criminal means alleged against him, and all of which you are bound to find by your verdict?

• The jury withdrew two hours and twenty minutes, and returned a verdict, *Guilty of Publishing*.

• *Lord Kenyon*. The verdict should be *Guilty*, or *Not Guilty*.

• *Juryman*. We have considered the case, my Lord, maturely, and this is the only verdict we can give.

• *Lord Kenyon*. I have no right to ask what are your doubts, gentlemen. If you have no doubts to state to me, I can have nothing to say to you voluntarily.

• *Juryman*. We have canvassed the point as well as we could: we can find no other verdict.

• *Lord Kenyon*. I do not know the meaning of the words *Guilty of Publishing*.—I don't know in what that guilt consists. You are bound to try the issue, you are sworn to try it.—The country will expect a verdict from you.

• The jury withdrew again, and in about forty minutes returned with a verdict of *Guilty of Publishing that Book*.

• *Lord Kenyon*. Gentlemen, you should give some verdict—but if you persist, I must record it as it is.

• *Juryman*. We have very maturely considered the case, my Lord, since we went out of court; we cannot give any other verdict.

• The Verdict was then recorded, *Guilty of Publishing the Pamphlet in question*.

The statute 32 Geo. 3. c. 60. empowers the jury “to give a general verdict of guilty or not guilty upon the whole matter put in issue,” and enacts that “they shall not be required or directed by the court or judge to find the defendant guilty merely on the proof of the publication by such defendant of the paper charged to be a libel, and of the sense ascribed to the same in such indictment or information.” Yet, with those enlarged powers in matters of libel, the jury have found a similar verdict to that which was returned in the case of the *King* against *Williams*, namely, “Guilty of printing and publishing the *North Briton*, N^o 45.”—which the clerk entered up as a general verdict of guilty—and did so very properly; for *then*, whether libel or not was a point of law for the court to determine.

Art. 32. *An Account of the Trial of Thomas Fyfe Palmer, Unitarian Minister, Dundee*, before the Circuit-Court of Justiciary, at Perth, on the 12th and 13th days of September 1793, for Sedition. 8vo. pp. 112. 2s. Perth, Morrison; London, Verner and Hood.

The prisoner was indicted for writing and publishing a seditious paper. The evidence went fully to prove the latter part of the charge, though the former, in its full extent, was not satisfactorily made out.—The jury returned a verdict of guilty, and the court sentenced him to transportation for seven years.

Art. 33. *Robertson's Edition*.—*An Account of the Trial of Thomas Muir, Esq. Younger, of Huntershill*, before the High Court of Justiciary at Edinburgh, on the 30th and 31st days of August, 1793, for Sedition. 8vo. pp. 160. 3s. Edinburgh, Robertson; London, Symonds.

Art.

Art. 34. *An Account of the Trial of Thomas Muir, Younger, of Hunterhill*, before the High Court of Justiciary, at Edinburgh, on the 30th and 31st days of August 1793, for Seditious Practices. 8vo. pp. 132. 2s. 6d. Edinburgh, Creech : London, Cadell.

These two* accounts of the same trial do not very materially differ in substance; though the motives which actuated their respective editors appear to be altogether opposite.—In the former pamphlet, (which is indeed the most minute,) we see a constant endeavour to prejudice the mind of the reader in favour of the *pannel*; (i. e. the prisoner;) in the latter, we discover too great a readiness to take part with the prosecutor.—Mr. Muir was indicted for making seditious speeches and harangues, for encouraging improper meetings, for circulating seditious books, and for having produced and read aloud, in a meeting called “the Convention of Delegates of the associated Friends of the People †,” a paper entitled “Address from the Society of united Irishmen in Dublin to the Delegates for promoting a Reform in Scotland.” Granting that the charges against the prisoner were substantiated, we could have wished, for the purpose of removing all imputation of injustice, that Mr. Muir’s objections to the jury had been allowed by the court; because we are of opinion that such objections, in this country, would have been received, if not as a *peremptory challenge*, (it being a criminal prosecution,) at least as a challenge *for cause*.

* *Captain Inglis*, before being sworn, mentioned that he was a servant of government; that he understood Mr. Muir was accused of a crime against government; and that he did not consider it as proper, that Mr. Muir should be tried by a jury composed of servants of government; that his mind felt scrupulous, laboured under much anxiety, and he begged leave to decline being a jurymen. Captain Inglis was informed by the court, that there was no impropriety in his being a jurymen, although belonging to the service of government.

* The Lord Justice Clerk, in the usual form, asked Mr. Muir, if he had any objections to state to the first five gentlemen, whose names he had selected from the list of assize.

* *Mr. Muir* said: Of these gentlemen I have no personal knowledge. Their situations in life are respectable, and I believe them to be men of truth, and of honour; yet my situation and theirs is so peculiar, that I am obliged to object to them being upon this jury. The question of Parliamentary Reform has agitated deeply, in proportion to its magnitude, the minds of men in this country; different opinions have been adopted, and different parties have been formed. These gentlemen belong to an association which assembled in Goldsmith’s Hall, calling themselves the Friends of the Constitution, united to support it against Republicans and Levellers, and expressing their zeal to suppress tumult and sedition. I belong to the association of the Friends of the People. Viewing a reform in the representation of the people as a measure the most conducive to the stability of the constitution, and to the felicity of the people, we united our common exertions, by legal measures, to accomplish that object.

* See the preceding page.

† Now suppressed by authority.

* To the constitution, in its genuine principles, we have solemnly pledged ourselves—Never have we professed to be its enemies, yet the association in Goldsmith's Hall, by a deliberate and public act of theirs, have declared, that we were the enemies of the constitution. Equally zealous in our declarations to the world—in our reprobating riot and sedition; and sincere in our hearts, that association has denounced us to this country, as attempting to kindle the torch of civil war, and to lay it in blood and in destruction. The fact upon which I found this charge is notorious, and cannot be denied. A Convention of Delegates, from all the Societies of the Friends of the People in Scotland, assembled in this city, upon the 11th day of December last. Of this convention I had the honour of being a member. The convention accorded with the association in Goldsmith's Hall, in their zeal to support the constitution, in their abhorrence of sedition, and in their determination to concur with good citizens in the suppression of riot and of tumult. To testify then to this association their principles and their object, the convention ordered a number of its members to repair to their Hall, and to subscribe the book which they had opened, of adherence to the constitution. In this number I was included. We did so. And, what were the consequences? The association erased our names, and published in the papers of the day their proceeding. Was not this an act of public proscription against us all? Accused this day of sedition, of an attempt to overthrow the constitution, shall those men be my jurymen; who have not merely accused me, but likewise judged and condemned me without knowing me, without leaving me the possibility of the power of vindication. This trial is no trivial matter. It affects me, but it affects the country more. The noise of it will pass down to other times, and posterity may fancy their most valuable rights connected with its consequences.

* A respectable gentleman of the five to whom I now object, has felt the delicacy of his situation, and has honourably avowed his scruples. Such sentiments, so respectful in themselves, I trust are common to all his colleagues.

* This is not the only objection I state to the gentlemen of Goldsmith's Hall being of my jury. I am accused of circulating the works of Mr. Paine. That association has publicly advertised their horror at the doctrines contained in these books. Nay, more, they have offered a reward of five guineas, to any who will discover a person who may have circulated them! If this is not prejudicating my cause, I demand to know what prejudication is!

* Upon these two objections, I shall make no further observations. To suppose them not well founded, would be to insult the common sense and the common feelings of mankind.

* I demand justice. Let me be tried fairly, not by a jury of the association of Goldsmith's Hall, not by a jury of the association of the Friends of the People, but by men unconnected with either, whose minds cannot possibly be supposed warped with prejudices. I therefore solemnly protest, that no person who is a member of the association in Goldsmith's Hall, should, or can, be of the jury in my trial.

* Solicitor-General Blair replied, That he considered this objection to be of the most extraordinary nature. The pannel is accused of
forming

forming associations, contrary to the constitution, and he presumes to object to those gentlemen, who formed associations in its defence. With equal propriety might the pannel object to their lordships on the bench, to be his judges on this trial : their lordships had sworn to defend the constitution.

* *Mr. Muir.* This day, I will not descend into the quibbles of a lawyer. I object to these gentlemen, not because they associated in defence of the constitution. I too, as well as they, associated in defence of the constitution. But my objection is, that they, by an act of theirs, have publicly accused me of being an enemy to the constitution, have already pronounced the sentence of condemnation, and have imposed upon my name the seal of proscription.

* *Lord Justice Clerk.*—If the objections of the pannel were relevant, it would extend far indeed ; it would go to every person who had taken the oaths to government. I can see nothing in the objection, and I am clear for repelling it.

* *Lord Henderland.*—I can see nothing in the objection ; these gentlemen entered into a society for a particular purpose, and had the right of judging of the qualification of their members ; they did not think Mr. Muir or his friends proper members. In no trial whatever could this be a good objection.

* The objection was repelled. Mr. Muir, however, continued to repeat it, as every five were sworn.

* When the list of the five last was presented, he said it was not sufficient to say that these gentlemen were free to form a society, this is a fact which no man in his sound senses will dispute. But, this society, when formed, had opened, in a public place, a book for public subscription. By repeated advertisements they had called upon every friend to the constitution, every enemy to sedition and tumult, every person inimical to a public division of property by a levelling system, to come and subscribe their names in that book, as expressive of their attachment to the constitution, to property, and to peace. Every porter, every chairman from the streets, was allowed to insert his subscription. Why were the names of the pannel and his friends expunged ? Was it not a public denunciation, of their being the supporters of that system of plunder and of disorder, which that association was to oppose ?

* When the jury were sworn in, Mr. Muir again stated, that he believed them to be men of truth and integrity, but never would cease recalling to their attention the peculiarity of their situation. They had already determined his fate. They had already judged his cause ; and, as they valued their reputation, their own internal peace, he entreated—Here Mr. Muir was interrupted by the court, who concurred in opinion, that his conduct was exceedingly improper, in taking up their time, as the objection had been repelled !

The trial lasted from ten o'clock in the morning of one day till half past one o'clock in the morning of the next day.—After the jury had found the prisoner guilty, the court passed the following sentence, * That the said Thomas Muir be transported beyond seas, to such place as his majesty, with the advice of his privy council, shall declare and appoint ; and that for the space of fourteen years from this date, with certification to him, if, after being so transported, he shall
return

return to, and be found at large within any part of Great Britain, during the said fourteen years, without some lawful cause, and be thereof convicted, he shall suffer death, as in cases of felony, without benefit of clergy, by the law of England."

Art. 35. *Persecution—The Case of Charles Pigott*: Contained in the Defence he had prepared, and which would have been delivered by him on his Trial, if the Grand Jury had not thrown out the Bill preferred against him. By Charles Pigott, Author of *Strictures on the new Political Tenets of Edmund Burke*, *Treachery no Crime*, and other well-known popular Publications. 8vo. pp. 52. 1s. Eaton. 1793.

There can be few, if any, of our readers, who have not heard something of the story of this *persecution*, as Mr. P. terms it. The outline is,—Early on the evening of the 30th of September last, the author of this tract was violently seized at the London Coffee-house, without the least regard to legal formalities, for publicly holding what was deemed disloyal conversation there with his friend, a Mr. Hodgson; who was, in like manner, arrested at the same time;—and both were immediately conveyed to prison, where they were thrust into a damp and unwholesome dungeon, without any bed, table, or even a chair.—The next day, they were taken before the sitting alderman at Guildhall, who sent them to a jail less loathsome than that in which, as Mr. P. contends, they were cruelly as well as illegally confined during the preceding night, but where 'they lingered three weeks, in default of the enormous bail required.'

The author expatiates at great length, and with much warmth, concerning the illegality as well as the alleged inhumanity of these proceedings; and he is very free of his invectives, not only against his coffee-house accusers and prosecutors, but against governments under which, as he intimates, such "spies and informers" are employed and encouraged.—In brief, what he advances, in this and other parts of his declamation, is urged in that unrestrained language, and in that spirit of hostility toward the present administration, which so strongly characterize most of the political performances of this daring writer*.

When the case of this unlucky pair of coffee-house politicians came before the grand jury, the bill preferred against Mr. Pigott was dismissed, on a failure of evidence: but the indictment of Mr. Hodgson was found; in consequence of which, he has since been tried, convicted, and sentenced to two years' imprisonment, with a fine of 200*l.* and 400*l.* recognizances for three years.

In substance, this detail contains, with additions, the speech which Mr. P. intended to make in his defence, had he been brought to a trial: but we suppose that the court would not have allowed such inflammatory expressions as occur in this publication.—He concludes with the following remark: 'The case of an individual becomes a matter of public appeal, and deserves to excite universal anxiety and alarm,

* The famous Jockey Club is generally numbered among the productions of this author's adventurous pen: but this we can only give *en report*.

whenever it is marked by injustice and oppression. The people are loudly called on to oppose every act of *individual* tyranny, exercised against the *common* rights and liberties of the subject; otherwise, they may be assured, it will be eagerly seized as a precedent by those in power, and, once established, may eventually terminate in the total annihilation of every thing most dear which our ancestors bequeathed us.' To conclude,—the whole of the business to which this pamphlet relates seems to call for our disapprobation. The conduct of Mr. P. and his friend was certainly improper; the behaviour of those who apprehended them, and their ill treatment in the prison, according to the statement here given, were very reprehensible;—and so also are the general strain and the aggravating spirit of the present publication.

Art. 36. *Report of a Trial in the Court of Common Pleas, before Sir John Wilton and a Special Jury, May 18th, 1793: in an Action of Trespass brought against Mr. Isaac Swan, for a Libel, published in a Sunday Paper called the Observer, on the 18th of March, 1792, on Mr. Dibdin, with occasional Remarks.* 4to. pp. 42. 1s. 6d. Sold at No. 411, Strand.

This trial and the remarks appear to have been published by Mr. Dibdin, from an anxious desire to prove that he has been actuated by the love of justice and public virtue. The facts and remarks are too miscellaneous for us to communicate.

B I O G R A P H Y.

Art. 37. *The Life of the late Earl of Barrymore. Including a History of the Wargrave Theatricals, and original Anecdotes of eminent Persons.* By Anthony Pasquin, Esq. 8vo. pp. 119. 3s. Symonds. 1793.

We know not how better to exhibit Mr. Anthony Pasquin's talent for biography, than by extracting a few passages, which we imagine he would himself select as the happiest effusions of his great but often to us incomprehensible genius:

' Like some beneficial preparation in chymistry, half finished, what he (Lord Barrymore) was to have been, in the conclusion, was not universally understood—his passions had been thrown too hastily into the *resolving crucible* of action, when the fire was too intense and too consuming—the gradual *simmerings* proper for the healthful combination of warring particles, were not attended to by those who should have been the guardians of his constitution! Had he lived long, he would have lived to brighten humanity—he would have formed a relative confederacy between the different spheres of the imagination and the prescriptions of science—the lawless fancy of Lucretius, would have been rejected for the more calm champions of moral beauty. His powers of associating thought and judgment were admirable—he was even patient under the solution of Euclid's problems, when he considered that solution necessary to his private pride of character, or the more immediate claims of necessity. When he believed it proper to ruminate, the intricate calculations of algebra were quickly unknotted by a perception, wonderfully operative to the accomplishment of a scholar's desire. The attic serpent unfolded itself upon demand, and curvetted beneath the beam of his mind!

• Could

* Could the emotions of grief restore his vital heart, *my lamentations should fatigue Echo*; he had, by the simple magic of a kind demeanor, so *intertwisted his interests* about my heart, that when I heard of his untimely *demolition*, I felt as if its core had burst in *twain*; all the benefits I had received from him came rushing concentrated upon my mind, till my imagination was *suspended* and *absorbed* in woe; he was the most philanthropic, the most urbane, the most generous among men; though his *deed* occasionally *ran before his thought*, yet was it *sanctified* by the *impulse* that gave it birth; he *perused* not the code of frigid policy for the *measure* of his action, but artlessly mingled in busy life, and became the *point* of common observation, with all the levities appertaining to unsophisticated youth playing about his character, to the prejudice of that momentary, though not, unimportant fame, which is dependant on the whisperings of envy and malignity !

We knew not the late Earl of Barrymore; and we therefore do not presume to judge between the opinion of him which generally prevailed in the world, and the high encomiums bestowed on him by Mr. Anthony Pasquin. In all probability, he might not strictly deserve either.

POLITICAL and COMMERCIAL.

Art. 38. *Curfory Strictures upon the Injustice of the present War, and upon the Necessity of an immediate Parliamentary Reform.* 8vo. pp. 90. 2s. Debrett.

In times of public concussion, it is surprising to see how far the dazzled imaginations and heated passions of men will pervert their judgments; and what confused and precipitate opinions will be formed concerning the causes and the consequences of passing events. The present times afford so many illustrations of this remark, that it becomes an important service to the public to endeavour to root out the weeds of political error as fast as they spring up, and to recal men's attention to those old and approved principles, which, though untoward occurrences may for a time bring them into discredit, can never cease to be true and important.

The author of this pamphlet seriously endeavours to correct the prejudices which have lately been taken up against the cause and the very name of liberty, by comparing the mischievous effects of absolute monarchy with those which are said to have arisen from the ambition and turbulence of republics. With respect to the rulers of the French republic in particular, he undertakes to prove that their military operations have not sprung from the rage of conquest, but from a jealousy of despotism and a thirst of revenge for evils inflicted; and that, if their freedom and independance were once established, the greatest and most lasting benefits might be expected. In order to counteract the prejudice which has lately arisen against the unrestrained prosecution of free inquiry, and the unreserved discussion of opinions, the writer distinguishes between original principles and their casual abuses; and maintains that, if the opinions prevalent in France be true, they cannot be defeated, and, if false, they afford no justifiable ground of war. Lamenting, with every appearance of sincerity, the general prevalence of infidelity in France, he nevertheless reprobates the idea of attempting to check its progress, or that of republican principles, by hostility.

' When we consider, (says the author,) this calamitous war as entered into with a view to combat opinions, whatever those opinions may be, we cannot condemn it with too pointed a censure. A war of this denomination can be no other than a war of bigotry, injustice, and persecution; a war against the rights of reason and of conscience; a foul attempt to extirpate a philosophy, which ought to be tried by an impartial test, which discussion alone can pronounce to be false in theory, and experience alone can determine to be inexpedient in practice. We have called it a war of bigotry; however absurd the opinions of the French may be, it can deserve no other description: people deceive themselves in supposing that there is not great bigotry in particular modes of suppressing error, and propagating the most salutary truths; to over-awe the freedom of the human mind, by raising up the terrific form of civil or religious persecution, and to impose an elaborate creed upon it, while thus humiliated and appalled, what is this but to usurp upon the free-will of man given him by his Creator, and to act the tyrant upon the plea of humanity? If the French have made conquests dangerous to the peace of Europe, let them be solicited by treaty, and if that fails, compelled by force to renounce their encroachments: if they hold and propagate opinions false in themselves, and subversive of other European governments, let the falsity of those opinions be exposed by argument, and overt acts arising from them be repressed by the vigilance of the civil magistrate. In the former case, their aggressions would be resisted upon just grounds of political right; in the latter, their doctrines, if doubtful, would be subjected to impartial scrutiny; if dangerous, to proper control; in both cases, our rights as men would remain unimpaired; our constitutional privileges would be protected from violation; a guarantee would be formed for the security of nations; and, what is of infinite moment, citizens would be taught to reverence the laws and the magistrate, as equal to the preservation of the public peace.'

In the sequel, the author examines, and endeavours to refute, other pleas in support of the war, particularly those derived from the decree of the French of the 19th of November: from their opening the navigation of the Scheldt; and from the necessity of preserving the balance of power; and he concludes by suggesting a suspicion, which we cannot suppose to be founded in truth, that the late measures of administration have been part of one great system, formed to betray Englishmen into a gradual surrender of their most valuable rights, and to humble that rising spirit of universal freedom which, to the terror of power unjustly acquired or partially administered, begins to display itself in the very center of Europe. The author is in course a strenuous advocate for Parliamentary Reform.

Art. 39. *A Letter to the Nobility, Clergy, and Gentry of France, now resident in England, on the present Crisis.* 8vo. pp. 28. 1s. Debrett. 1793.

Presuming that the time is near at hand when the 'Nobility, Clergy, and Gentry of France, now resident in England' will be re-instated in their own country, this pious, benevolent, and temperate writer advises and intreats them to prepare their minds for the restoration and proper modulation of their government.

‘Be it your business, my lords, to examine well that part of the British constitution which relates to that body; the more you will peruse it, I may, without the prejudice of an Englishman, affirm, the more you will have cause to admire and, perhaps, to imitate it. Your aristocracy before 1789 being of a different cast, it may behoove you to compare them, and not lightly, together, that on your arrival in your native country (a period, I hope, not very remote) you may take what is most excellent in it as the model of a future government for France.’

Again,

‘I look upon your lordships in a very different light since the adversity you have experienced than when crowned with wealth and honours. As an Englishman, formerly I regretted your vast unlimited powers, and was glad to see you despoiled of them; your sway was too immoderate; I rejoiced with the rest of my countrymen at its downfall; but as I never viewed the decree respecting the abolition of your titles but as a suspensive act till a constitution was promulgated, how much was I astonished to find that, at its promulgation, no notice soever was taken of you; proscription after proscription, and crime after crime, closes the melancholy, direful recital of their insults and your wrongs. In entering a country “humbled even to the dust” by its dissensions, come not unprepared; examine well the constitution of the country you retire from; dismiss from your minds all national prejudice; adopt whatever you see good in it, and reject what is bad.’

The author earnestly enlarges on these ideas, and offers much good counsel and prudential exhortation to the noble and reverend emigrants; not forgetting to recommend to them, in the strongest terms, to grant, on their re-possession of power and influence in their own country, a full and free toleration to the protestants of France. All this is very right and good: but how far the exasperated spirit and inflamed temper of the times, and the unparalleled circumstances of the country, will favour the admission of our author’s principles, religious or civil, it is not for us to predict,—nor, perhaps, even to conjecture.

Art. 40. *Objections to the War examined and refuted.* By a Friend to Peace. 8vo. pp. 56. 1s. 6d. Debrett. 1793.

At the hazard of incurring the censure of a writer who pronounces every one who attempts to oppose the pursuit of the present war a confederate with the monsters against whom it is waged, we must declare that we find nothing satisfactory in the refutation here offered to the objections, which have lately been so strongly urged by several writers, against the continuance of the present combination, as they deem it, to oblige the French nation to abandon the form of government which it has chosen, and return to monarchy. To all that is here said about the impossibility of finding any power with whom to treat; the insecurity in which the neighbouring nations would be left, if they were to withdraw their forces; the dreadful consequences to be apprehended from French armies, and French principles; yet, at the same time, their total want of commerce, credit, specie, and of every thing but a paper currency, to support their

drooping cause; and the benevolence of compelling them to resume a form of government, which long experience proved to have been calculated to make them prosperous and happy:—the author himself has provided us with a full reply, by admitting it as a general principle, which has ever been held sacred, that one state has no right to interfere in the government of another.

Art. 41. *Advice to the Advisers*, or, Free Comments upon the dangerous Tendency of certain late Writings concerning Equality of Property, and the Happiness of the Poor, circulated by the Associates of Great Britain. With Remarks on a Reform in Parliament, and on the Consequences of a War. By a Friend of the People. 8vo. 6d. Debrett.

The doctrine of equality of property is acknowledged, by this writer, to be dangerous: but he asserts that this doctrine has not originated with the writers usually termed seditious, but with those very persons who have been associated to suppress their publications. The pains which they have taken to lay this imaginary phantom, it is intimated, may give to it a reality which may render it a just object of terror. These associators are therefore advised, instead of indirectly increasing the discontents of the poor by assuring them that they are perfectly happy, to adopt measures for meliorating their condition, as the only expedient to preserve the peace and happiness of the community. The advice is good.

Art. 42. *Treachery no Crime*, or the System of Courts. Exemplified in the Life, Character, and late Desertion of General Dumourier, in the implicit Confidence in Kings and Ministers, and in the present Concert of Princes against the French Republic. By Charles Pigott. 8vo. pp. 159. 2s. Ridgeway. 1793.

Delirant Reges, plectuntur Achivi, is this writer's motto; and he keeps close to his text through his whole discourse;—in which he declaims, with great vehemence, against the corruption and treachery of courts, and the folly of the people in suffering themselves to be deluded by their sophistry. The character of Dumourier, and the causes of his apostacy, are introduced only to prepare the way for a general attack on existing monarchies, and, if not on the British Constitution, at least on those by whom the British government is administered. The writer inveighs bitterly against the modern doctrine of unlimited confidence in the servants of the crown, deprecates the madness of war, and condemns the iniquity of associations against freedom. The evident design of the publication is to cherish political discontent, by shewing that it has not been excited without reason. The writer's aim seems to be (to borrow his own expression,) to lend a hand toward fixing the invincible standard of the rights of men on the wreck of *vanquished despotism*.

Few of our readers require to be told by us that Mr. Pigott is a "bold and free-spoken man."

Art. 43. *A Letter from a Member of Parliament to One of the People*, on the fatal Consequences of the present War. 8vo. 3d. Debrett.

If to the irresistible eloquence of facts it could be necessary to add that of words, in order to evince the impolicy of the present war,

war, this letter might be recommended to the attention of the people of England, as suggesting arguments for its speedy termination, which the most ingenious sophistry will find it difficult to refute. The injustice of attempting to impose a king on an independent nation; the hazard which arises to this free country from establishing the precedent of modelling foreign constitutions according to the pleasure of combined princes; the mischievous effects of adopting a system of vengeance and extirpation on the national character; in short, the necessity, from the present state and the future prospects of the nation, of uniting in a petition to Parliament for an *immediate* peace; are points on which this writer insists with manly freedom and energy.

Art. 44. *Observations on the Proceeding of the Friends of the Liberty of the Press, &c.* Dec. 22, 1792. And an Answer to Mr. Erskine's Speech, of January 19, 1793. By Thomas Barnard, Barrister at Law. 8vo. 1s. Evans.

This observer attacks Mr. Erskine upon the same ground with Mr. Bowles in his *Short Answer, &c.* In contradiction to Mr. Erskine's assertion that the power of accusation, according to our constitutional polity, was not given to uninjured individuals, Mr. Barnard says that by the common law, even from the earliest ages, every individual was not only allowed to prefer an accusation, but that it was his bounden duty, as far as in him lay, to bring every offender to justice; whence he infers that voluntary associations, for prosecuting offenders, are neither illegal nor unprecedented; and that they are at present salutary and expedient. On their legality we shall not presume to decide. The expediency of such associations no one, we think, can admit, who has a just conviction of the absolute necessity of allowing an unrestrained though decent discussion of all questions of general policy, and an open examination of all measures of government, in a country which deems its enjoyment of rights and liberties a blessing worth preserving.

Art. 45. *Considerations preliminary to the Commencement of a War, with Remarks upon a late melancholy Event.* By the Author of "The Crisis stated." 8vo. 6d. Debrett.

Though these considerations were written previously to the present war, they are not undeserving of attention during its progress. They strongly represent the folly of fighting against opinion. 'Curiosity is awakened by the very restraints which false policy imposes. The mass of the people, gradually becoming enlightened, reflect not only on their rights but on their wrongs, and, demeaning themselves as peaceable citizens, encourage a reasonable hope that, in their applications to a just legislature, they will meet with satisfactory redress. Thus public opinion, like the blood in the natural body, circulates silently and unperceived; and like that fluid which supports animal life, its effects will be, to enliven and regulate the political system.'

Art. 46. *Thoughts on Liberty and Equality.* By Sir Lawrence Parsons, Baronet. 8vo. pp. 65. 1s. 6d. Stockdale. 1793.

In vitium ducit culpæ fuga:—the over-cautious avoidance of one extreme often precipitates men into the other:—a maxim this, which

may be applied in politics as well as in poetry, and which, if we be not very much mistaken, will account for the singular positions advanced in the present pamphlet. Sir Lawrence Parsons appears to have revolved the subject much in his mind, has treated it with some ability, and, we conclude from the appearance of his name in the title-page, to his own conviction: but, though we do him the justice of believing that he has submitted his thoughts to the public with the best intention, we confess that his sentiments do not always meet with our hearty acquiescence; and that, in some instances, even supposing them to be true, we cannot perceive the prudence of avowing them. Abhorring the principles of levelling democracy, he is driven into a train of reasoning which, if fairly pursued, must for ever prevent all political improvement, and operate as a condemnation of our Revolution in 1688.

After explaining the origin of property, and well accounting, from its necessary accumulation in unequal quantities, and from the disparity of mental and bodily faculties subsisting among men, for the superiority of one over another, Sir L. P. contends that governments are instituted to protect *superiorities*. Now this we conceive to be a partial and invidious view of the object of civil institutions, which we understand to be not merely the protection of *superiorities*, but of *every portion or quantity of property or power justly acquired*. Under a good government, such as the British constitution, the property of the peasant is as much protected, and as firmly secured, as the property of a nobleman; and this *equal right to unequal things*, (the only equality as to property that can subsist in civil society,) given and established by the law, is a reason why *all* should be desirous of supporting government: while our author's position is rather a reason for rebellion: at least it is a view of government not best calculated to conciliate the affections of the great mass of the people.

In support of the Baronet's doctrine, it is asserted, that 'the poor being always more numerous than the rich, they would level all property, were they not restrained:' but, when it is considered that *rich* and *poor* are comparative terms, it may be questioned whether the assertion be true that the poor are more numerous than the rich:—admitting the fact, however—if the poor must lose their little all in the vortex which is to swallow up the property of the rich, can it be supposed that the majority of a people could be ever desirous of rushing into this vortex?

Farther to purify the doctrine of government from every democratic taint, and in perfect unison with the above-noticed position, the author asserts that 'the poor have no right to political power,' and 'that the majority ought not to determine for the minority.' If, however, as it is acknowledged, the end of government be the protection of property, all who have any kind of property have then a right to some political consequence; that is to say, almost every member of society; for if by the poor are meant those who are altogether without property, their number is very small indeed. They are manifestly less numerous than those who have property. To prove that the poor ought not to have political power, Sir Lawrence seems to think it sufficient to display their inability to undertake the office of executive government.

' To say (he observes,) that the peasant who has spent his days in digging the earth; who has been educated from his cradle as a mere machine, whose observation and reflection never stretched beyond the parish in which he was born, and the mean occupation in which he was engaged; who knows nothing of the adjacent country, much less of the surrounding kingdoms, much less of the numerous nations of the earth, their relations, connections, interests, and abilities; who is utterly unacquainted with the whole range of arts and sciences, which enlarge and enlighten the human mind; who has never been instructed in the history of ages, the growth and decay of states and empires, the principles of government and laws, and who never reflected, compared, analyzed, combined, or decided on any of these: to say that this man has an equal right to be a legislator with the man who has for many laborious years been carefully educated in preparing for, learning, and contemplating upon all these, is such a stupendous absurdity, that it does not merit to be confuted but condemned; and yet does not the doctrine of these frantic levellers amount to this, who maintain that the whole dominion of the state should be thrown into the mass of the people, and that every man should have an equal suffrage?'

We answer, No. There is a wide difference between that popular dominion, consisting in universal suffrage, for which some have contended, and the actual exercise of power in the departments of government: no one ever dreamed of calling a common ploughman from his labour to make him first minister of state; so that the greater part of the above extract is mere declamation;—and it is strange that it should never have occurred to Sir Lawrence that, if the qualifications which he enumerates be necessary to entitle to political power, not only those whom he describes as *the poor*, but the greatest part of respectable citizens, must be excluded from possessing it; and government must be the sole property of a small aristocracy, who will be justified in regarding *the people* as having no will of their own, but as machines that are to be made subservient to the will of their directors.

The right of the majority is thus *logically and mathematically* disproved:

' The right of the majority must be from contract and institution, not from nature. By nature, all men are equal; consequently no one man has a right over another; consequently no two men, or any number of men. For take any one man, and I ask what is his right by the law of nature over another? Nothing: take any other man, and I ask, what is his right over that other? Nothing: add then these two nothings together, and what do they amount to? Nothing: that is to say, that two men taken separately have no right over a third: so the two men taken conjointly can have no right.—The right that any number of men together can have over one man, can only be the sum of their rights individually; but none of them have any right individually over the one man, neither can they have collectively. This (says the Baronet,) is undeniable.'

Allowing it to be undeniable, what, we may ask, is all this to the purpose? Who ever contended for the right of the majority as thus founded?—but when a number of individuals, by mutual consent, have put on what Mr. Locke calls *the bonds of civil society*, and have
formed

formed themselves into a *body politic*, with a power to act as one body, it is necessary to regard the will or determination of the *majority* as the will of the whole; otherwise, this community or political body could not act at all. The power of the majority is not so much that of consent or infusion, (as our author would prove,) as of *absolute necessity*.

It should seem, according to Sir L. P. that, when a government is established, the majority have no right to set it aside; and if not to set it aside, neither have they a right to alter it,—for every alteration is a partial subversion. Should this be granted, it will follow that, let governments become ever so deformed by abuses, they must not be removed till every individual under that government, even those most interested in their continuance, shall consent to a reformation.

The consequences of this doctrine are too obvious to require specification. We resist it as unfriendly to political liberty, and as implicating a condemnation of transactions to which we owe our present happy constitution.

Though Sir L. P. does not argue to our satisfaction on the rights of the people, he very ably exhibits the excellence of the English constitution; and, in enumerating the advantages of hereditary monarchy, he very justly remarks that 'it represses the ambition of great and daring spirits.'

We have not room to offer any remarks on what is advanced respecting the advantages of titles and honours, and to prove that the House of Lords should be an hereditary assembly. Enough has been said to evince the author's power and bent of reasoning.

Addressing his thoughts to his countrymen, the Irish, we must excuse certain terms which are not familiar to the English reader: such as *to fault*, (for *to find fault*,) *disnatured*, &c. In works of this kind, our attention is directed rather to the argument than to the language; and, while no splendor of imagery can make us tolerate sophistry, good-sense will be always acceptable to us, however indifferently dressed.

Art. 47. *The Errors of Mr. Pitt's present Administration many, recent, important, and dangerous.* By a Gentleman totally unconnected with foreign Interests or internal Parties. 8vo. pp. 84. 2s. Ridgway. 1793.

A long string of serious and heavy charges (the enumeration, like that of an old sermon, runs up to *eighteenthly*,) against the present administration and conduct of public affairs; which those who are *in* and those who are *out of* place will probably read with different convictions. While the author disclaims, in the strongest manner, any intention of promoting republicanism, he does not hesitate to condemn the interference of the allied powers with the internal affairs of France; laying it down as a maxim, that the changing of a government in the eyes of foreign nations is to be considered only as the changing of a coat. It is certain that the allied kings do not view the matter in so trivial a light; and it may be presumed that nothing advanced by this writer will induce them to look with complacency, nor even with indifference, on the *new garment* in which the French republicans have clothed themselves.

Art.

THEOLOGY, &c.

Art. 48. *Sixteen Sermons on various Subjects and Occasions*, by George Horne, D.D. late Bishop of Norwich. Now first collected into one Volume. 8vo. 5s. Boards. Robinson. 1793.

It is a tribute of respect due to the memory of eminent men, and will commonly be an acceptable service to the public, after their decease, to collect the scattered remains of their literary labours, in order to preserve them from oblivion; agreeably to the rule, "Gather up the fragments, that nothing be lost." The claim of the discourses, here brought together into one volume, to permanent attention, beyond the occasions on which they were preached, the public has already determined; and our opinion of them has appeared in the course of their publication. There would, therefore, be little propriety in our entering into a distinct re-examination of their merit:—but we cannot give our readers notice of their re-publication, without remarking in general, that, how much soever we may have seen reason to differ from the learned author on some points of theological or political discussion, we discern much to admire in his general manner of preaching. His sermons are strongly marked by familiarity without negligence or meanness, by a particularity of illustration, and by an easy vivacity, which may render them well deserving the attention of young preachers who are forming their style of pulpit oratory. Of these sermons, much the greater part were preached on particular occasions, as, 30th of January; before the Sons of the Clergy; at assizes; on fast days; before the Society for promoting Christian Knowledge; on the opening of an organ; before a school; at a visitation; and on public charities. Four are directly on points of theological belief: the condition of justification; Christ the object of religious adoration; the duty of contending for the faith; and the Trinity in unity. The sermon, which we should be most inclined to distinguish as a good specimen of practical and popular preaching, is on the superior happiness arising from beneficence, from the text: "It is more blessed to give than to receive."

Art. 49. *A Letter to the Rev. R. Foley, M.A. Rector of Old Swinford.* In answer to the Charges brought against the Dissenters in Stourbridge: With a concise View of the Principles of Dissenters, by B. Carpenter. To which is added, An Account of the Proceedings at the Lye-Waste, by J. Scott. 8vo. 1s. Baldwin.

This is a modest, and, in our judgment, satisfactory apology for our dissenting brethren in general, and particularly for the late conduct of those at Stourbridge, in providing the means of religious instruction for the children of the poor in their neighbourhood. Mr. Carpenter has clearly shewn that holding a different system of doctrine, or observing different forms of worship, ought not to bring on them the charge of professing a different religion; and that an attempt to instruct those, who otherwise, in all probability, would have received no instruction, is a kind of proselytism perfectly consistent with the spirit of Christianity.

Art. 50. *Discourses on the Influence of the Christian Religion in Civil Society.* By the Rev. James Douglas, F. A. S. of St. Peter's College,

lege, Cambridge. Chaplain in Ordinary to his Royal Highness the Prince of Wales. 8vo. pp. 215. 4s. Boards. Cadell. 1792.

These discourses are too superficial to rank among the excellent tracts which have been written in defence of the Christian religion, and much too carelessly composed to be placed among those classical specimens of pulpit eloquence, which have, of late years, issued from the English press.

Art. 51. *A Selection of Hymns and Meditations for every Day in the Week*; from the reformed Devotions of Austin; entirely cleared of those Expressions which favoured of Popery; and adapted to the Use of all Protestant Christians. With occasional References to the Scriptures; and Annotations in an Appendix. 8vo. pp. 165. 2s. 6d. sewed. Robinsons, &c.

As a matter of fact, it cannot be doubted that such helps to piety as Austin's Devotions, Pascal's Thoughts, Scougal's Life of God in the Soul of Man, Mrs. Rowe's Meditations, &c. are much less read and admired than formerly. Whether the fact must be regretted as a proof of the decay of piety, or whether it be a just ground of satisfaction, as an indication of the decline of enthusiasm, and of the prevalence of rational notions of religion, we shall not at this time inquire. To those who think it their duty to practise what may be not improperly called the mechanical part of religion, by performing, at stated hours, a regular course of private devotions, these hymns and meditations will be very acceptable: the former are written in tolerable verse; the latter in numerous prose.

Art. 52. } *The Shakespeare's Walk Female Charity School.* 12mo.

Art. 52. } *An Address of the Friends and Supporters of Charity Schools,*
to Parents on the Admission of their Children; with Prayers suited to both. 12mo. 4d. or 3s. per Dozen. Johnson. 1792.

A school for poor boys has been for a great number of years charitably supported at *Shakespeare's Walk* near Stepney: some generous and beneficent ladies have formed a similar institution for a number of poor girls at the same place. The first of these little pamphlets is merely an account of the origin of this charity, rules of the school, &c. The second is intended to persuade parents heartily and properly to concur with those kind friends who so diligently and laudably exert themselves for the benefit of their children: this is calculated for the assistance of *any* such charitable institutions.—We have observed with pleasure the names of upward of one hundred ladies, who are engaged in an office so well suited to their sex, and so worthy of the Christian name. Our good wishes attend them.

Art. 53. *The Christian Minister's Affectionate Advice to a New Married Couple.* 12mo. pp. 106. 1s. 6d. sewed. Rivingtons, 1793.

If to *affectionate*, we add, as characteristic of this minister's advice, the epithets, *useful* and *pious*, we afford the reader a competent idea of what may be expected from this manual of domestic duty.

Art. 54. *Infant Salvation*: an Essay, to prove the Salvation of all who die in Infancy, with Answers to Objections. Written

with a particular View to the Consolation of bereaved Parents. 8vo. 6d. Matthews. 1793.

Much unnecessary labour is here employed to establish a point, on which it seems scarcely possible that any one, who believes in the goodness or equity of the Supreme Being, can entertain a doubt.

Art. 55. *Sermons on various and particular Occasions.* By William Hawtayne, Rector of Elstree, Herts. 8vo. pp. 438. 7s. Boards. White. 1792.

This volume consists of twenty discourses, the subjects of which are of an interesting and important nature: such as—self-examination;—power of innocence;—God's mercy to repentant sinners;—conscience;—faith;—charity;—penitent thief;—Christ's accomplishment of the law;—his works a proof of his mission;—works of creation;—universal benevolence;—divine promise verified in the Gospel;—Jacob vindicated;—religious ceremonies;—the Lord's supper, &c. &c. Mr. H. possesses ability and knowledge, which, if he be a young writer, *TIME, INQUIRY, and APPLICATION*, may still farther improve. His reasoning in favor of *religious ceremonies* will possibly, on a close examination, directed by the spirit of primitive christianity, appear to be inconclusive, or to prove too much;—in some other respects, the informed reader, or the reader who thinks for himself, (as all should,) will, perhaps, apprehend that the subject in hand is not always fully investigated: but he will at the same time allow that the style is, on the whole, easy and agreeable; and that a great number of just and edifying sentiments are diffused throughout the volume. The author is a warm advocate for practical piety, or that kind of faith or religion which is productive of moral virtue, or which forms men to an upright, benevolent, christian conduct, in all its branches. The discourse intitled '*Jacob vindicated*' proves the author's ingenuity. The subject is difficult, and attended with some obscurity, which Mr. Hawtayne endeavours to remove; attempting also to extenuate the offence of which the injured Esau so feelingly complains*: but nothing, we fear, can fully exculpate the behaviour either of Jacob or of his mother.

Art. 56. *Contemplations on the Sacred History*, altered from the Works of Bishop Hall. By George Henry Glasse, M. A. Rector of Hanwell, Middlesex, late Student of Christ Church, Oxford. 12mo. 4 Vols. pp. 1211. 12s. sewed. Faulder. 1793.

The name of Bishop Hall is too well known, and the reputation of his works has been too long established, to leave us any thing farther to say concerning this republication, than that we do not doubt, notwithstanding the changes which have taken place in the public taste and opinions since the days of this excellent prelate, that there is still a numerous class of readers, who will esteem themselves much indebted to the editor for the pains which he has taken to bring into general notice an important part of the Bishop's writings. Length of time having rendered the author's language in a great measure obsolete, Mr. Glasse has altered it as far as he judged necessary to make it in-

* Genesis, xxvii. 34, &c.

telligible to modern readers. He has also omitted, abridged, or amplified, as he saw reason,—but with a constant care to preserve the spirit and general character of the original work.

Art. 57. *Two Charges delivered to the Clergy of the Archdeaconry of St. Alban.* By Joseph Holden Pott, Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 2s. Rivingtons. 1793.

In point of style, these discourses appear to be at least equal to the other productions of this respectable writer. The first charge was delivered May 4th, 1791. It relates principally to structures for public worship; in which, neatness and decency are highly requisite and justly recommended. The second charge was given May 25th, 1792. It contains *some* dogmas which *have been* much controverted, if not confuted. One principle, or as it is here called *authentic token*, in respect to the established church, Mr. Pott professes to defend, viz. 'it's independence on private authority.' What we are to understand by this phrase, or 'token,' or, as it is in another place termed, 'characteristic note of truth and catholic integrity,' we know not.—Of our church he remarks—'it acknowledges no champion, it confides in no single arm, it imbibes no tincture from the colour of any man's opinion, it declines all private appellations:—numbers, however, may be inclined to observe that this church bears a *name* of church of *England*; that it owns a visible head, in all matters ecclesiastical and civil, supreme;—and that it dictates articles of faith, *distinct*, to say the least, from those writings which Christians are supposed principally and religiously to regard.—In the latter part of the treatise, the reader is carefully cautioned against 'a blind deference to abilities;—a vague expression, like some others, which might be turned against the ingenious writer himself.

Art. 58. *The First Book of Hooker's Ecclesiastical Polity.* 8vo. pp. 192. 2s. 6d. sewed. Cadell. 1793.

For this partial re-publication the editor assigns two inducements; the first, that it was printed some years ago with an expectation that Mr. Schomberg would present it to the public with an introductory discourse, for which he had prepared large materials, but which death prevented him from completing; the second, that, it is conceived, it now appears at a seasonable juncture, when the great political experiment, which has been passing in France, will render Hooker's general principles more intelligible, convincing, and impressive. With respect to the necessity of re-publishing Hooker's Ecclesiastical Polity, either in the whole or in part, we leave our readers to form their own judgment, as the principles and character of the work are sufficiently known.

Art. 59. *Practical Sermons*, selected and abridged from various Authors; By J. Charlesworth, M. A. late Fellow of Trinity College, Cambridge. Volume III. 8vo. pp. 297. 3s. Boards. Johnson. 1793.

In this continuation of his plan, Mr. Charlesworth, as usual, destroys, in a great measure, the peculiar manner of each author whose writings he abridges, by cutting down their discourses to one uniform length; and by framing the sentences to his own idea of a good preaching

preaching style: but this will render his publication so much the more acceptable to idle preachers, who may now, without the help of study, deliver a set of sermons which, from the circumstance of uniformity, may pass for their own. The respectable names of Bourn, Leland, Gerard, Duchal, Jortin, Balguy, Blair, &c. appear among the writers who help to form this volume.

Art. 60. *A Dictionary of the Bible*, or an Explanation of the proper Names and difficult Words in the Old and New Testament, accented as they ought to be pronounced: With other useful Particulars, for those who would understand the Sacred Scriptures, and read them with Propriety. 2d Edition, Corrected and enlarged. 12mo. pp. 184. 2s. 6d. bound. Robinsons. 1792.

The editor of this work mentions it as his chief design 'to enable the younger and more unlearned clergy to pronounce with propriety and uniformity the difficult words of Scripture.' For this purpose, he has endeavoured to accent the syllable in every word, on which the emphasis is to be laid, so that the most unlettered may receive instruction. Far are we from considering a tolerably exact pronunciation of these difficult words as wholly immaterial; at the same time, we think that yet more important ends of information may be imparted by this little volume. To deliver the names and terms in question with ease, in a manner nearly according with general custom, or without the affectation of singularity, is desirable, especially in public speakers; and this is all that should be wished or expected in this part of elocution; since it must surely be acknowledged that the precise manner in which these words should be uttered, according to the original mode, is become a matter of great uncertainty, if it be not entirely lost: beside which, some of these names would have an uncouth sound, should they be read with a literal conformity to the original language; for instance, *Candace* must be uttered *Candake*. Whether we say *Capèr-naum* or *Capernàum* is surely a matter of indifference, only that the latter mode has been most prevalent; and recourse to the original will here afford little if any assistance,

We do not make these remarks with the least view to derogate from the present work, which we consider as valuable, and likely to be of advantage to numbers: in respect to pronunciation, it does not appear to vary in many instances from general and more approved custom: at the same time, it affords more real and substantial service by the several explanations and observations which occur under the numerous terms collected. The younger clergy, it is hoped, will enter so thoroughly into inquiries of this kind for themselves, as not to be obliged to repose their faith wholly on what is advanced by publications of this nature: yet persons, who are acquainted with these subjects, may often find benefit from such a work; and to the generality of readers it may be highly serviceable.

POETRY and DRAMATIC.

Art. 61. *Anatole*: or a contemplative View of the Material and Intellectual Worlds compared; a Poem, on the Birth of Christ, in two Books. 4to. pp. 40. 2s. 6d. sewed. J. Evans.

We have frequently had occasion to remark that writers, who possess poetical talents sufficient to succeed in ordinary subjects, generally

rally fail when they attempt to soar above visible nature, into the regions of metaphysics and theology. Whatever be the cause of this failure, concerning which we shall not at present stay to inquire, the fact is certain; and the present work affords a new example of the truth of the remark. While the writer confines himself to descriptions of the material world, his verses are seldom destitute of poetical merit: but, when he visits the intellectual world, the poet is lost in the divine, and his style becomes heavy and prosaic.

Art. 62. *The Voyage of Life: A Poem. In Nine Books. By the Rev. D. Lloyd, Vicar of Llanbister. 12mo. pp. 221. 3s. Boards. Dilly. 1792.*

Of this poet's expectations, and of the talents on which they are founded, some judgment may be formed from the following lines:

‘ Not sinking low

To mediocrity, I meet my lot
Content.—If Genius durst approve the lay,
And Virtue smiling claim it for her own,
Of other cares my muse makes small account:
She, silly spinster! softly treads the steep
Of fam'd Parnassus, sure and slow, in hope
To gain superior heights:—despairing still
‘To reach the top, which high o'erlooks the clouds!
How clear the head, how fortified the breast,
That durst aspire with resolution firm,
To gain those roseat bowers, the muses haunts,
And lave beside the pure Pierian springs,
Till metamorphos'd to a bard, and seal'd
With immortality! A privilege
Rarely on mortal man bestow'd.’

How far the bard may rise above mediocrity hereafter, when he chooses to confine himself to themes better suited to poetry, we cannot predict. For the present, we think we ought to congratulate him on not having sunken very much below mediocrity, when he has chosen not only to expatiate at large on trite moral topics, but to search for poetical flowers on the barren soil of controversial theology. The assertion of the divinity and atonement of Christ, the denunciation of eternal vengeance against *Atheists, Papists, and Unitarians*, and the celebration of ‘the recent trophies of polemical virtue in a dignified divine over the chief of literary heroes among separatists,’ are subjects not very favourable to the display of poetical genius. Where he leaves these subjects, and pursues his allegorical representation of human life, he is more successful.

Though an argument is prefixed to each book, we are not able to discover that the work is written on such a general plan as to give it the merit of unity of design.

Art. 63. *Marat. A political Eclogue. In Imitation of the Daphnis of Virgil, with Variations, Imitations, and Notes critical and explanatory. 4to. 1s. 6d. Ridgway. 1793.*

Two supposed directors of newspapers, which are said to be ministerial, are made the interlocutors in this eclogue. They lament the loss
which

which their journal and their cause must sustain by the untimely loss of Marat, and decree him immortal honour. Several great names are unceremoniously dragged into these witty rhymes;—of which we think it unnecessary to take farther notice than by adding that this performance will bring to the recollection of its reader the celebrated *ROLLIAD*, with which the public were so agreeably entertained about two or three years ago.

Art. 64. *The Miscellaneous Works of A. M. Donald*, including the Tragedy of *Vimonda*, and those Productions which have appeared under the Signature of Matthew Bramble, Esq. With various other Compositions, by the same Author. 8vo. pp. 440. 6s. 6d. Boards. Murray.

The author of this volume, as many other men of letters have done, experienced the buffetings of fortune. He was a literary adventurer, and possessed talents which seemed to promise him success. He had a brilliant imagination, an original turn of humour, and a considerable store of knowledge and reading; yet, from the want of connections and opportunities, rather than from any fault of his own, he struggled with distress, and died in obscurity, an early martyr to disappointment.—There is some reason to apprehend that his works were doomed to partake of the ill fortune of their author. His tragedy, *Vimonda*, though at first well received, is now almost forgotten. His other dramatic pieces, *The Princess of Tarento*, a comedy in two acts; *Love and Loyalty*, an opera; and the *Fair Apostate*, a tragedy; though not destitute of merit, have never obtained notice. His miscellaneous pieces, which are for the most part of the humorous and satirical kind, being almost entirely on personal and temporary subjects, (as his Odes to Actors, Monitorial Madrigals to Musical Amateurs, and New Probationary Odes for the Laureatship,) notwithstanding the vein of easy humour and lively fancy which pervades them, are passed by, with the persons and occasions on which they were written. There are other pieces, however, on more general topics, which deserve a better fate; among these, we must mention particularly *Velina*, a poetical fragment, and an ode on the Scotch music.

Art. 65. *Mary, Queen of Scots*; an Historical Tragedy, or Dramatic Poem. By Mrs. M. Deverell, Gloucestershire. 8vo. pp. 116. 3s. Stockdale. 1793.

Under the patronage of the Duchess of Rutland and a numerous list of subscribers, Mrs. Deverell's tragedy can have little to fear from the '*barb'rous* eye of criticism;' especially as it is also so effectually screened by the following polite card:

'The author presents her respectful compliments to the public, and hopes to experience their lenity for inaccuracies in this her new mode of publishing.'

After such a *message* from the author, it is impossible that we should be so *rude* as to find fault with her play:—we shall only give our readers a specimen of Mrs. Deverell's tragic style:

'*Q. Mary.* Earth's summit of bliss I've long since reach'd:
Now in misery chain'd, each state I retrospect.

This sad seminary elevates my mind,
 And teaches, not to contend with Omnipotence;
 But suffer as becomes royal innocence.
 Here former vanities are physick'd well; and
 Through the surrounding gloom 'tis my soul's comfort,
 She has abdicated the world; and ev'ry
 Pulse beats woes away by hast'ning my final hour.
 What though I'm made afflictions direful mark!
 Time will so blunt their edge, I shan't feel their
 Poignancy; as erst, when they assail'd me
 In possession of all weak mortals *calls great*.
 Then my spirits danc'd high to sublunary bliss,
 And vivid joy.—Now my blood's purple current
 Glides through these mazy veins more soft and
 Tranquil; altering nature in her course
 To fourscore years, by storms of fate! that drive
 Me down Time's hill, ere I've my zenith reach'd.'

NOVELS and ROMANCES.

Art. 66. *Simple Facts*; or, The History of an Orphan. By Mrs. Mathews. 2 Vols. 12mo. 6s. in Boards. Richardson. 1793.

As the orphan's distresses are peculiarly adapted to excite commiseration, they have always been a favourite subject of dramatic and narrative fiction. In the present novel, they are not exhibited with the bold design and lively colouring of superior genius, but with a degree of natural simplicity which is sufficient to entitle it to the character of an interesting performance. The story of early and faithful love struggling with difficulties, and oppressed by pride and inhumanity, but at last rising triumphant over cruel fortune, and still more cruel foes, is common: but it will not be perused, without pleasure, in the form in which it is here presented. We must remark, however, that a story, which was only to be extended through two small volumes, ought not to have been interrupted by any episcodical matter; and that the writer has not been sufficiently careful to avoid grammatical inaccuracy. In the same paragraph, we meet with the two provincial vulgarisms, "I saw a letter *laying* open,"—"Lord D. would not have left it *so careless*."

Art. 67. *Gonsalvo of Cordova*; or, Grenada reconquered. Now first translated from the French of M. Florian. 12mo. 3 Vols. 9s. sewed. Johnson. 1792.

We gave, it is presumed, a sufficient account of this work, from the original, in the Appendix to our 7th volume, New Series; and we have now only to announce to our readers the appearance of this translation:—which is not ill executed, if we except the Gallicisms with which it too much abounds; together with a few slight deficiencies in respect to grammar, and to perspicuity.

Art. 68. *Argal; or the Silver Devil*, being the Adventures of an Evil Spirit, comprising a Series of interesting Anecdotes in public and private Life, with which the Demon became acquainted in various Parts of the World, during his Confinement in the Metaline Substance

Substance to which he was condemned. Related by himself. 12mo. 2 Vols. 6s. sewed. Vernor.

The plan of this novel, or this collection of anecdotes and adventures, rather resembles that of "Chrysal, or the Adventures of a Guinea," than that of *Le Diable Boiteux*; though it participates of both. It is not, however, executed with the animation, satire, or pleasantry of either.

Art. 69. *A Sentimental Journey.* Intended as a Sequel to Mr. Sterne's. Through Italy, Switzerland, and France. By Mr. Shandy. 12mo. 2 Vols. 5s. sewed. Crowder. 1793.

The author, in his preface, tells us that he is 'a base born son of Yorick, but no more like his father than he to Hercules.' This is literally a fair and true account.

MISCELLANEOUS.

Art. 70. *Brief Reflexions relative to the Emigrant French Clergy:* Earnestly submitted to the humane Consideration of the Ladies of Great Britain. By the Author of EVELINA and CECILIA. 8vo. 1s. 6d. Cadell. 1793.

The most energetic, the most pathetic, the most eloquent charity sermon that ever came under our perusal.—'The profits are to be wholly appropriated to the relief of the Emigrant French Clergy.'

Art. 71. *Selected Parts of the Introduction to Dr. Gregory's Philosophical and Literary Essays,* methodically arranged, and illustrated with Remarks, by an Annotator. 8vo. pp. 119. 3s. Boards. Johnson. 1793.

After the particular account which we have given of Dr. Gregory's work *, we would excuse ourselves from devoting any large portion of our time to the business of reviewing his reviewer; especially as he does not undertake to discuss the merits of the general question concerning necessity, but merely to estimate Dr. Gregory's qualifications for the task which he has imposed on himself. The annotator's great object appears to be, from an examination and comparison of various passages in Dr. Gregory's Introduction, to convict him of incorrectness of language, inconsistency of assertion, and imbecility of reasoning; and consequently to prove him unqualified to take the chair of judgment, in the great cause which has so long been pending between the advocates for philosophical liberty, and those for philosophical necessity. The commentary is written with more shrewdness than gentleness. Whether the annotator has proved it to be wholly unnecessary to attempt a refutation of Dr. Gregory's supposed demonstration, we leave the public to determine; we shall only say that this anonymous piece is ingeniously and sensibly written, and that, if it should seem severe, the severity was provoked by the charge of *mala fides*, and wilful imposition on the world, confidently brought by Dr. G. and professed to be supported by rigorous demonstration, against the whole body of necessarians.

* See Rev. N. S. vol. ix. p. 361.

Art. 72. *General Instructions for the Choice of Wines and Spirituous Liquors.* Dedicated to his Royal Highness the Prince of Wales. Part I. describes those Wines which are best to be used at the Tables of the Opulent. Part II. points out those Wines which alone ought to be administered to the Sick. Part III. contains Instructions concerning Spirituous Liquors, with Methods for detecting Abuses in them. And, Part IV. an Account of many Disorders cured by the Wine called *Toc-kay de Espagna*, with Copies of Letters to some great Personages on the Subject of that Wine; as also Copies of Letters from Persons of Distinction relative to its extraordinary Effects. The whole essentially useful in all Families. By D. M'Bride. 8vo. pp. 102. 2s. 6d. Richardson, &c.

While we allow that Mr. M'Bride appears to have a general knowledge of the several distinctions among wines, the chief information which we derive from this tract is, that no wine in the universe is equal to *Toc-kay de Espagna*, for its sanative virtues in 'nervous cases, fevers, fluxes, agues, dropsy, debility, lowness of spirits, loss of appetite, complaints in the stomach and bowels, kidneys, gout in the stomach, rheumatism, decline; &c.' for which see his affidavit before the Lord Mayor:—moreover, that this choice liquor is no where to be had but of the said Mr. M'Bride, who has only a remnant of his stock left, and is uncertain whether he can ever replenish his warehouse with it. Some years ago, he informs us, one of the King's purveyors wanted to purchase his whole stock of this wine for the use of their Majesties; Mr. M'Bride offered him two pipes; but, as he would have all or none, the offer of purchase was rejected; Mr. M'Bride not being able to answer it to himself if he should deprive the many of its inestimable benefits; considering it to be his duty to extend them as far as possible to the public. While the late Emperor Joseph II. was ill, Mr. M'Bride wrote not only to the Imperial Ambassador here, but to the Emperor himself, recommending his wine to him: but 'the Ambassador refused to send the wine, and the consequence was, that his master died in a few months after. His disorder was a nervous intermitting fever caught by dampness, which the wine would *infallibly* have carried off, if it had been sent to him.' We are surprized to find that his Excellency was not called to a severe account for such wilful neglect of his master's welfare!

To an ample number of cases, shewing the great cures performed by this wonderful wine, is added a recommendation of it by Dr. Buchan.

Whatever may be thought of the conduct of the Imperial Ambassador in thus withholding an *infalible* remedy from his royal master,—Mr. M'Bride, in his general view of spirituous liquors, brings a much more heavy charge against the dealers in spirits.

The author's readers will judge of his representation of this point according to their knowledge of the subject. The accusation is unqualified; and, if it be true, what are the dealers in such fiery poisons? If false, what is the writer?

FAST SERMON, April 19.

Art. 73. *A Nation reminded of its Transgressions.* Delivered at Benn's Garden Chapel, Liverpool. By Robert Lewin. 8vo. 1s. Richardson.

Though this discourse escaped our attention, in our general review of sermons delivered on the late Fast, it has too much merit to be wholly overlooked. The author, more intent on moral than political reformation, with the simplicity and dignity of a faithful monitor, exhorts his countrymen to forsake their vices, that they may escape the calamities with which they are threatened. The sermon is evidently written under the strong impulse of a pious and candid spirit.

SINGLE SERMONS.

Art. 74. Preached in St. Margaret's Church, Westminster, January 27, 1793. By Samuel Hayes, A. M. 4to. 1s. Cadell.

The duty of submission to the higher powers is here enforced from the authority of Christ, and from motives of private interest and public utility. The hearer is warned to guard against indulging a turbulent spirit, by the example of its fatal effects in France. Adopting the common prejudice against the doctrine of equality as denoting an equal distribution of property, the preacher earnestly endeavours to prove, what indeed requires little proof, that this doctrine is chimerical and dangerous. The discourse is written in a correct and easy style.

Art. 75. *The Policy, Benevolence, and Charity of the Royal Humane Society.* Preached before the Governors of that Institution, in the Parish Church of St. Botolph, Aldersgate, March 27, 1793, by the Rev. Samuel Glasse, D. D. F. R. S. 8vo. 1s. Dilly.

In this excellent sermon, well worthy both of the author and the occasion, an animated picture is drawn of the numerous services which public charity, in this country, is performing toward the poor and afflicted, and particularly of the important benefits which are derived from the Humane Society. Several valuable papers are added by Dr. Hawes and others, to encourage and assist the farther extension of this useful society.

Art. 76. Preached in Greenwich Church, November 4, 1792. By the Reverend A. Burnaby, D. D. Archdeacon of Leicester, and Vicar of Greenwich. 4to. 1s. Payne. 1793.

The design of this short discourse is to shew that religion is the only true basis of public as well as personal happiness. The subject is illustrated by the terrible example of France.

Art. 77. *The Happiness of living under the British Government.* Occasioned by the Murder of the King of the French. Preached at Waldron in Suffex, January 27, 1793. By the Rev. T. Lewis, Curate. 8vo. 6d. Rivingtons.

The general happy state of this country, and particularly the comfortable condition of the poor, are the principal topics of this sermon. The subject is treated too superficially, however, to contribute much toward the removal of the discontents which have arisen from the real hardships which the labouring poor endure: particularly those who live at distances remote from the capital.

Art.

Art. 78. Preached before the Mayor and Corporation, at St. George's Church, Liverpool, December 30th, 1792. By the Rev. Samuel Renshaw, M. A. Formerly of Brazen Nose College, Oxford. Published at the Request of the Mayor. 4to. 1s. Kearsley. 1793.

If, as some assert, great pains have been taken to inform Englishmen that they are unhappy, and to persuade them to be discontented, equal pains are certainly taken, on the other side, to remind them that they *are* happy, and to assure them that things are as they should be. The clergy have lately exerted themselves very much in this benevolent office. Among the rest, the author of this sermon, in a smooth current of elegant language, pours the balm of content into the minds of his fellow-citizens; assuring them that, as Britons, they enjoy every political privilege which men of sense can require, or which a constitution can confer; and that, as christians, they are no less happy in the soundness of their faith. He exhorts them to protect the former against the dangerous attempts of rash and unskilful alteration, and the latter against the unwearied and insidious attacks of modern scepticism. All this is, doubtless, said with the best intentions: but is there not some danger that, in soothing men into indolent repose, we make them indifferent to the progress of society, and discourage the proper exercise of their faculties in a diligent inquiry after truth?

Art. 79. *The Necessity and Expediency of an Inequality of Condition among Mankind*: preached at the Church of St. Michael-le-Belfrey, in York, at the Anniversary Meeting of the Charity Schools in that City, on Good Friday, 1793. By S. Smalpage, M. A. Vicar of Whitkirk. 4to. 1s. Johnson.

To endeavour to diminish the discontents of the poor is certainly very laudable: but it may be questioned whether the means employed in this sermon be sufficient to answer the end. It may not be difficult to convince the poor of so evident a truth as the necessity of inequality in the condition of men: but, in order thoroughly to reconcile them to their humble lot, it must be proved to them that these inequalities are not materially greater than is necessary for the good of the whole. While they feel that the ambition and avarice of the few depress the many below their natural place in the scale of society, it will contribute little toward tranquillizing their minds to be told that, though a rich man be exempted from labour, 'he can by no contrivance of human ingenuity consume much more upon himself than the meanest of his fellow-creatures;' or, in a charity sermon, preached in the year 1793, to hear it boldly asserted that, 'by the blessing of God, in so flourishing a state are the agriculture, the manufactures, and the commerce of this country, that there is *no want of employment* for any who are disposed to be employed.' *

* This reminds us of a fact which, on this occasion, it may not be impertinent to mention. In a collection made for the poor of a certain great manufacturing city, about two years ago, upward of 22,000 people were relieved: i. e. more than half of the number of inhabitants. It is there thought that, if a similar collection were now made, the number of claimants would be still greater.

CORRESPONDENCE.

* * We have received a letter from one of the society called Quakers, signed B. relative to Mr. Owen's new hypothesis concerning the origin of that sect, and to our remark on it. See Rev. for September, p. 18, *et seq.*

The writer assures us that his ancestors were of South Wales, and that, from his knowledge of the state of the society in that country, he can assert that its meetings are not holden in open air, nor in circular inclosures. The question is, *Were they so originally?*—but it is not for us to prove Mr. Owen's position.—Friend B. next complains of the story repeated from Neal, who quotes Sewel, and also Whitlock, for his vouchers. If he can disprove this circumstance, the documents should be transmitted to the candid editor of Neal's History, that the tale may not descend without invalidation to a later posterity.—Lastly, our correspondent objects to our calling George Fox an *extravagant fanatic*. We can only acknowledge that we have not yet met with a biography of that man which exhibits him in any other light; and we were therefore pleased to see a more illustrious founder assigned to a most respectable sect.

††† In a long letter with which we have been favoured by Mr. Churchman, relative to our account of his pamphlet, (see Rev. for Nov. p. 334.) he contends that we have taken the apparent motion of his southern magnetic point for its true motion; which is the very mistake into which he has himself fallen. If a ship, for example, sails due west from Europe, and, in a competent number of days, reaches America, — no one will doubt that the real motion of that ship is westward, notwithstanding that, in the course of the voyage, she will have been carried round the earth's axis, eastward, once in every day by the earth's diurnal rotation: but this is the earth's motion; not the motion of the ship.

He says that his curves are circles: we know it: but we say that circles will not exhibit the variations agreeably to observations in every part of the world; and, therefore, that they ought not to be circles, but curves of a different nature; which nature depends on the situations of the two magnetic points, and on the relative power which each has to attract the needle, in any given situation, toward it. From this consideration alone, it is evident that the curves cannot be circles: or, if they are, that they will not pass through the magnetic points, when those points are not opposite points.

Mr. C. remarks that, 'independently of a method of finding the longitude, he cannot help thinking that a true theory of the magnet will ever be a matter of importance to mankind.' We have advanced nothing to the contrary: but we say that it will never be of any importance as a method of finding the longitude of places.

Our correspondent also observes that, 'should Capt. Cook's observations not agree *precisely* in every instance, with the chart, this may be partly attributed to the difference between the time of observation, and the time for which the chart is constructed.' Mr. Churchman has here shifted his ground: the argument, to which we adverted, stands on a different footing. We are not judges how far this *new* ground is tenable,

tenable, because we cannot find that he has any where said for what year his map is adapted. It cannot be constructed for a date very remote from the following observations; and how far the difference in the time will account for the variation between the results, deduced from them, and from the chart, we leave to Mr. Churchman and our readers to determine. The observations were taken at random, and without any motives of choice, except that of spreading them, as much as possible, over the space which he navigated in the north part of the Pacific Ocean.

	Lat.	Long.	Var. Ob.	Var. by Ch.
Decemb. 22, 1777,	$0\frac{1}{2}^{\circ}$ N.	$157\frac{1}{2}^{\circ}$ W.	$6\frac{1}{2}^{\circ}$ E.	$15\frac{1}{2}^{\circ}$ E.
Jan. 19—27, 1778,	21	160	$9\frac{1}{2}$	16
February 22, —	$40\frac{1}{2}$	$147\frac{1}{2}$	$17\frac{1}{2}$	20
March 27, —	$48\frac{1}{2}$	$127\frac{1}{2}$	$18\frac{1}{2}$	$21\frac{1}{2}$
May 20, —	$59\frac{3}{4}$	149	$23\frac{3}{4}$	$27\frac{1}{2}$
	$69\frac{3}{4}$	164	$31\frac{1}{16}$	$38\frac{1}{2}$
	$69\frac{3}{4}$	177	$26\frac{1}{2}$	35

Mr. Churchman says, farther, that he trusts he can now assign the situations of the two magnetic points for the present time, with great certainty; and he thinks that the observations will be found to agree with the theory in every part of the world: on which we have only to remark that we are very glad to hear it; that we shall be still more pleased to bear testimony to it; that what *we* have said relates only to what *he* has done; and that we see no reason for making any concession.

††† In our number for last August, p. 405-6, we complained that the unknown author of the *Tour* there reviewed speaks of an excellent mode of dressing potatoes in Ireland, without describing that mode:—a letter from Waterford informs us that they are boiled 'with the peel on, which preserves them from imbibing the water, and keeps them firm and dry. When boiled, the peel will easily come off, and they are then greatly improved by being put on a gridiron over a clear fire.' We believe that it is no uncommon practice in England to boil this valuable root before it is peeled.

†† To a constant reader who signs Δ we can only observe that, if the work, to which he alludes, should come before us, we shall "nothing extenuate, nor set down aught in malice." With the judgment of others, we have nothing to do.

† We are favoured with an anonymous, yet probably just, remark on the subject of the national debt: but we think that there would be no propriety in our introducing it in this place.

††† The plan of our work will not permit us to comply with the request of *Mathetes*.

✂ In the Review for November, p. 259. penult. for '*seruus*,' r. *freeword*.—306. l. 27. for '*priest*,' r. *post*.—321. l. 16. for '*seruus*,' r. *serues*.



A P P E N D I X

TO THE

T W E L F T H V O L U M E

OF THE

M O N T H L Y R E V I E W E N L A R G E D.

FOREIGN LITERATURE.

ART. I. JOH. G. LEIDENFROST, M. D. *de Mente Humana, &c.*
i. e. DOCTOR LEIDENFROST'S Account of what Experience has
taught him concerning the Human Soul. 8vo. 300 Pages.
Doetsburg. 1793.

THOUGH we wish not to discourage any pursuit that may possibly tend to enlarge the sphere of human knowledge, yet we are persuaded that those objects, concerning which the repeated inquiries of the most sagacious philosophers, instead of producing satisfactory information, have terminated in mere hypothesis, cannot be of that real importance to mankind which some are ready to imagine; and that researches into them, like the attempts to find the philosopher's stone, have no utility, except as they may happen to lead to other discoveries. Under this class we may surely reduce all inquiries into the nature of the soul,—concerning which a satisfactory solution never has been, and it is highly probable never will be, obtained, in the present limited state of our capacities. If we advert to the controversy that has been so much discussed between the materialists and immaterialists, it is observable that neither party has been able to demonstrate its own hypothesis; though each has advanced very valid objections against that of its opponents: nor will this appear astonishing when it is considered that of matter and of spirit, as substances, we are equally ignorant; of neither do we know more than *some* properties and effects; for there may probably be others, with which we are unacquainted. Nay, it is remarkable that, even in those cases in which our discoveries have enabled us to imi-

tate the operations of nature, our knowledge extends no farther than the means employed, and we are ignorant of the manner in which the change is produced, though we ourselves effect it.

These reflections occurred to us on perusing the work of Doctor LEIDENFROST, whose experience terminates in a theory not more satisfactory than those of which we have so often lamented the futility. Like other writers on this subject, he has succeeded better in enumerating the faculties and operations of the soul, than in ascertaining either its nature, or the mode in which it is connected with the body. His professed object is to oppose the Cartesian hypothesis, which he thinks is the foundation of the more modern system of materialism. He combats the doctrine of innate ideas, and vindicates the ancient but quaint definition, which has been ascribed to Pythagoras, *mentem esse numerum*. He asserts that human reason is nothing but a species of numeration, and that all the faculties of the mind are explicable by the notion of number. Mind, he says, is united, not with body, as matter, but with the powers of body; for all moving powers are immaterial substances; not indeed the same with mind, but something like it. By these powers, the soul is connected with its own body; and, in consequence, with the material world.

All our knowledge is acquired, and sensation is the first advance toward it. This our author distinguishes, 1st, into the *vital sense*, by which we become conscious of our existence, of the body belonging to us, and of the affections of our minds; and this he thinks commences with the first breath which we draw after our birth:—2dly, the sense of external material objects by means of our organs;—and lastly, a reflex or internal sense. Concerning perception by the organs of sense, Dr. LEIDENFROST offers some judicious observations, in which he shows that it is an act of the mind, and that, without this action, which we call attention, no impression made on the organ can produce sensation. Agreeably to the Pythagorean definition, with which he had begun, he explains this attention as an enumeration of the alterations produced in the organ by some external power; and he adds that all our sensations consist in numeration, or in observing the relation of several things to some unit, with which they are compared.

Sensations are, according to our author, the elements of which notions or ideas are formed. The formation of an idea is that act of the mind, by which a number of similar and homogeneous sensations are reduced to a common form, or to unity. Whenever the good Doctor's numeration table does not interfere, we must acknowledge that he displays an intimate acquaintance with his subject; and we have seldom read any thing

thing more interesting than his view of the progress of the mind in the formation of complex ideas. Here we meet with an anecdote that illustrates a phenomenon, for which many physiologists have been at a loss to account; the author tells us that he knew a young man, who, from his birth, had been totally blind, but, at the age of seventeen, obtained his sight, after a violent ophthalmia; at first, he imagined that all the objects which he saw were inverted, and it was some time before, by comparing his sight with his feeling, he could be convinced of his error.

Reasoning, says the author, is also an arithmetical operation, something like the rule of three. It is nothing more than comparing the ratio, proportion, similitude, or dissimilitude of several notions, in order thence to deduce other ideas, which we had not before: so far from being an innate faculty, it is an art by no means easy of acquisition, and long practice is necessary in order to bring it to any tolerable degree of perfection. He allows, however, that the mind has another faculty, which he calls *intuitive knowledge*, and by which notions are instantaneously formed, without any deduction from preceding sensations or ideas. In admitting these spontaneous notions, or, as he says they are commonly called, *lucky thoughts*, we think Dr. LEIDENFROST not a little inconsistent with his own system, and without any necessity; as all the instances which he adduces may be explained without having recourse to this hypothesis. The discovery made by Pythagoras on stepping into the bath, which he mentions as an example, was not surely unprecedented by any ideas concerning specific gravity; the circumstance of the water rising was a fact, obvious to his senses, to which his attention was directed in consequence of the efforts which he had already made to resolve the problem; and we can see no cause to suppose that his conclusion was made in any other way than by the common process of reason. After all, his exclamation might arise, not from absolute certainty, but merely from a probable hope that this phenomenon might be the means of finding what he had so long sought in vain.

After having settled these premises, the author proceeds to ascertain the essence of the soul, and the mode of its connection with the body. Here, as it usually happens in discussions of this kind, our expectations are raised only to be disappointed; and we meet with a mere play on words which convey no ideas. Matter, says Dr. LEIDENFROST, affords us no idea of unity, but only of a collection of parts: even a mathematical point is not material; the *intuitive notion, therefore, of unity originates with the soul, belongs to its essence, or rather con-*

stitutes its essence. If our readers derive any increase of science from this explanation, which, though strange, is not entirely new, we must acknowledge that they have greatly the advantage of us.

In the remaining part of his work, the author combats the notions of the materialists and necessarians concerning the connection between soul and body, and their influence on each other. Here, as well as in the former chapters, many just though not new observations occur: but these are intermixed with hypothetical assertions, which, though necessary to the maintenance of his system, we do not think will stand the test of examination. With these we shall not detain our readers; who will perhaps be surprised to be told that Leibnitz invented his theory of a *pre-established harmony* merely to ridicule the notions of the Cartesians, without any intention that it should be considered as true.—To conclude; after perusing his book, we consider Dr. LEIDENFROST as a sensible and ingenious man, whom we can accompany with pleasure while he confines himself to facts, and walks on level ground: but, when he mounts his hypothetical hobby-horse, he dashes through thick and thin at such a rate, that our poor jaded metaphysical hacks are unable to keep pace with him.

ART. II. *Reize Van* GEORGE FORSTER. *i. e.* Travels by GEORGE FORSTER. Translated from the German. Vol. III. 8vo. 182 pages. Haarlem. 1793.

WE gave an account of the former part of these Travels in the Appendix to our tenth volume, New Series. The letters now before us are dated from Brussels, Lisle, and Antwerp: but, in reviewing them, it is necessary to remember that they were written in 1790; for since that period the country which they describe has been the scene of various revolutions.

To a traveller whose curiosity is not entirely confined to buildings, statues, and paintings, and who contemplates his fellow-creatures as the most interesting objects of philosophical examination, the measures attempted by Joseph II. the insurrections which ensued, and the revolution which was the consequence of them, must appear worthy of close attention. In the first of these letters, in which M. FORSTER describes the disposition of the people when he visited the country, he observes that they form an exception to the common maxim of despotism, that ignorance is the parent of submission. In no place, says he, has ignorance ever established her dominion so firmly, nor diffused so palpable a darkness, as over the minds of the Brabanters; and no where has the iron yoke of implicit
faith

faith so deeply degraded the human understanding. 'The insurrections here were planned by the wildest fanaticism;—superstition, stupidity, and the most blind bigotry were its contemptible instruments.'

Never, adds the author, since they were deluged with blood by Philip and Alva, have these provinces attracted the notice of mankind, except when foreign armies made them the theatre of war, or when, like an absolute property, they were transferred from one princely family to another. Perhaps he says too much, when he affirms that they have not produced any great and eminent characters: but it is certain that these have been few, and that their excellence has been confined to the imitative arts. Nothing can be a greater proof of the stupidity and insensibility to which the people were sunken, than the indifference shewn by the Brabanters, and the opposition made by the Flemmings, to the design of the Emperor Joseph to open the navigation of the Scheld. Indeed the picture which our author gives of the decayed state of their manufactures, of the wealth and power of the church, of the insolent spirit of the nobles, and of the superstition which prevails among all ranks, is sufficient to convince us that the inhabitants of these countries were so exceedingly degraded by civil and religious tyranny, that they were become totally insensible to every thing that can dignify human nature.

In the succeeding letter, the ingenious author examines with great candour and judgment, the conduct of the Emperor with regard to these provinces; we believe, with him, that the design of Joseph was truly beneficent; that he really intended to improve the happiness of the people, as well as to augment his revenues by increasing their prosperity. He had found them debased by ignorance and superstition, but blessed with cheerfulness and good-nature; and he thought that, with proper instruction, and greater encouragement to activity, they might be capable of considerable amelioration:—but instruction was not less necessary to the teachers, than to the people. The clergy were above an age behind those of the Romish church in France and Germany: but, as both civil and ecclesiastical government was chiefly vested in their prelates, their authority and influence over all ranks are very great, and their power to prevent all improvement is not inferior to their inclination. Whether the Emperor had a right to act as he did, is a question which M. FORSTER does not presume to decide; he very fairly states the arguments adduced by each party, and leaves the reader to draw his own conclusion. We feel the danger which must result to society from admitting that a prince may, even with the best views, overturn a fixed constitution con-

trary to the will of his subjects : but we own that we always so much admired the amiable character and the excellent intentions which Joseph displayed in attempting to restrain the power of these insolent priests, and to abolish the grosser absurdities of popery, that we wished, for the sake of mankind, that he had been able to accomplish his plans. The prudence of his measures may perhaps be doubted. He was too precipitate in his endeavours to effect a reformation for which the people were not prepared ; and, not having calculated the opposition which the clergy were able to excite, he had not provided the means to suppress the sedition fomented by the Pope's nuncio and the prelates. He ought either never to have attempted the execution of his plan, or to have pursued such vigorous measures as would have ensured success. He ought to have recollected that the church of Rome never forgives, and that whoever draws the sword against her should not sheathe it till he has disarmed her of all her power. The opposition to the Emperor's plan arose at first from the nobility or aristocracy and the clergy, who had no other aim than to establish their own privileges and authority, without any regard to the freedom of the people, whom they oppressed as much as their prince could possibly do : but, as the author observes, it would have been strange indeed if, among two millions, some few had not discerned the advantages that might result from the Emperor's designs. However great might be the ignorance of the Netherlands, and however deeply they might be degraded beneath the yoke of prejudice and superstition, it was highly improbable that there should not be some whose minds were capable of perceiving the force of reason, and of pursuing her dictates. A few of this more liberal disposition were found among the numerous host of lawyers, with which this country abounds ; and there were many among the most respectable of the citizens, whose minds were not inaccessible to instruction. In the Emperor's measures, however arbitrary might be their first appearance, they discerned the beneficent design of limiting the influence of the nobles, as well as of the ecclesiastics, and of giving greater power to the people. This coincided with the views of a small number of more intelligent patriots, who considered popular representation as the only certain basis of a free constitution. They had hoped that the difference between the Emperor and the States might give occasion to something of this nature : but these hopes were frustrated by the concessions of the prince, and by the restoration of the old aristocratical constitution ; and their only resource was the prospect of diffusing these sentiments of liberty among their countrymen. Such was the object of the patriotic society, founded

founded by *Vonk*, *Verlooy*, and some others. This democratic party increased rapidly, and was secretly favoured by some of the nobles, who were either disgusted with the tyranny of the aristocracy, or who courted popularity by professing a zeal for freedom:—but not even the concessions of the Emperor could restore to him the confidence of the people, whom the clergy had inspired with the utmost hatred to him; they represented him as a sacrilegious infidel, who aimed at nothing less than the abolition of all religion, and who had therefore no farther right to their allegiance. Of this disposition in the populace the states took advantage, and their success is sufficiently known. Their instrument, *Van Der Noot*, was hailed as the deliverer of his country; and, to use the words of the author, ‘the most respectable name which the eighteenth century had ever known, that of *Franklin*, was vilely prostituted by being ascribed to this contemptible tool of bigotted priests.’

In the next letter, M. FORSTER takes a view of the patriotic pamphlets and papers which abounded at Brussels while he was there: but these appear to have been so wretchedly contemptible, that we shall not trouble the reader with any farther mention of them. Of the people, he observes that ‘their good qualities are their own, but their faults are derived from their teachers.’ The Brabanters are remarkably phlegmatic, but humane, good-natured, and friendly; even amid the violence of passion, they are neither cruel nor implacable. Of this disposition, several instances, which occurred during the contest with the Emperor, are here given; from which it appears that, whenever the mob did proceed to injure the person or property of an individual, it was at the instigation of those pests of society, the monks. Many of the women at Brussels, M. FORSTER says, have very pretty faces, but are lifeless and insipid, and seem able only to sin and to count their beads.

The view, which the author gives of the consequences of the revolution with respect to the people, is melancholy. By throwing off their allegiance to the Emperor, they fell under a heavier yoke, and groaned under the most intolerable of all despotism, that of an absolute aristocracy. No sooner had the states established their authority, than they began their oppression of the democratic party, to whom they had been indebted for their success; they arrested the General *Van der Meersch*, the Duke of *Ursel*, and Count *La Marck*, banished *Walkiers*, and dissolved the patriotic society. Beside this democratic party, the states had to contend with a great number of the Emperor’s adherents, among whom were some of the richest bankers and merchants; and indeed it

is probable that, after the revolution, even the warmest friends of democracy would rather have restored the Emperor's authority, than have submitted to the tyranny of the states. All the friends of the noble families of *Van Aremberg* and *Ursel* openly avowed these sentiments. These noblemen had always zealously espoused the cause of the people, and opposed the usurpations of the states, to whom they could not be persuaded to take an oath of allegiance.

The next letter relieves us from the disagreeable objects to which the former had fixed our attention, by giving us an entertaining account of a journey from Brussels to Lisse. On the road, the traveller paid a visit to the Duke of *Aremberg*, who then resided at Enghien, in an old and ruinous castle; which, however, he had adorned with several new apartments, and a beautiful park and gardens, laid out in the English style by a pupil of Brown. The Duke is blind, having lost his eyes by the accidental explosion of a fowling piece: but he is remarkably resigned and cheerful; he declared that he never felt discontent nor depression of spirits, and that he had applied himself, with some success, to make his remaining senses supply the want of sight. His memory is strong, and his imagination lively; and our author says that a stranger, who did not look at his face, would not suppose him to be blind. He plays various games at cards, hunts on horseback, and talks of colours and other objects of sight, with as much vivacity and justness as if he continued to enjoy the pleasure resulting from them. His character is represented as exceedingly worthy and amiable; and we contemplate it with pleasure, because, amid the calamities to which, as mortals, we are liable, such an instance, which shews how far resignation and cheerfulness may alleviate one of the most severe misfortunes that can befall us, affords no little consolation. Under this hospitable roof, M. FORSTER met with Count *La Marck* and several of the most respectable of the democratic party, whose conversation afforded him the most rational and pleasing entertainment.

The last letter contains an account of a tour from Lisse to Dunkirk, and thence to Antwerp: like the rest of the work, it is written in a lively and agreeable manner, with many judicious remarks interspersed: but we shall not detain the reader with a description of places sufficiently known; especially as, from the change of circumstances which that country has since undergone, most of the author's observations, though very proper when they were made, are now no longer applicable.

ART. III. *Reis langs den Rhyu: i. e. A Journey along the Rhine, from Mentz to Dusseldorp.* 2 Vols: 8vo: 180 pages in each. Haarlem. 1793.

THIS work is a translation from the German, but neither the author's name nor the time when the journey was taken is mentioned; whoever the writer may be, he seems to have been more attentive to inanimate objects than to men. The towns and buildings which he visits are very particularly described, and he displays a considerable knowledge of topographical history and antiquities. They who are fond of accounts of pictures and statues may derive considerable satisfaction from these volumes, which likewise abound with descriptions of the romantic scenes that presented themselves to the author, on his passage along the Rhine: but in these he surfeits us with his affectation of the sentimental and picturesque style, which is so overcharged with trite epithets that it resembles that of an auctioneer's advertisement. One of the most interesting parts of the work is a short account of the culture of the vineyard, which he has borrowed from *Gerken*, a German traveller. We learn from it that the best wines are those which are produced from vineyards that lie about half way up the hills, and have a soft loose soil; that which is yielded by vineyards newly manured is very rich, but is deemed unwholesome;—this operation is performed every five or six years. From the rape, or mark, spirits are distilled; or else it is used to feed their cattle, though it is said to be bad for cows, as it deprives them of their milk.

The article, which most attracted our attention in the description of Coblenz, is the account of the improvements that have been made there in the mode of public instruction. In the Gymnasium, or academical school, we are told that a much more rational manner of educating youth is adopted, than was formerly known: the best classic authors are now read; the students are taught their native language, as well as the Latin and Greek; the absurd metaphysical jargon of the schools is abolished; and useful science is introduced in its stead. We are also informed that, by several edicts, as well as by means of this seminary, the Elector has endeavoured to restrain and improve the regular clergy: particularly by allowing no monastic vows to be taken by any, before they have attained the age of twenty-one years. The most extensively useful institution, however, is that of schools throughout the whole country for the instruction of the common people. In the year 1784, was established what is there called a *normal school* or seminary for teachers, and none are appointed to be parish school-masters, except such as have been educated in this academy: they have
a salary,

a salary, and several privileges and exemptions from public burdens and services. This is intelligence which must give pleasure to every friend to mankind; the improvement of power and influence to such purposes confers infinitely greater honour, than the expensive luxuries and profligate pursuits on which many princes waste the substance of their subjects.

In consequence of this attention of the government, we are told that Coblenz is greatly altered from what it formerly was; and that the customs and manners of the inhabitants are so much improved, that a traveller, who had seen the place twenty years ago, would hardly recognize it. Not only is the city adorned with new streets and buildings, but the inhabitants are much more lively and polished than before. Arts and manufactures begin to flourish, and the people seem to be inspired with a spirit of industry: in short, Coblenz appears to be awakened from that lethargy of ignorance and sloth in which it had long languished, and to feel the enlivening influence of knowledge and activity. Commerce, however, notwithstanding the advantageous situation of the city near the Rhine and the Moselle, does not make any great progress: one cause of which is the neighbourhood of Mentz and Cologne, which, by duties and tolls, impede the natural course of trade. Another cause is religious intolerance, which long prevailed here: but this obstacle is now removed by the Elector *Clemens Wenceslaus*, a Polish prince of the house of Saxony, who is too much the philosopher not to discern the advantages of this liberal conduct.

Between Coblenz and Andernach, but on the opposite side of the Rhine, lies the principality of Wied. Its capital, Neuwied, which was built in the beginning of the present century, is a neat and pleasant town, without walls. The Prince, *Frederic Alexander*, is said to govern his subjects, who do not exceed five hundred families, with great wisdom and goodness; he is much beloved by them, and every part of his little sovereignty displays the advantages of his excellent policy. He is a protestant, and tolerates those of all religious persuasions who are industrious and useful citizens: the Moravians have a considerable settlement here. The situation of the town is favorable for commerce; as goods from Holland and France may be brought by water to the merchants' warehouses; and the fairs of Bonn, Mentz, and Frankfort, afford them certain markets for the sale of their articles of trade. These advantages are increased by the liberal encouragement given to traders by the prince, who, instead of imposing any disagreeable restraints, does every thing in his power to invite them to settle in his principality. He is of a very antient family, and his ancestors, under

under the title of counts, possessed an extensive territory; a great part of which became, at different times, the prey of powerful neighbours; and no small portion was, by their own superstitious piety, bestowed on the church.

If Neuwied affords the pleasing scenes of improving wealth and prosperity, Cologne, on the contrary, exhibits a disheartening instance of a city once flourishing, but now hastening to decay. The wealth, which, in the season of its prosperity, it had acquired by commerce, served to excite and to feed the rapacity of the clergy; and it was wasted on ecclesiastical establishments which, instead of promoting the cause of Christianity, tended only to favour the indolence and authority of priests, who perverted the best and most benevolent religion, so as to render it the worst and most malignant. Oppression, intolerance, and superstition produced their usual effects; and Cologne, instead of being the opulent residence of commerce, is now the abode of ignorance and indolence, of bigotted monks and useless prelates. Though it does not contain above forty thousand souls, it has, within its walls, not less than eleven chapters, nineteen parish churches, fifty-eight convents, and forty-nine chapels. Except the advantages which result from the passage of goods along the Rhine, it has no other trade than what is carried on by a few manufacturers of ribbands, stockings, snuff, and laces; and even this is declining. The internal government of Cologne is, like that of most of the imperial cities, an imitation of the antient republic of Rome: but so many abuses have crept into it, that it is no longer capable of promoting the happiness of the people. It may justly be called a corrupt republic, in which the forms of a free constitution remain, but in which the most salutary regulations are either eluded, or so perverted as to become detrimental to the public interest. Hence it has that lot, which ever befalls states that are sunken into these circumstances of moral and political degradation,—it is ruled by an arbitrary aristocracy; the senate acts as it pleases, and all the endeavours of the representatives of the people, and even of the citizens themselves, who are assembled in their several tribes, are of no avail. This is not surprising when it is considered that the people of Cologne, even when they oppose the aristocracy, are not animated by any spirit of true liberty, but merely by a servile and obstinate attachment to antient usages, and to whatever has been long established: their tenacity in this respect generally bids defiance to all reason, and frequently operates to their own disadvantage. In no place, says the author, are the people so terrified at the idea of innovation, and no where are prejudices of every kind so deeply rooted. Hence it may easily be conceived how much
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the inhabitants are inferior to those of other places, in every thing which renders human nature respectable; and how little improvement in science and manners can be expected from them!

Such is the account which the present traveller gives of this once celebrated city; with which we shall conclude this article, as the remainder of the work contains little more than that common-place intelligence which may be found in various books of the same kind.

ART. IV. *Anfangsgrunde der Antiplogistischen Chemie, &c. i. e.* Elements of the Antiplogistic System of Chemistry. By CHRISTOPH. GIRTANNER, Med. et Chirurg. Dr. Honorary Member of the Royal Medical Societies of Edinburgh and London, and of the Literary and Philosophical Society of Manchester, &c. 8vo. 470 Pages. Berlin. 1792.

THIS is one of the most useful manuals of modern chemistry that we have seen; as it comprehends much information in a small compass. In a short introduction, the ingenious author treats of substances in general, and gives a brief account of the nature of affinities, together with an explanation of the various modes of chemical solution and dissolution; for between these two operations he makes a very just distinction. In the former, the parts of a body are only separated and the cohesion is destroyed: but, in the latter, an elective attraction and decomposition take place.—The work itself is divided into four books: the first of which contains an account of the several substances which, not having yet been decomposed, are supposed to be simple, and of their several combinations: the second describes the alkaline salts, earths, and metals, which, though not hitherto decomposed, may with great probability be supposed to be compound substances. In the third book, the author surveys the substances which are known to be compounded; and, in the fourth, he gives a list of the apparatus necessary for a laboratory, together with some useful tables of reduction. Under these several heads, Dr. GIRTANNER has collected and offered to his countrymen a brief, but by no means a superficial, view of the system of *Lavoisier*, and of all the most important discoveries which have hitherto been made in England and Germany, as well as in France; so that this work contains all that is really valuable in most of the chemical journals and memoirs which had preceded it. The whole is written in that plain and easy style which suits an elementary work. As a specimen of his manner, we shall translate the chapter treating of Uranium, which we select merely on account of its brevity:

§ Uranium

* Uranium is a metal which was discovered by M. Klaproth. It is found in the Pechblend in Saxony: its specific gravity is 6,440. The oxyd of uranium is imperfectly soluble in the sulphuric, but entirely so in the nitric acid. It is incompletely dissolved in the muriatic acid, but very readily in the nitro-muriatic. The oxyd is yellow, when precipitated from an acid solution by alkalies, but white, when this is done by carbonated alkalies. It differs from the oxyd of Wolfram, in not melting, even in the greatest heat, when combined with alkalies.*

Dr. GIRTANNER is a zealous advocate for the Lavoisierian system; and, in his appendix, enumerates the arguments in its favour, together with the objections which have been urged against the hypothesis of phlogiston. Without presuming to decide between the two parties into which the chemical world is divided, we shall venture to profess our admiration of the method and arrangement of the French nomenclature, and our conviction of the great utility of Dr. GIRTANNER's work, as a judicious comment on it.

ART. V. *Verhandeling, &c. i. e.* A Dissertation on the Equality of Mankind, and on the Rights and Duties thence resulting. By PETER PAULUS, LL. D. and Member of several Philosophical and Literary Societies. 8vo. 216 Pages. Haarlem. 1793.

IN his dedication to the directors of Teyler's Theological Society, the author of the work before us observes that he was led, by the question which they had proposed, to investigate the nature and consequences of the equality of mankind, but was prevented, by other occupations, from finishing his essay within the time prescribed to those who designed to offer themselves as candidates for the prize.

On a subject of this nature, all rational friends of freedom must in many respects think alike, and express themselves in a manner nearly similar: as our author is entitled to rank in this class, the reader will easily conclude that the result of his inquiry, and the general tenor of his arguments, are not very different from those of the other writers on the question, whose works we have already reviewed: it is in the accessory parts that variety must be sought, and it is chiefly to these that we shall attend.

In general, we may observe that, in his manner of treating the question, Dr. PAULUS is more popular and diffuse than Professor Cras*. His style is less simple and elegant, and he does not display that philosophical accuracy and precision which we admired in the victorious candidate for the Teylerian medal.

* See Rev. N.S. vol. x. App. p. 431.

In order, however, to do justice to the dissertation before us, we must acknowledge that it abounds with excellent observations, and is well adapted to inspire its readers with an abhorrence of tyranny, and with a rational zeal for those rights without which man is degraded from the rank which the Deity intended that he should hold in the creation, and for those duties without which no society can be permanent and happy.

In his inquiry into the equality of mankind in a state of nature, Dr. PAULUS lays great stress on their common relation to the Supreme Being, who is said in scripture to be no respecter of persons, and on one moral law being equally obligatory on every individual. He also maintains that the establishment of moral equality is one great object of the gospel; that all the precepts of Christ tend to this end; and that every circumstance of his birth, life, and conduct seems intended to annihilate the insolent claims of those, who, on account of temporal advantages, imagine themselves superior to their fellow-mortals. Some of these arguments are adduced and applied with judgment: but this praise is very far from being due to all.

In order to ascertain what alteration takes place in the circumstances of mankind, on their becoming members of civil society, Dr. PAULUS observes that it is necessary to inquire into the grand original object of the political union; this, he says, is to maintain, against all violence and oppression, that moral equality which had subsisted in a state of nature. Civil society, therefore, does not necessarily make any one member of the community either the master or the slave of his fellow citizens, but only confirms the relations which already existed. Instead of thus elevating some above others, it places all on an equal footing, by making all equally subject to the common authority of the laws, which constitute the will of the community. This, our author adds, is the only object of society which concurs with the precepts and design of our Saviour and his apostles. Christianity is founded on universal brotherly love, and commands men to love their fellow mortals as themselves; that is, to live as in a fraternal society of equals.

That men were first prompted to enter into civil society in order to secure their natural rights, is a principle laid down by all the best writers on government: it has been asserted not only by those whom, though they were once revered by Englishmen, it is now the fashion to censure on account of a supposed tendency to republicanism, which is now made the political bugbear of the age, but also by those who cannot be suspected of any such partiality. Among these, our author mentions the late King of Prussia as holding a distinguished rank,

rank. His Majesty accuses Machiavel of not having properly attended to the origin of government, and to the reasons which induced free men to submit to rulers; and he expresses himself in a manner not less friendly to liberty and the rights of mankind, than our most admired writers on the subject. He says that government derives its origin from the people; that it was instituted for their advantage, and not particularly for that of the prince; and he tells monarchs that, if they traced their power back to its true source, and considered its original object, they would see that their elevation to the high rank, by which they are so intoxicated, was no other than the work of the people. It is remarkable that his Prussian Majesty, in his essay on forms of government and the duty of kings, makes use of the very expression which drew down so much censure on the late Dr. PRIESTLEY, as he affirms that the supreme ruler is "*the first servant of the state*."

In his enumeration of the rights of man as a member of civil society, Dr. PAULUS will be thought by many even of the best friends of liberty, to reason too indefinitely, and not sufficiently to consider the different forms of political constitution, which may be chosen by a people, and under which they may continue to enjoy freedom. The right of every independent man to a share in the legislature, either personally, or by a representative, toward whose election he has the right of voting, we readily acknowledge; because we consider a fair representation of the people, for the purpose of making laws and levying taxes, as essential to a free government: but we cannot think it universally true that every member of the community ought to be eligible to all offices of trust and power. This is indeed the case in pure democracies: but circumstances may occur, which may render this mode of government less adapted to promote the welfare of the community than the more mixed forms, or than limited monarchy; and, in the latter case, it may be the will, as well as the interest of the people, that the office of king should be hereditary, and confined to a certain order of succession established by the laws. We are well aware of the specious ridicule to which the idea of an hereditary governor may be exposed; we acknowledge that the son of a wise and good prince may be a weak or a bad king: but even to his government, provided it be properly limited, we had rather submit, than see our country exposed to the violence of contending factions, and perhaps to the horrors of civil war, or to the insolent interference of foreign despots, whenever the throne is vacant; such would probably be the consequences of an interregnum, if the crown of Great Britain were elective; in which case it is probable that the King of Prussia and his righteous associates

might do us the favour to *promote the good* of England, in the same way in which they have promoted that of Poland. We know that the power of most monarchs is founded on successful usurpation, supported by violence : but the constitutional prerogatives of a king of England are derived from the will of the community, and are freely ceded to him under those equitable conditions to which he is bound by his coronation oath.

We are much pleased with the manner in which Dr. PAULUS connects the duties of man with his rights, and with the spirit with which he enforces those which are incumbent on every member of civil society. He here shews himself to be no less the friend of social order than of liberty. When speaking of the obligation to abstain from personal revenge, and to refer all our differences to the decision of the laws, he introduces some excellent observations on the absurd custom of duelling, which well deserve the attention of those who think themselves warranted, on every trifling occasion, to have recourse to the sword and the pistol, in order to prove themselves men of honour.

After dwelling on the rights and duties of men, in civil society, resulting from their equality, the author takes notice of the objections which have been made to this principle. Some have asserted that no civil society founded on it could flourish ; and that, where all the members of the community had equal rights, there would not be proper subordination, but that the state would be torn by dissensions, of which anarchy and civil war would be the deplorable consequences. In answer, Dr. PAULUS shews that the principle of equality, when properly understood, is so far from tending to produce sedition and anarchy, that it necessarily supposes a strict obedience to the laws, and to that authority which is founded on them. Equality of rights is inseparably connected with equality of moral obligation ; and the former cannot be maintained without the observance of the latter. In every constitution, they who are invested with the executive part of government must be armed with a power sufficient to compel every individual to obey the laws, which constitute the will of the community ; and our author observes, that men will more cheerfully and readily obey laws which they, by their representatives, have concurred in making, than those which are imposed on them by others, and in the establishment of which they have had no concern :—but all this, it will be said, is mere theory ; and the late constitution of France will be urged as an instance of the little stability that can be expected in a government founded on this principle. In reply to this objection, it is observed that the fault lay not in the foundation, but in the superstructure : the instability was not the necessary consequence of the principle of equality, but arose from the vices

of the constitution built on it, by which the executive power had not sufficient authority to enforce obedience to the laws, and to secure the regular distribution of justice. To form a free constitution that shall be exempt from these defects, in which the order and harmony of the whole community shall be not less securely maintained than the rights of every member of it, is certainly a very difficult work : but our author justly observes that there is no reason to suppose it impossible, and that a particular and unprejudiced investigation of this subject would be of great utility to mankind : on this we shall venture to make one remark, of which the advocates for popular governments ought never to lose sight ; and which is, that the authority of the laws ought to be absolute and inflexible in proportion to the freedom of the constitution. In a monarchy, the severity of the law which, in some particular instances, happens to fall hard on an individual, may be mitigated, and mercy extended to the offender : but, in a democracy, this would be attended with danger, and no particular circumstance ought to prevent the rigorous execution of whatever sentence the law may prescribe. As equality is the foundation of a democracy, this principle must be carefully preserved ; and every thing, which might diminish its force, ought to be strictly prohibited. Hence many things become of sufficient importance to be regulated by the laws which, to a superficial observer, may appear of little consequence, and concerning which, in a monarchy, men may be left to the guidance of their own discretion. If, therefore, it be acknowledged that a well constituted democracy is admirably adapted to preserve political as well as civil liberty, it is not less true that, in order to the security of such a constitution, individuals must submit to a greater number of restraints, than under any other form of government.

Others have objected to the principle of equality, that the impracticability of a constitution, founded on it, is evident from a survey of all the present governments of Europe ; from which it may be concluded that the experience of mankind has induced them to prefer a more absolute and indefinite authority in their rulers than this principle will admit. Dr. PAULUS, in reply, observes that the objectors have not distinguished between the nature of government and those abuses which have been introduced into it by successful usurpation, by violence, and by corruption. He paints, in strong colours, the misery that results to the people from the arbitrary power of the monarch, and particularly dwells on the calamities of war, in which mankind are often involved to gratify the ambition, the rapacity, or the pride of princes.

He mentions, with that indignation which a humane heart must feel, the dreadful slaughter at Oczakow and Ismael, in the late war between the Russians and Turks; at the former of which places thirteen thousand, and, at the latter, thirty thousand, were killed, and the sea and rivers were literally stained with human blood. Hence he inveighs against the folly of mankind in entrusting the power of making war to a single person, or even to a few of their fellow-creatures. This is indeed an evil which every friend to mankind must deplore, and which, as Englishmen, when we reflect on the late war with America and the present with France, we have ample cause to lament: but we do not see how it can be remedied; because every thing that requires immediate exertion must, in every government, be entrusted to the executive power; and when this power has provoked hostilities, however unjustifiable they may be, the people are under the necessity of pursuing a war with vigour in their own defence. If indeed there were always spirit and integrity sufficient, in the representatives of the people, to impeach those servants of the crown who involve their country in an unjust or an unnecessary war, we might hope to see a greater regard paid to the interests of the nation, as well as to those of humanity; and future ministers would tremble at the thought of sacrificing both to their own pride and obstinacy.

Our author very justly vindicates the French declaration of rights from that absurd misrepresentation of it, which supposes equality of right to imply equality of possessions; nothing can be more wrong than this conclusion, which the enemies of liberty are so eager to impose on mankind: but, at the same time, it must be acknowledged that those countries will on the whole be the most prosperous, and their inhabitants the most free, in which there is least inequality with respect to riches, and in which the paths that lead to moderate wealth are open to all without distinction.

In discussing the merits of the French Revolution of 1789, Dr. PAULUS very judiciously refutes *Necker* and *Burke*. He ascribes the events of the 5th of October, and all the tragical scenes that have since taken place in Paris, to the want of cordiality and sincerity on the part of the unfortunate king and his ministers. The answer which the monarch gave by their advice, when the decree of the 4th of August was presented to him for his sanction, is here considered as the original source of all the calamities that afterward befel him. In this answer, instead of explaining and defining, he evaded entering into any discussion of the principle on which the constitution was to be founded; whence his subsequent acquiescence in a superstructure,

ture, of which he had not admitted the basis, became an inconsistency that exposed his sincerity to distrust. These suspicions were strengthened by his previous attempt to escape out of the kingdom, and were afterward kept alive by the conduct of the emigrated princes, and of the emperor and the king of Prussia; who, in all their appeals to the public, represented him as acting merely by compulsion, and without any intention to fulfil these forced engagements. Such jealousies might have produced formidable effects in any free country; and, when we consider how much the indignation and terror of the French were excited by the interference of foreign powers, the fatal consequences that ensued may excite our sorrow and awaken our compassion, but very little knowledge of mankind will be sufficient to prevent our being surprised that a nation, thus alarmed, should become the dupe of a party, who pleaded necessity and a regard for the liberty of their country as the motive of their conduct.

In his last chapter, Dr. PAULUS insists on some consequences, resulting from the equality of rights and duties, which relate to the transactions of independent states with each other. He maintains that, as a dwarf is as much a man as a giant, so the smallest independent republic is equal, with respect to its rights, to the most powerful monarchy. Hence he deprecates all pretences to precedence among sovereign states, and denies the exclusive right of any to the navigation or use of the sea, or of such rivers and waters as are not entirely inclosed by its own territory. He also maintains that no sovereign state can justly forbid the commercial intercourse of its subjects with those of other states, except in those cases in which its absolute safety is immediately concerned. He exposes the absurdity of every exclusive claim laid to newly-discovered countries, except such as is founded on peopling and cultivating those which were uninhabited; and even then the claim can extend no farther than the part occupied by the colonists. On all these subjects it must be acknowledged that he is just and impartial in his reasoning; and it is greatly to be lamented that politicians are so much more attentive to expedience than to justice in their transactions:—but as long as an appeal to the sword is the only mean by which nations can decide their claims, we can scarcely hope that impartial justice will be the rule of their dealings with one another. The minister of each state looks on those of other countries as men who are endeavouring to take all possible advantage of any inadvertence into which he may be betrayed, in order to extort all that they can; he therefore thinks himself justified in adopting a similar conduct, and tries to advance the

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immediate interests of his principals, by practising the like disingenuous arts.

On the whole, we must acknowledge that an attentive perusal of this work gives us a high opinion of its author, as a friend of religion and virtue, as well as of liberty; and we hope that it may be the means of correcting those vulgar errors concerning equality, which the enemies of freedom are so industrious in propagating. We know that there are some who affect to detest the very term, and who wish to eradicate every notion of equality from among mankind: but the attempt is not less impotent and impolitic than it is unjust. We acknowledge that much evil may result to society from its being wrongly understood: but the only way of preventing these ill consequences is fully to explain, and accurately to define, a principle, the truth of which is too palpable to be denied. Indeed the principle itself is by no means new, but has long been prevalent even among those who now profess to be its greatest enemies. The same pride which leads men to refuse the claim of equality to those on whom they look down as inferiors, induces them to arrogate it with regard to others, whom they must acknowledge as their superiors in external circumstances and station. Is a commoner insulted by a peer, or one officer by another who is higher in rank? he thinks himself entitled to demand personal satisfaction, and maintains that, *as gentlemen*, they are equal. If, then, the factitious title of gentleman can confer equality on all on whom fashion bestows that title, shall an equality of right be denied to those who bear the appellation of *man*, and whom the universal Father has endued with the same nature, considers as equally the objects of his providential care, and has destined to the same perfection of virtue and happiness? This would be to prefer the vile usurpations and arbitrary distinctions of earthly tyrants, to the wise and benevolent institutions of the God of all nature, in whose sight wealth and rank "are vanity and a lie," and with whom moral worth is the only title to superiority.

ART. VI. *Apologie des Projets, &c.* i. e. An Apology for the Designs and Conduct of the principal Persons concerned in the French Revolution; by one of their most zealous Partisans. 8vo. 230 Pages. London, (a Pretence,) 1793.

WHEN a person professes coolly to discuss the merits of an event like the French revolution, we might naturally expect that he would manifest some degree of moderation and candour, or at least some regard to truth and justice: but the writer of the work before us is unfortunately destitute of all these

these requisites ; for his book contains a series not merely of misrepresentations, but also of gross calumnies :—of the falsehood of which we can scarcely conceive him to have been ignorant.

One would imagine that the picture which he draws of the ruined and exhausted state of France, before the revolution, would have induced him to treat those ministers with candour, who endeavoured to remedy the disorder in which the finances were involved : but all seem to be the objects of indiscriminate censure. On *M. Necker*, in particular, he pours forth a double portion of his wrath. To the accusations of obscure birth, of having been educated in an accompting-house, and of having been a banker in Geneva, perhaps *M. Necker* may plead guilty : but that he is a man of a most infamous character, without either moral or religious principles, a robber of the public, capable of the most atrocious crimes, and actually guilty of murder, was probably never suspected, till this anonymous calumniator had the audacity to assert it. He accuses this minister of occasioning a scarcity at Paris, by a monopoly of wheat, toward the end of the year 1788 ; and he says that, when the deficiency was supplied by an importation of barley into the city, the minister gave an order to *M. Berthier* to buy up what was brought to market. We are told that *M. Berthier* refused to execute this cruel plan, and, together with *M. Foulon* his father-in-law, threatened to expose the rapacity of the minister to the public. On this account, it is said, *M. Necker* sought to destroy these two gentlemen, from motives of fear as well as of revenge ; for he did not think himself safe till he had obtained possession of their papers, and the populace, by his agents, were excited to murder them. In his account of the dreadful insurrection at Versailles, on the 5th of October 1789, the author asserts that *M. Necker appeared in the apartments with an air of triumph ; he thought the king was destroyed, and enjoyed with sensuality the gross pleasure of revenge.*

This specimen of the unknown writer's candour and justice will render it unnecessary to say any thing farther of his work ; which is dedicated to the Empress of Russia, of whose exalted qualities and sublime virtues he professes himself the constant admirer.

ART. VII. *Journal der Physik, &c. i. e. A Journal of Natural Philosophy*, by F. A. C. GREN, M.D. Professor at Halle. 8vo. Halle and Leipzig. 1790—1792.

THE plan of this publication is very comprehensive, as it includes all the new discoveries in natural philosophy and chemistry ; and each number consists, 1, Of original commu-

nications; 2. of papers from the publications of different philosophical societies; and, 3. of analyses of books. We have now before us the first five volumes, and part of the sixth; and from these we propose to select a few articles, such as we think most likely to prove acceptable to our readers. As it would be wasting our time and our room to transcribe the titles of such, even of the original papers, as appear to be of little or no importance, we shall proceed without noticing them. New facts and observations, however, we always consider as meriting attention, though they may not seem capable of immediate application to any useful purpose in the arts, nor to any system of principles in science. These, therefore, we shall carefully select.

The first paper of the above description is

An Account of a Piece of Granite containing Labrador-stone found at Halle, by the Editor.

The beautifully iridescent species of feld-spar, called Labrador-stone, was discovered within these twenty years. According to an account published by Dr. *Bruckman* in his *Essays on the Precious Stones*, this fossil was first found on the Labrador coast by a Mr. Wolfe, a member of the Herrenhuter Society, (Moravians,) of which there is a colony in the Labrador country among the Esquimaux. He was attracted by the rich and splendid colours of a specimen which lay just under the water on the coast, and was illuminated by the sun's rays. He picked it up, and presented it to his bishop, who forwarded it to Europe. It proved, on examination, to be feld-spar; and the particles of quartz and mica, which are often seen in the American specimens, led to the conjecture that granite was its matrix. Dr. *Pallas* afterward discovered a similar fossil near Petersburg, which was rather harder than the American. M. *Gerhard* mentions specimens found near Potsdam; and M. *Werner* speaks of iridescent feld-spath from Geyer. The specimen here described was contained in a mass of granite from the pavement at Halle. It was remarked as it lay in the street; and, on being examined, shewed both the azure-blue colour and the variety of hues that are characteristic of the Labrador-stone.

Observations on the Electricity of the Haubach near Lauterbrunn, and the Reichenbach in Halisthal.

Both these streams, falling from a prodigious height, form, as is well known, (in traversing the air,) mist, or *water-dust*, according to the German term. It struck Professor *TRALLER* of Berne, that this mist might possibly be electrical. On receiving some of the descending spray on M. *Saussure's* electrometer, provided with its umbrella, balls diverged in
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one case as much as $5\frac{1}{2}$ lines: the electricity proved to be negative.

This phenomenon, it is added, seems to depend on the friction of the water against the air; and the author thinks that the electricity of clouds may hence be explained:—but clouds move *with* the air, not *against* it.

On the Use of Carrots instead of Grain for the Distillation of Spirits. By Dr. J. R. FORSTER.

According to a notification in the second volume of the Edinburgh Philosophical Transactions, Dr. Hunter of York found that spirit might be advantageously procured from the fermented juice of this root. Dr. FORSTER here gives the process employed at Halle for the purpose, and the proportions of spirit obtained. 2112lbs. of carrots were plucked, and spread to dry for three days; they were then freed from their green tops, fibres, and points. The bodies were then boiled for about three hours with 216 Prussian quarts of spring water: the carrots were next pressed, and the juice, together with the liquor of the first decoction, was boiled for five hours with some hops. When the temperature of the liquor was reduced to 66° of Fahrenheit, six quarts of yeast were added to it. The fermentation was continued for forty-eight hours, when the liquor stood at 58° of Fahrenheit, and the grounds subsided. 48lbs. of unfermented carrot-juice were then warmed and poured into the fermented liquor; this operation heated the whole to 66° ; a second fermentation ensued, and lasted about twenty-four hours; the liquor, after this time, stood at 58° of Fahrenheit, and was now barrelled, which excited a third fermentation of three day's continuance. The liquor thus prepared yielded 48 quarts of strong spirit. Dr. F. thinks that this process would answer in the Prussian states, in times of scarcity and dearth of grain. It is for our distillers to consider how far it may at any period be preferable to the ordinary method practised in this country.

On the Presence of Air in the Intestinal Canal, in a State of Health. By Dr. OCKEL.

The Doctor opened several healthy rabbits, and a calf, without finding any air in the bowels; and, from his researches, he draws the following inferences:—That, in health, there exists no air in the intestines; that, if any be swallowed with the food, or extricated in the stomach, it is instantly expelled by eructation; that the presence of air implies a preternatural state of digestion; and that air found in the bowels of dead animals is extricated after death.

On blowing air into the *rectum* of a rabbit, it was immediately expelled; and, on blowing a quantity into the small intestines, the peristaltic motion became so violent as to produce intus-susception. This observation of the great irritation produced in the bowels by atmospheric air induced the experimenter to throw a quantity into the *rectum* of a boy, ten years of age, when it was immediately returned with the sensations that accompany the operation of a brisk cathartic. This experiment was several times repeated with the same result.

The experiment may, perhaps, be usefully imitated by medical practitioners in cases where clysters fail, and where it is unsafe to administer cathartics.—Dr. O. placed the whole intestinal canal of a calf (which, when the animal was slaughtered, was quite void of air,) in a warm place, for twenty-four hours; as he had taken care to make a ligature at each extremity, he found it distended at the expiration of this time; and the air proved to be inflammable, together with some fixed air.

On the Electricity of Flame. By M. J. J. HEMMER.

This pleasing paper contains some experiments, which are so easy, and at the same time so curious, that we are persuaded a great number of our readers will amuse themselves by repeating them. M. HEMMER had observed the appearances here described as early as 1776, and he published a short notice of them in 1778. When a wax candle, about nine lines in diameter, has been burning for some time, if any particles of the charred wick fall into the melted wax, they may be observed to hasten rapidly toward the flame, into which they almost rise, and then move in a contrary direction with equal speed, as far as the margin of the candle; from which they return to the flame, and continue these motions till they are either burned or run off along with the melted wax. These oscillations are very beautifully seen, if a little pounded charcoal be strewed upon the melted wax:—a tallow candle does not shew them so well. If there be an oblong particle among the rest, it will approach the flame by its end, never by its side; and such particles present their ends, in some circumstances, alternately, and of course turn perpetually round on their journey to and fro. Even when the melted wax has a convex form, the particles move up the hill both to and from the flame; and, when the wax runs off, they will often move from the margin toward the wick against the stream, before they run down the candle. It is not uncommon to see particles fix themselves to the wick after a number of oscillations; and the same thing takes place with electrical experiments with light bodies,

bodies, when they have projecting points, which throw off the electricity on one side as fast as they receive it on the other.

By suspending a bit of tinsel and a little ball of chalk near the flame from a wire, attached by a silk string to the arm of a stand, the same attraction and repulsion was observed by M. HEMMER. These bodies sometimes only approached the flame, and at others they rushed fairly into it; they even passed through it, and were repelled on the opposite side to the distance of several lines: in this case, they did not traverse the body of the flame to regain their former station, but coasted it at a small distance in a circle. Our author found, by the application of M. *Volta's* condenser, and M. *Saussure's* electrometer, that the electricity of flame is always negative; and this he imputes to the evaporation and production of elastic fluids. In all processes of this kind, negative electricity is produced, according to M. HEMMER. He remarks that, in two experiments, M. *Lavoisier* and M. *De La Place* found the vapour of water positively electrified: but he asserts that they were deceived by the condenser. Dr. *Priestley* too, when he could discover no electricity produced by effervescing mixtures, was unprovided with an electrometer sufficiently sensible.

On the Sun's Influence on the Barometer. By the same.

Many philosophers have made the atmospherical tides an object of research. *Lambert* composed the barometrical observations of *Doppelmayr*, continued for eleven years at Nuremberg, with the moon's *apogaeum* and *perigaeum*, but without being able to deduce any result. M. *Toaldo*, who had made observations for forty-eight years before him, found, as he believed, indubitable proofs of the influence of the sun and moon on the barometer. M. *Frifi* of Milan disputed the inferences of the preceding philosopher, and attempted to demonstrate that the sun, in passing from the horizon to the meridian, could never affect the barometer above $\frac{1}{16}$ of a Paris line, nor the moon above $\frac{1}{18}$.

M. HEMMER quotes the observations of several members of the Meteorological Society at Manheim, from which it appears that these two heavenly bodies do affect the barometer. He himself possesses a barometer which registers its own movements every four minutes; and, from his observations since the year 1785, he deduces the three following rules: 1. The barometer, when in a falling state, continues to fall at the time of the sun's passage through the meridian; and its descent is often quickened. 2. If the barometer be in a rising state at this time, it either stops, or rises slower. 3. If stationary, it falls. He does not mean

mean the instant of the sun's passing the meridian, but includes all the time from eleven to half past one o'clock.

M. WESTRUMB, in a *Letter to the Editor*, describes a specimen of basalt found by M. *Lafus* in the territory of Mecklenburgh, which he thinks almost decisive as to the so much controverted origin of that fossil. The specimen is four inches high, and two and a half in diameter: the lower part consists of shapeless whin-stone of a greenish grey colour; on which stand six small hexagonal prisms,—the largest, three-fourths of an inch in its greatest diameter. One of the pillars has a vitreous fracture: the glazing appears most conspicuous on the sides of the others; and one-half of the mass seems as if it had been dipped in a pot of green glass. The hardness of the part with an earthy grain is inconsiderable, and the grain is very fine. The writer asks, at the conclusion of his letter, whether all basaltic mountains were originally covered with a coating of glass? It is the opinion of many enlightened mineralogists, that some of these mountains have been the *nuclei* of volcanoes.

On the Means of rendering putrid Water fit to drink. By Dr. BUCKHOLTZ.

The experiments of M. *Lowitz* on the purifying powers of charcoal are generally known. He first applied this substance to the improvement of the colour of acetated kali, (*terra foliata tartari*,) and to other chemical operations of a like nature. His method now promises to become much more extensively useful, by securing to seafaring people the comfort of sweet water. Whether M. *Lowitz* himself, or Dr. *Kels*, first applied charcoal to this purpose, (for both seem to claim the discovery,) we cannot determine:—but no experiment ever gave us more satisfaction than the simple agitation of some highly putrid water with a little charcoal in powder, in consequence of which the water was in a short time rendered perfectly inoffensive to both the taste and the smell.—Dr. B. in this paper, gives an account of the experiments of M. *Lowitz*, and adds his own in confirmation. Mr. L. partly filled three phials with the water of Neva; into two he put charcoal powder, and left the other by itself. The latter, in two days, acquired a musty smell, while no change took place in the others: the experiment was made in summer. He moreover put five gallons of the river water into two tubs; into one of which he threw six ounces of charcoal powder, leaving the other without addition; the latter, in a month, became foul, and excessively disagreeable as well to the taste as the smell; the other, except that it required a slight opalescence, was not altered either in taste, smell, or colour. These experiments equally succeeded, as
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may be supposed, with rain-water. M. Lowitz farther found that the effect of charcoal is promoted by the addition of acids and neutral salts. One drachm of charcoal, and two drops of strong vitriolic acid, rendered four ounces of perfectly foul water, sweet, drinkable, and clear on being strained. In consequence, M. Lowitz advises the addition of six or eight pounds of charcoal, with as much vitriolic acid as does not produce any sensible acidity, to every cask of water; the water must be stirred from time to time; and, when it is drawn off, it must be passed through a linen jelly-bag, containing charcoal powder. The same charcoal, dried and pounded, answers the purpose again. Dr. B., in trying to purify very putrid dunghill-water, had not complete success: but this liquor contains fixed salts.

The following account of an experiment in water will give the reader an idea of the circumstances attending the change. Twelve ounces of very putrid water, taken from the refrigerator of a still, where it had contracted a thick slimy film, were mixed with three drachms of charcoal powder, and were stirred for a quarter of an hour. The strong fetid smell, which arose during this operation, obliged Dr. B. to place the mixture out at the window. An effervescence took place, and lasted for a considerable time. In four hours, the water was poured on a filtre, and proved perfectly destitute of taste and smell.—Dr. B. adds a piece of information which our respect for the lovers of good cheer forbids us to withhold. Muddy carp, he assures us, may be freed from their disagreeably vapid taste, by putting a little charcoal into the water in which they are boiled. The theory of these appearances is wanting. The crude conjecture of the German chemists, that they depend on the attraction of charcoal for phlogiston, is scarcely worthy of notice.

Experiments and Observations on the Green Colour of subterraneous Vegetables. By F. A. VON HUMBOLDT.

The author had observed that the plants growing on pieces of turf, carried down into the depth of certain mines, did not undergo the change which vegetables, growing in the dark on the earth's surface, experience. They neither became *etiolated*, nor threw off their old leaves. He made some experiments by sowing July flowers and pease in these dark recesses; and the colour was very little different from the usual tint of these plants. He remarks, beside, that the petals of the rose, the lilac, &c. remain much longer fresh in mines, after being plucked, than above ground; whereas, according to some observations published
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by Prof. *Van Swinden*, they wither above ground much sooner in the dark than in the light. M. VON H. imputes these differences to the greater proportion of azote in mines, or to the presence of hydrogen air there; which last, being imbibed by the plants, or combining with the oxygen which they contain, and educing it, occasions the green colour; independently of the decomposition of water, which, on the surface of the earth, is the effect of light.

Experiments on the Reduction of Mercurius Precipitatus per se, by Heat alone. By W. WESTRUMB.

It had been before urged against M. *Lavoisier's* system, by M. WESTRUMB as well as by Dr. GREN, that the red calx of mercury, procured by heat, yields no air of any kind. M. WESTRUMB here relates experiments carefully made with the above-mentioned mercurial calx, of his own preparation. He introduced half an ounce of this calx into a small retort with a neck three feet in length. To the mouth of this retort was luted a tube, bent at right angles, and terminating in a two-necked phial; which communicated, by one of its necks, with the pneumatic apparatus. The lute consisted of gypsum spread on linen, which was covered again with several folds of linen smeared with a lute of lime and cheese. The retort was placed in a crucible and surrounded by sand, and was then exposed to the heat of a good wind furnace. Scarcely had the calx become red hot, when clear drops of water appeared in the neck of the retort. These were succeeded by running quicksilver, nor did a single air bubble come over.—Contrary as this result may seem to the analogy of so many other experiments, it is not easy to reject a fact repeatedly observed by a chemist of this author's skill and reputation; and the precautions employed apparently exclude the suspicion of hydrogen coming in contact with the calx, unperceived by the operator. M. WESTRUMB reproaches the chemists of the French school with employing, in their experiments, red precipitate; which, as he acknowledges, yields oxygen air, when treated in the same manner.—These facts require farther elucidation; and the matter would probably before this time have been satisfactorily investigated, had not the attention of mankind been withdrawn from science by the present tremendous contest, in which nearly all Europe is engaged.

As soon as we receive more numbers of this Journal, we shall make a similar selection for the readers of our work.

ART. VIII. *Flora Cochinchinensis: sistens plantas in regno Cochinchina nascentes. Quibus accedunt aliæ observatæ in Sinenfi Imperio, Africa Orientali, Indiæque locis variis. Omnes dispositæ secundum systema sexuale Linneæanum. Labore ac studio JOANNIS DE LOUREIRO. Reg. Scient. Acad. Ulyssiponenfis Socii: olim in Cochinchinâ Catholicæ Fidei Præconis, &c. Jussu Acad. R. Scient. in lucem edita. 4to. 2 Vols. pp. 700. Lisbon. 1790.*

THE difficulty, or rather we should say the impracticability, of any foreigner's gaining permission to search the Chinese territories in quest of any thing, renders the knowledge of all matters relating to them extremely imperfect.—Botany particularly suffers from this disposition of affairs: it being almost impossible to give proper ideas of the vegetable productions of any country, without seeing them growing in their native soil. We ardently hope that our splendid embassy to that country will produce more liberal arrangements:—but, in the mean time, every account must be received with all due candour. The aggregate fund of information gained from various quarters, (even should the close policy of the country still continue,) must be at length very respectable. THUNBERG'S *Flora Japonica* had to contend with the same difficulties, which doubtless opposed themselves to the work before us. The only method of gaining a sight of any of the productions was by watching the herbage brought to fodder the cattle, or by bribing a native to go in search of curious and uncommon plants.

Professor Thunberg's work had uncommon merit, both from the collection and from the execution of the materials; and it was farther improved by several neatly engraven plates.

The work of M. DE LOUREIRO adds considerably to the general stock of knowledge of Chinese botany:—it abounds with much original description, in elegant Latin:—it is an excellent companion to the *Fl. Japonica*; and it must be of great service to the curious cultivator, particularly, should he have the fortunate means of being able to accommodate the inhabitants of those warmer regions. Amid such great difficulty of procuring the productions of the country, much cannot be expected in the class *Cryptogæim*.

ART. IX. *La Medecine éclairée par les Sciences Physiques, &c. i. e. Medicine illustrated by the Physical Sciences, or a Journal of the Discoveries connected with the different Departments of the Healing Art. By M. DE FOURCROY. 8vo. Paris.*

THE commencement of this work took place in 1791, and two numbers of it are published in every month. The intention of the learned editor is to give, beside original communications,

nications, a concise summary of discoveries in natural history, chemistry, and those other sciences which constitute the *Medical Cyclopædia*. A great number of the articles have, in course, a very slight connection with medicine; and it appears to us that medical practitioners would have found the collection more useful, if the plan had been more confined. The native industry of the author, his residence in a large capital, and his intimate connection with persons of the first eminence in science, have furnished him with many original materials of considerable value. From these, principally, we shall make a selection. We should not, perhaps, have taken up this periodical work till we had in possession a larger stock of its numbers, if the continental disturbances had not cut off our supply. This circumstance induces us to consider what we have already procured as a *whole*, and as such we now proceed to employ it.

Method of destroying the Smell of Putrid Animal Substances.
By the Editor.

Oxygenated marine acid is here recommended for destroying the putrid smell of subjects in dissecting rooms.

‘ After having dissected the abdominal muscles and opened the abdomen of a subject designed for demonstration, I found this cavity (says M. DE F.) to emit a most offensive smell: but, on wetting it all over with the above-mentioned acid, the smell was instantly taken off: the students, who had been driven away, returned to the dissection, and were no longer incommoded. They worked on the cavities both of the abdomen and thorax much longer than they could otherwise have done, without being annoyed by any bad smell. During a week of warm and moist weather, the muscles, nerves, &c. continued firm and unaltered.—Bodies, bathed with this acid from time to time, will keep for six weeks. Nothing farther is required than to rub the parts with a sponge dipped in the acid liquor. The head should be turned aside during the operation, or a little spirit of hartshorn be applied to the nostrils.’

The reader will perceive the importance of this fact, and the useful purposes to which it may be applied.

In a subsequent paper, the following process is recommended for destroying contagion in stables, cowhouses, &c. On four ounces of pounded manganese mixed with a pound of sea salt, pour half a pound of oil of vitriol diluted with an equal quantity of water. The dish containing the materials may be placed on a heated brick. The vitriolic acid should be added gradually, and the operator should take care to avoid the fumes.

M. DE SA*, in a memoir, recommends the culture of the *arum esculentum*, L. The root is very large, and not less than three

three feet and a half long. The culture, it is thought, would succeed in France: it is very simple, much resembling that of the potatoe. For use, the roots are washed, dried in the sun, and generally boiled. The inhabitants of the Canary Islands, Azores, &c. use them for bread, and many live almost entirely on them, as the Irish on potatoes, with which this root seems to agree in its dietetic properties.

M. MODEER of Stockholm treats of a *disease in dogs, occasioned by ascarides lodged in the bronchiæ*. These worms are slender, and from twelve to fifteen lines in length. The animals attacked by this internal enemy have a violent cough with great oppression; they carry the head near the ground, lose their appetite, and fall away rapidly. It is said that they have been successfully treated by antimonials, sulphat of iron, sulphur, &c. Poultry in this country are, we believe, very subject to a similar disease, which proves invariably fatal.

M. JACQUIN, jun. mentions, in a *letter from Pavia*, that M. Frank, the son of the Professor, had extracted spirit of wine from the urine of a person labouring under diabetes. After the experiments made in this country, by which sugar was extracted from such urine, this intelligence will not appear surprising; nor does it throw any new light on the disorder.

Case of a person who swallowed a glass-full (of what size?) of vitriolic acid (acide sulphurique) by mistake: by M. PELLETIER. This gentleman administered calcined magnesia; and no sooner had the patient swallowed it, than he felt the violent pain in his stomach relieved, and his retchings ceased. This observation, we think, is valuable: calcined magnesia, diffused in water, being, as far as we are able to judge theoretically, the best thing that can be administered in such a case, soon after the accident happens.

M. VAUGUELIN relates the *case of a petrification of the renal glands* in a cat, which is remarkable on account of the great quantity of calcareous earth which he found it to contain: three-fourths of the whole mass were carbonat of lime; the remainder, phosphat of lime. This is an infinitely greater proportion of lime than has been discovered in any animal calculus, since the analysis of these substances has been conducted with accuracy.

On the Hybernation of Animals, by M. FABRICIUS.—This gentleman ingeniously supposes that the torpor of certain animals in cold weather is not *natural*, nor coeval with the species. The species subjected to it, according to him, are natives of countries warmer than those in which they undergo this change: but, from their multiplication beyond their means of subsistence, they were obliged to emigrate. The unusual cold of the new climate,

(provided

(provided they moved from the æquator,) and the failure of food in winter, brought on the state of torpor. The author observes, in support of his hypothesis, that these animals, carried back to a warm climate, and supplied with food in plenty, never hybernate; in like manner, if fed by the hand of man, they lose this habit. He is of opinion—as Mr. Hunter also once conjectured—that all animals, man not excepted, are capable of this state:—he quotes the instance of sheep in Iceland, which pass the winter covered with snow, where they probably take no food, and where indeed they could only find a little dried heath:—he adds the fact of the Swifs, who have been found motionless under snow, (*avalanches*,) and who, though they had remained long in this state without food, recovered perfectly; and he is of opinion that swallows do not quit the country in which they live during summer. At all events, the small number of these birds hitherto discovered in a state of hybernation adds much probability to his opinion, since the swallow seems capable of passing the winter-months with us without torpor, according to circumstances. The author believes that extreme warmth has nearly the same effect on animals which cold produces. In excessively hot seasons, almost the same torpor, he observes, prevails throughout nature, and many animals hide themselves in dark and cool recesses, or emigrate.

The memoir concludes with a remark on our ignorance of the cause of hybernation,—especially that of aquatic plants, which, in order to avoid the rigor of winter, retire to the bottom of the water at the setting-in of this season, and emerge on the approach of the first fine weather in spring. 'Change of temperature alone seems to me, (says the author,) insufficient to account for this phenomenon, for it sometimes happens that plants emerge when the temperature is lower than at the time of their sinking.' The phenomenon doubtless depends on *the accumulation of excitability*, if we may use this phrase, during the state of quiescence of the vegetables:—the same thing happens to animals.

Singular Effect of Nitrat of Silver on an Invalid: communicated by Dr. SWEDIAUR.—A protestant minister near Ham-burgh took, by the direction of an empiric, some nitrat of silver, for an obstruction of the liver. After continuing this medicine for several months, his skin began to change gradually, till at last it became almost perfectly black. This colour lasted during several years, but is now wearing off.

Account of a Wash-house at Séve, and of the Principles of the Methods employed in it: By Dr. PINEL. Several laudable attempts to improve the necessary art of *purifying foul clothes* have

have been lately made in this country. These have been chiefly by means of mechanism. It is not surprising that the French philosophers, who have been so successful in improving chemistry, and so industrious in applying their discoveries to the arts, should have called in their favourite science to aid them in the same design. Dr. PINEL here gives a very satisfactory account of a large establishment, which promises to remove out of private houses the greatest of domestic nuisances, and, on the principle of the division of labour, to execute the work better and more economically. Linen of different degrees of fineness, and which has served different purposes, is very carefully sorted; leys of various degrees of strength, accurately determined, are used for the different sorts; appropriate chemical liquors for taking out divers stains are at hand; and effectual precautions to avoid iron moulds have been devised. Although chemistry has been principally consulted in this enterprize, mechanics have been by no means neglected. The English mode of washing has been, we believe, much superior to the French: but they seem now to have outstripped us, as they did in the kindred art of bleaching. Doubtless, we shall be wise enough to adopt their improvements here also, and to add them to our own.

Letter from Dr. MAUDUYT on Electricity.—Dr. M. relates experiments seemingly made with much care, from which it appears that eggs, electrified both positively and negatively, for twenty hours during the period of incubation, were not hatched sooner than eggs not electrified at all.

On the Lunatic Hospital at Saragossa, by Dr. IBERTI.—In the circumstances here related concerning this hospital, which contains, on an average, 300 patients, we discern nothing very interesting,—except, perhaps, the following piece of information:

'The cure (says Dr I.) is generally attempted by cold bathing and refrigerant medicines: but the treatment seldom answers. Constant experience has shewn that some employment, which exercises the patients' limbs, is the most efficacious mode of cure. Most of those lunatics who are employed in the shops and offices of the house recover. Their occupation consists in cleaning the house, carrying wood and water, harvest-work, &c.

Part of the house is appropriated to persons of the richer class, whose friends support them. It is asserted that *lunatics of distinction*, who are not employed in any servile occupation, nor in labour of any sort, seldom recover.

Observation on Stammering, by M. CHARLES CADET.—This gentleman mentions four Stammerers who could sing with the most perfect fluency. This circumstance shews the power

of association, and will probably be considered as a remarkable fact to that purpose.

On the Action of the Cutaneous Absorbents and Exhalants. By M. SEGUIN.—This being a subject interesting alike to medical readers and to others, we shall enter into some detail concerning the author's experiments. Physiology has long stood in need of a series of decisive experiments on cutaneous absorption.—The existence of vessels, destined to absorb water dissolved in the air as well as liquids, and some solids in contact with the skin, has long been admitted. On this principle, the action of certain medicines externally applied, the introduction of the water of baths and of the substances with which it was impregnated, and the effect of contagions, have been explained. M. SEGUIN, having observed certain phenomena which did not coincide with this absorbing function of the skin, thought it expedient to have recourse to experiments for the solution of his doubts.—It having been affirmed by *Haller* and others that the skin imbibes water in bathing, and that hence the body increases in weight, the author first turned his attention to this point. From thirty-three experiments on himself, he concludes that the body does *not* increase in weight, though it loses less in water than in air. This loss is greater or less according to the temperature of the bath. From 54° to 60°, the loss in water is to that in air as 6,05 to 17; from 66° to 73°, it is as 7,05 to 21,07. From 90° to 96°, it is as 13 to 23. In two other persons, the loss was not in these proportions, but they constantly lost less in water than in air: which is attributed to the solution of the insensible perspiration by the air in the latter case:—but does not water also, *warm water*, dissolve this matter?—The difference of loss depends on the difference of temperatures; at the lowest, there is no cutaneous—only pulmonary, perspiration; at the middle, there is no cutaneous perspiration, and even the pulmonary is not complete, because the air inspired is moist, and cannot take up all the latter thrown out by the lungs; at the highest temperature, the loss of weight exceeds the pulmonary perspiration, as sweating is induced.—It may be said, however, that the less loss in water depends on the absorption of a quantity of this fluid. To obviate this objection, M. SEGUIN causes persons to bathe in solutions of substances which powerfully affect the system; as of oxygenated muriat of mercury. When the skin was entire, no signs of mercury in the system ever appeared; though, when it was broken, as in patients who had the itch, these signs did appear. He repeated these experiments on himself, and he found that, on plunging his arm in a solution of two drachms of corrosive sublimate in ten pounds of water, at 54° and

and 96° , none of the salt was absorbed: but, at 73° , one or two grains of sublimate are absorbed in an hour, but none of the water of the solution:—for the manner in which this curious circumstance was ascertained, we must refer to the memoir. From this very singular result, the author infers that the sublimate is taken in, not by the absorbents, but by the exhalants. At 54° , says he, the latter vessels are closed; at 96° , a stream of perspirable matter runs down them: but at 73° the mouths are opened without any discharge; and the corrosive sublimate is distributed along with the liquid which the exhalants contain, just as it would be dispersed through water in a tube communicating with the solution.—The author subjoins, in confirmation, several venereal cases, in which the solution of corrosive sublimate, employed as a lotion, had no effect; in other cases, sublimate, and muriat of ammoniac and of mercury, applied dry, were inefficacious till the skin was corroded by the acrimony of these salts. Emetic tartar purged after it had raised pimples on the part of the belly to which it was applied. Scammony, &c. applied dry, and covered with a plaister, had no effect. Mercurial ointment laid on the skin does not act, except in consequence of friction, which causes it to penetrate the epidermis; an ointment with corrosive sublimate erodes the skin, and affords the readiest means of introducing highly oxygenated mercury into the system.

The following are the corollaries, deduced by M. SEGUIN from his experiments: 1. The cutaneous absorbents never take up either water or air, or substances dissolved in water, or in air. 2. The epidermis prevents this effect. 3. Soluble substances gradually pass from the liquor of solution to the perspirable matter at the mouths of the exhalants, when these are not closed, or when a stream of sweat is not flowing out. 4. Dry caustic substances are not absorbed till they have corroded the epidermis. 5. Neither liquids nor elastic fluids are admitted into the exhalants. 6. Dry insoluble substances cannot pass into the lymphatic system, unless by friction they are forced through the pores and meshes of the epidermis, under which the mouths of the absorbents open. 7. Epidemic diseases are caught by respiration; and miasmata dissolved in the air which enters the lungs are absorbed by the lymphatics of this viscus, which are destitute of epidermis, and have their inhaling power in full perfection. 8. The diabetes does not arise from water absorbed from the air, but from the reflux of that which cannot be taken up from the lungs by air too much loaded with moisture. 9. Different species of dropsy depend solely on the difference of action between the exhalants and absorbents. 10. Acrid substances stop absorption by causing a constriction

of the vessels: the affinity of the substances to be absorbed with the absorbent vessels influences this function, as is seen in the different effect of nutritive and cathartic substances on the abdominal absorbents. 11. Miasmata penetrate by the *lungs*. The epidermis is a rampart which they cannot surmount in its sound state.

It is proper, before we close this article, to apprise professional readers that there are in these numbers some surgical and anatomical papers which are worthy of attention.—Dr. Geoffroy has given the *constitution of each season*, (trimestre,) *with a view of the reigning diseases of Paris*. The account is too concise to be abridged, and we know not that it is, on the whole, highly interesting.—We are mistaken, however, if many, beside medical readers, will not thank us for transcribing the following passage, on account of the memorable æra to which it relates:

‘ August, 1792. The weather varied much at the end from what it was at the beginning of August. The first half of the month was fine and warm: the heat, and the apprehensions which many people felt on occasion of the revolution of the 10th of August, gave rise to the sanguineous apoplexy, to hemiplegia, and to paralytic affections of the organs of speech. One of my patients died of fright in three minutes, in consequence of seeing heads and dead bodies carried under his window. Another person, above sixty years old, of a corpulent habit, was struck with apoplexy, from the same cause, we presume, and died in three days. At the same period, a young man, thirty years old, died of a nervous fever, accompanied with convulsions of all the tendons, (*subsaltus tendinum*,) in consequence of terror and alarm. In his delirium, he talked of nothing but massacre; and, at intervals, he became comatose.’

[To be resumed hereafter.]

A&T. X. *De Waars Volkverlichting, &c. i. e.* National Improvement in Religion and Politics considered with regard to its Nature, Objects, Limits, and Consequences. By HIERONYMUS VAN ALPHEN, LL. D. Vol. I. 8vo. pp. 200. Utrecht, 1793.

NOTHING can be more important than the subject of this work: to remove the errors and prejudices of mankind, to enlighten their minds with useful knowledge, and to extend the influence of moral and religious principles, are objects which every wise and good man would wish to promote. In appreciating the merit, however, of an attempt to attain these ends, it is necessary to consider something beside the apparent goodness of the intention; the most ignorant empiric, not less than the most skilful physician, professes to remove diseases and to restore health, and may perhaps be sincerely persuaded of the efficacy

efficacy of his medicine : but the one wisely considers the particular circumstances both of the patient and the disease, and judiciously adapts his remedies to the exigencies of the case before him ; whereas the other boasts the infallibility of his panacea, which, he is confident, will restore health to every patient.

Quackery is not confined to medicine ; there are abundance of moral, religious, and political nostrum-mongers ; and to this numerous class the writer of the present work belongs. His grand specific is composed of equal parts of passive obedience and religious bigotry ; if this latter be rigid Calvinism, so much the better : but if Calvinism be not at hand, Popery may do as well ; for, provided it be established by law, its truth or falsehood can be of little importance. Dr. VAN ALPHEN tells us that even the idolatrous superstition of the antients was of wonderful efficacy in the hands of political apothecaries, who knew how to compound and administer it properly. In these times, however, it is necessary to give to it the appellation, and, as much as possible, the appearance, of Christianity : but the utmost care must be taken to avoid the least mixture of Arminianism, or any of those abominable heresies that teach people to think for themselves, and which persuade them that to profess a belief in what is in itself unintelligible and contrary to reason is of no consequence to their salvation. These ingredients must be mixed up and disguised with a little syrup of plausibility ; the medicine may be administered in any vehicle, and proper doses of it ought to be introduced into every kind of intellectual food ; of which none should be allowed in the country that has not been previously medicated by the Doctor or his associates.

In short, an intimate union of religion and politics, an alliance offensive and defensive between the church and the state, is the grand specific which Dr. VAN ALPHEN recommends, and which he considers as the only means of banishing ignorance and enlightening mankind. In the introduction to this work, which takes up 128 pages of the present volume, he enforces this alliance by a declamatory view of the advantages which, in the several ages of the world, have been derived from it to mankind. Here he displays much more reading than judgment, and shews a knowledge of history which enables him to pick out every fact that can serve his purpose, and to suppress or misrepresent whatever might be urged against it. In fact, we have seldom seen a more confused and partial view of the subject than the Doctor has here exhibited ; he wanders so much from the point, and expresses himself with so little precision,

cision, that it is impossible to trace his plan, and difficult to conceive his exact meaning. Even with respect to his principal object, the nature of the alliance between the church and the state which he proposes is not to be learned from any direct explanation, but must be inferred from a comparison of various passages in different parts of the work. Instead of giving us light, he plunges us into darkness and confusion; and if, notwithstanding all the pains which we have taken to guess at his meaning, we should have misapprehended him, he may justly ascribe it to his own obscurity.

We have been obliged to express the author's title paraphrastically; because we have no substantive in English which, in common use, answers to the sense in which the word *verlichting*, in the Dutch language, is here used. *Illumination*, as it signifies the infusion of knowledge and wisdom into the mind, would perfectly express its meaning: but this word is seldom used in so extensive a sense as to comprehend that intellectual and moral improvement, which is gradually acquired by the ordinary means of instruction.

The Doctor commences with affirming that there never were more than three instances in which mankind were truly enlightened; these were, the promulgation of the law of Moses, that of Christianity, and the Protestant reformation. We readily allow all the advantageous consequences to mankind which Dr. VAN ALPHEN deduces from these events: but we do not see what purpose this assertion is intended to answer, unless he would conclude that the reformers were so infinitely superior to all the later generations of men, that they so thoroughly investigated and so accurately determined every thing relative to religion, as to render all farther inquiry superfluous, and to leave us no other duty in this respect than an implicit acquiescence in all their decisions; notwithstanding their wide difference among themselves concerning points which they deemed of some importance. In this difficulty, however, we suppose Dr. VAN ALPHEN would refer us to Calvin and the synod of Dordt as infallible guides, whose *dogmata* will save mankind the trouble of thinking on the subject.

That the Jewish theocracy should be adduced as an instance of the happy influence of an alliance between religious and civil government, we do not wonder; because it is the common cant of writers of this class, whether Papists or Protestants: but we are astonished that the author should employ above six pages to prove its propriety and necessity from the practice of the Egyptians, Greeks, and Romans. We might hence infer, that, if the good Doctor had lived in antient Egypt,

he would have been a zealous adorer of leeks and onions, merely because this was the worship appointed by government.

Even with respect to the Jewish theocracy, however, Dr. VAN ALPHEN must either have very little judgment himself, or he must suppose his readers totally void of it, if he argues that whatever was wise and good under the Mosaical dispensation must be equally so under that of the Gospel. Is it possible that he can forget that the combination of religion and politics among the Jews was formed by God himself, and that their civil laws and constitution were not less the immediate appointment of the Deity than their religious rites and ceremonies? Can he be so ignorant of the nature of the Gospel, as not to know that our Saviour declared his kingdom not to be of this world, and that he disclaimed all connection of his religion with civil power, and ordered it to be propagated with a view to eradicate the national religion wherever his gospel might be preached? He must be either a weak reasoner, or a contemptible sophist, when he calls the moral government of the exalted Jesus a Christocracy, which succeeded the theocracy as something of the same kind; and when he tells us that Christianity ought to be united with political institutions so as to make one whole, in the same manner as the civil and religious laws were combined in the Mosaical dispensation. In the votaries of the church of Rome, such language, though absurd, has still the merit of consistency; because they maintain that Christ has delegated his authority to a mortal, who is consequently infallible, and has a divine right to rule the church with arbitrary sway.

What our author says concerning the sincerity of Constantine's conversion, of which we have no very high opinion, and of the establishment of Christianity in the empire, is of little service to his arguments: they who read ecclesiastical history with impartiality will be convinced that the combination of secular with ecclesiastical power was so far from being serviceable to the cause of the Gospel, that it was the means of increasing the corruptions which had already crept into the church, till at length it became totally unlike what our Saviour had instituted.

The events of the reformation, on which Dr. VAN A. indulges himself in a great deal of trite declamation, are ill suited to illustrate the necessity of his favourite scheme: as it is notorious that every where, except in England, the reformation was begun, and carried on, in direct opposition to that alliance between civil and ecclesiastical power of which he is so fond, and was the occasion of civil wars; or of what, in order to be

consistent, he ought to call rebellions. All the conclusions that can be deduced from this grand revolution are inimical to the author's thesis; as they tend to shew the miserable effects of the interference of the magistrate in order to maintain particular opinions, and as they vindicate mankind in opposing this grand alliance of church and state, even by force of arms, whenever it presumes to interfere with the rights of conscience.

We are deeply sensible of the benign influence of genuine religion on the virtue and happiness of mankind, and on the peace and order of society; we know that the precepts of the Gospel extend to every relation of life, and are an excellent guide to men in every station; and we are perfectly convinced that its plain and obvious doctrines, which are all that we can allow to be essential to it, are the best and most certain principles of social virtue. It is from this conviction that we most sincerely wish to see the genuine spirit, as well as the profession, of Christianity promoted and diffused by all those means, whether public or private, which are suitable to the object in view: but we are very certain that this valuable end will never be attained by a tyrannical coalition of princes and priests, in order to dictate confessions of faith, and to force on mankind what *they* determine to be truth, by depriving of civil advantages all those who will not publicly profess it. This may make men hypocrites, but will never render them sincere and rational Christians; and, instead of promoting the cause of religious truth, will be productive of two effects, which, though opposite to each other, are equally prejudicial to its interests: these are, a blind intolerant zeal—the offspring of ignorance and prejudice—and a total indifference concerning religion, which leads men to consider it as a mere political machine to awe the mob into obedience, and which generally terminates in infidelity. These have been the obvious consequences of popery, wherever it has been established; and the same remarks will apply to the absurd and irrational system of Calvinism, wherever it is enforced by establishments.

Hence the Americans have been so highly applauded for not establishing any particular set of *opinions* as the religion of the state, and we are confident that, on *this* account, they will not be deficient in piety and virtue: but perhaps it might have been still more advantageous if, instead of leaving every community to maintain its teachers, they had made some public provision for religious worship and instruction, which should extend to all denominations of Christians, or indeed to all those who acknowledge their belief in God and their hope of a future state. We are not, however, among that number who wish to see the established church of our own country subverted. It differs

differs so widely in point of ecclesiastical toleration from the Belgic establishment, that the arguments urged against the latter lose their force when applied to it:—but we sincerely wish to see it freed from all decisive expressions concerning controverted doctrines, which are of no importance to practical Christianity, and are properly rather theological than religious. Were the articles and liturgy of our church as liberal and tolerant in these respects, as the worthy Bishop of Llandaff and many of its most respectable clergy would wish them, we are convinced that most of the arguments against it would fall to the ground.

The liberality of Dr. VAN ALPHEN's sentiments concerning religion may be collected from what he says of the synod of Dordt. He affects, indeed, not to defend all the proceedings of those reverend fathers: but he says that their decisions were absolutely necessary, because the Arminians wanted to leave Christians to maintain what opinions they thought most conformable to scripture and reason, concerning other matters beside the five points, and to introduce an unlimited ecclesiastical toleration. Would to God that they had succeeded! We might then have seen a CHRISTIAN, instead of a mere *Calvinist* church:—but the most curious assertion is that the synod of Dordt, by its decisions, rendered an important service to the whole Protestant world; whereas the truth is that above one half of the Protestant world rejects its presumptuous decrees as absurd in themselves, and dishonourable to the moral attributes of the Deity; detesting the infamous machinations by which religious bigotry was made the tool of a tyrannical and cruel prince, and despising the characters of those who formed the majority of this iniquitous assembly. In short, all ecclesiastical councils and synods that have ever met, from the second century down to the present time, have been animated by the same intolerant antichristian spirit; and, in this respect, there was not the difference which the author pretends between the synod of Dordt and the council of Trent; both were a profanation and prostitution of religion to secular purposes, and both were the occasion of cruel persecutions.

Dr. VAN ALPHEN urges the necessity of applying his grand specific by insisting on the danger which he apprehends from the religious and political state of Europe; for though the order of the Jesuits is abolished, and the authority of the Pope appears to be almost annihilated, liberty of conscience is still, he tells us, far from being safe from the invasions of superstition and infidelity; of his apprehensions from the latter he has not given the particulars, but has enlarged on those which result from the sect of the illuminated in Germany, which excited

cited some little attention a few years ago, but is now buried in oblivion. Concerning this institution, the author entertains the most terrifying ideas; he believes all the nonsense that has been asserted on the subject, and his fertile imagination abundantly supplies the want of farther information; he foresees that this sect will prove a revival of Jesuitism, and he thinks that there is great reason to fear that it will ere long universally establish the unlimited and blind obedience of mankind, and that violation of the rights of conscience which always accompanies mental slavery.

Having finished his tedious introduction, the Doctor comes to a professed inquiry concerning the nature and character of a nation that is truly enlightened. Here we expected to have met with greater precision and more definite ideas: but our hopes were delusive; he makes, indeed, some just observations, but they are very trite, arranged in no order, and contribute little to illustrate his plan. After declaiming on the subject, he gives the characters of Gustavus Vasa of Sweden, and of Frederick, surnamed the Wise, Elector of Saxony. He then draws the character of an enlightened nation, which is the best part of his book; it is a general sketch of a religious and virtuous people, and has our warmest approbation. Had he set out with this, had he proposed it with modesty and simplicity, without the pompous parade of his incoherent introduction, we should have been more unreserved in praising the goodness of his intentions:—but to propose that which is the object of every moral writer, as if it were something of which no one else had ever thought, is contemptible ostentation. After all, it is not only the goodness of the end designed, but also the suitableness of the means proposed, that will entitle an author to our confidence. To this praise, from the few scattered hints of what Dr. VAN ALPHEN intends, we do not conceive that he has any great right. He tells us that all national instruction must be limited by the capacity and ability, as well as by the moral powers of the people; and he says that they ought to be incessantly reminded of their duties, but seldom or never of their rights. What is here meant by the word people? He seems to consider a whole nation as if it were an individual, or rather a mere infant; whose degree of knowledge may be limited, and its opinions moulded as its school-mistress pleases. Were this the case, we should be very willing to recommend Goody VAN ALPHEN as its school-mistress; she would be very fit to teach it *its letters*, to make it learn the *Heidelburgh Catechism*, and would give it a flogging every time it attempted to read naughty books, or to ask improper questions.

In his sketch of an enlightened nation, the author very properly confines what he says of religion to the general doctrines of the gospel, and insists rather on its grand design than on the peculiar and mysterious tenets which some have supposed it to inculcate. This is indeed the only mode which wise and judicious preachers will adopt, and it is the only kind of instruction that can render religion of real use to mankind:—but this, we believe, is by no means the case in Holland. Religious opinions, as we are informed, (and we have no reason to mistrust our information,) are there greatly influenced by political party; and unfortunately that which now prevails, consisting chiefly of the great and the little vulgar, is not remarkably distinguished for liberal and rational theological sentiments. Before the revolution in 1787, some of the more sensible and moderate among the established clergy endeavoured, both in their discourses and writings, to relax from the rigour of their system; and, from this circumstance, together with a greater indulgence to the freedom of the press, we had hoped that a gradual improvement might have taken place. The triumph of the Orange party extinguished all these hopes, and has, in this respect, removed the nation at least half a century backward. Unhappily, it is the interest of the Prince to court the most violent among the Calvinists; these have therefore the sway in the church, and it becomes unsafe for the moderate to declare their sentiments. They may not even, in their public discourses, avoid the peculiar tenets of Calvinism; and the least deviation, in either their sermons or writings, from the decisions of the synod of Dordt, would expose them to the persecuting fury of their fanatical brethren. Their ecclesiastical history is full of instances of this kind; some of their clergy have experienced the most shameful treatment only for preaching universal charity, and for extending the offers of the gospel to mankind in general, instead of confining it to the elect. Is this a Christian spirit; or can it be expected that a people will be enlightened by such spiritual guides? It is fortunate that, where there is civil toleration, there will be dissenters; and in proportion to the ecclesiastical intolerance of the establishment will be their number. The good sense of the Dutch, as exerted in religion, is to be sought among the Remonstrants and the rational Baptists and Lutherans; and among these a degree of knowledge and wisdom, as well as of virtue, will be found, which would do honour to any nation. It is only by such men as these, who despise the fetters of theological systems and the imputation of heresy, that the progress of infidelity can be stopped, and Christianity be recommended as truly amiable, and really worthy of acceptance.

In political as well as in religious knowledge, it is equally unsafe to check inquiry; and every endeavour for this purpose will defeat its own end. By prohibiting what are called dangerous books, curiosity and indignation will be at once excited; and those errors, which might have died away of themselves, are rendered formidable and important. According to our author, a people, in order to be properly enlightened, are to be kept ignorant of their rights. This would indeed be a special method of continuing them in subjection to their tyrants: but how is it to be done? In order to this, not only all foreign information must be cut off, but mankind must be prevented from reading history, whether sacred or profane; nay, the Dutch must be forbidden to peruse the annals of their own republic, and Dr. VAN ALPHEN be appointed as inquisitor-general to watch over all the ideas of his countrymen. How much more would it conduce to the peace and happiness of mankind, and to their intellectual and moral improvement, if, instead of leaving them to casual information concerning their rights, which are either exaggerated by enthusiasts, or misrepresented by the abettors of tyranny, they were furnished with the means of acquiring real knowledge wherein these consisted, and of their intimate connection with their duties and submission to the laws. If, at the same time, governors shewed a proper regard to these rights, and a desire to rule agreeably to them, if they appeared ready and willing to remove those imperfections and blemishes in their government which are either oppressive or contrary to the spirit of a free constitution, the people would repose a greater confidence in them, and the love of liberty would afford them much more security than they can derive from standing armies.

We cannot help smiling at our author, when he recommends the Bible as the best political guide. Notwithstanding all our respect for the sacred volume, we never dreamed of its excellency in this view. In Dr. VAN ALPHEN's Utopia, it may perhaps be used by the professors of mathematics and philosophy, instead of the Elements of Euclid, or the works of Newton.

Were we to enumerate every absurdity which this work affords, we could fill several sheets: but we shall here take our leave of the author; who would have consulted his reputation had he confined himself to that in which he really excels. We admire the little elegant familiar verses which he has written for the use of children: but, to instruct men, very different abilities are requisite.

ART. XI. JOSEPHI FRANCISCI A. JACQUIN, *Reg. Scient. Acad. Taur. Corres. ; Soc. Linneanae, Lond. Sc. Socii*—*Elementa Chemiæ universæ et medicæ, prælectionibus suis accommodata : ex Lingua Germanica in Latinam versa. Volumen I. pp. 340. Vienna. 1793.*

THIS is the first elementary book of the New System of Chemistry written in Latin, with, in course, the New Nomenclature, excepting in a few instances :—but the author does not follow the plan of M. Lavoisier in first discussing *simple* bodies, and then *compound* bodies ; for he first treats of chemical solution ; then of chemical affinities, caloric, the matter of light, the atmosphere, and water : next, of the *mineral kingdom* ; in which we have an account, first, of salts in general ; then of some of the double salts, nitrat of lixiva, nitrat of soda, &c. ; next of the earths, and earthy salts ; of inflammable bodies ; and, lastly, of metals,—in the present volume. This is then but a part, and indeed but a small part, of the work intended by the author.

The innumerable operations employed by chemists, to make evident the properties of substances belonging to chemistry, are reducible to two classes, *viz.* those of *analysis*, and *synthesis* : or of dissolution and composition.

Affinity (which produces almost all chemical phenomena,) differs from *cohesion* in this, that the action of *cohesion* is only between the *homogeneous molecules* of one simple body : but the action of *affinity* is between the *heterogeneous molecules* of two *different bodies*.

Caloric is that which produces the *sensation* of *heat* ; it is contained in all bodies in nature ; on which account, strictly speaking, there is no simple body existing : but it is not usually reckoned among the constituent parts of bodies.

Light has not here its gravity ascertained, any more than the gravity of caloric has been demonstrated.

Colours of bodies depend especially on light. Light adheres very firmly and in considerable quantity to certain bodies, as in the cases of *photophori*, or phosphorescent substances. The author leaves the questions undecided—whether the matter of light be a simple or a compound body ; whether it be a constituent part of caloric ; and whether caloric be a constituent part of light.

On the subject of the atmosphere, it is considered to consist of oxygen and azotic gas, with water in this compound : sometimes in the quantity of 12 grains in a cubic foot of it, in a mean temperature.

In the chapter on water, the Professor explains *ignes et errantes fatui*, by the decomposition of water which affords inflammable gas ; and the phenomena of thunder, lightning, and luminous

luminous appearances in the sky, by inflammable gas, and the change of it into water by uniting with oxygen, during thunder storms, &c.

In the chapter on salts, the term *lixiva* is adopted to denote the vegetable fixed alkali, instead of potash in the new system.

As the evolution of oxygen gas is in the ratio of the quantity of light applied to it, M. de Saussure has employed it as a *photometer*.

It is unnecessary to make a farther abstract of this volume, because we have stated the author's plan, and have explained his principle of chemistry and nomenclature to be that of the New System; and it is not pretended that this publication contains any new matter.

ART. XII. *Itinéraire de Genève, &c. i. e.* An Itinerary of Geneva, Lausanne, and Chamouny. By M. BOURRIT, Precentor of the Cathedral of Geneva. Small 8vo. pp. 374. Price 2 Livres. Geneva; Didier. 1791.

THOUGH these Alpine cities and regions have been often described in larger works, yet M. BOURRIT's small manual cannot fail of being agreeable to many of the travellers who annually refresh themselves, in July and August, amid the snows of Jura, and the glaciers of Mont Blanc. The little anecdotes which he has interspersed among his descriptions, together with the vivacity and self-complacency which shine in every transaction in which he, and his son, and even his dog, (on whose singular merits he employs many pages,) are personally concerned, will render his itinerary an amusing travelling companion for our young gentlemen; who will be often entertained with his descriptions, and not seldom diverted with their author.

In his account of Geneva, it was natural to expect that the native city of M. BOURRIT should be set forth as the model of elegance and perfection: accordingly, the climate, the situation, the inhabitants, both male and female, the religion and government, are honoured with the most unqualified eulogiums. He indeed hints at the immoderate love of money with which the Genevese are branded by *Rousseau*:—but then, this supposed avarice in them is only the love of independence.—He quite forgets another love with which they are often accused—“*L'Amour propre* ;” from which he neither vindicates them by argument, nor justifies them by his example.

M. BOURRIT is very diffusive in his account of the Genevese government, which was formed by the great theologian *Calvin*, assisted by the German lawyer *Colladon*, and which he exhibits as a pattern for the imitation of neighbouring nations.

His

His observations on the simplicity of the Genevese jurisprudence, and on the small number of lawyers in that republic, compared with those of France under the old government and of England at present, are not unworthy of attention. We doubt, however, whether he is accurate in stating that our English lawyers actually exceed the collective number of our soldiers and sailors.

In his description of Lausanne, we find nothing very worthy either of remark or of animadversion. That city, far inferior to Geneva in commerce and wealth, vies with it in some more important points, and surpasses it in others. The morals of both sexes are highly exemplary. Sobriety and regularity are fashionable qualities among young and old; and there are few places abroad, from which the young Englishmen of fortune, who are sent for education, return with fewer foreign follies, than from Lausanne. It is unfortunate that, like all other towns on the borders of the lake of Geneva, Lausanne is afflicted with two very troublesome and sometimes dangerous maladies, the goitre, or swelled neck, and the tape-worm; both which not unfrequently attack strangers, who reside long in the country.

The celebrated Mont Blanc had been ascended and examined by others before M. BOURRIT; and, since his expeditions thither, it has been explored and described with philosophic eyes. He observes, however, that one of his journeys to its lofty summit was rendered peculiarly interesting by the extraordinary circumstances attending it. What these were, our readers perhaps may not be unwilling to hear:

'I was at Chamouny with my youngest son making preparations, when Mr. *Woodley* an Englishman, and M. *Camper* a Hollander, desired to join our party. Here then did I find myself associated with these two strangers, and my son,—whose courage I had experienced. After a few days' expectation, we began our march, accompanied by twenty-two guides, with provisions for five days, two tents, one of which had been sent to me by M. *de Saussure*, coverings, mattrasses, and straw for sleeping on the snow, and with coals to melt it into water for drinking.

'Our first station was at the mountain of La Côte, at the height of 779 fathoms above Chamouny. We stopped here an hour; and then, arming our feet with cramp-irons, taking our long pike-staves in our hands, and preceded by a ladder nearly sixteen feet long, to enable us to pass over the crevices*, and to scale the walls of ice, which, we knew, would oppose our passage. We entered on the glaciere, which speedily assumed the appearance of a perfect labyrinth. We were surrounded by horrible fissures and apparently im-

* Dangerous gaps, or fissures, in the snow; in which, if the hapless traveller should sink into them, he would inevitably perish. To pass these, the ladder serves as a bridge.

passable ridges, and we pursued our trackless way under gloomy arches which seemed to be vast tombs unprovided with any outlet. After much labour, we reached the extremity of the *glaciere*, began to hew the ice, in order to secure our steps, and to be able to cling to it, and prepared ourselves to mount what are called the Great Mules of Mont Blanc—naked rocks, detached and insulated in the midst of ice, and therefore the more difficult to ascend:—but, as they were to be the end of our first day's journey, we made extraordinary efforts for scaling them, and effected our purpose after two hours' fatigue and anxiety. On the loftiest of the Mules we pitched our tents:—but who can describe the horror of this resting place, or the dreadful prospects by which, on all sides, we were surrounded? Here, however, we spent the night, continually alarmed by the distant thunder of *avalanches*, those falling mountains of snow, the noise of which is so frightful!

We arose before day-break: but arose to fix our eyes on the chill and horrid regions before us, and over which we had to pass. The precautions of our guides had not a tendency to quiet our uneasiness; and it was not without a secret trembling that we beheld them prepare the ropes, to which our bodies were to be fastened. We silently submitted to this ceremony, the only expedient for saving our lives. Frightful chasms presented themselves, which we were enabled to pass only by placing our ladder across them: but how terrible was the moment, when, suspended above them, we endeavoured to contemplate their fathomless depth! The bare remembrance makes me shudder*. We proceeded, however, often keeping silence. The first of our guides felt his way with his pike staff. When he made a stop, we all halted. I marched first; my son followed me; then came Messrs. *Woodley* and *Camper*; and whoever had witnessed our journey over these icy deserts, where terrific objects equal the most singular beauties, viewing our long and silent file, our faces covered with black crape, would hardly have believed us to be human creatures. After five hours' march, we arrived at the flat called The Field, having before us on the south the highest summit of Mont Blanc. This flat is 1455 fathoms above the priory, or village in the valley of Chamouny.—

We had purposed to spend the second night on this spot, but the appearance of the skies made us change our resolution. After resting for an hour, we renewed our march, in order to ascend the summit of the mountain that same day, lest the weather might prove less favourable on the next:—but, through inadvertency, of which the consequences were very unpleasant, instead of leading the van, I had posted myself in the rear—Mr. *Woodley*, who marched in the front, drew after him M. *Camper* in the centre, who was thus separated from me. The interval between us continually increased. I was frightened at beholding it. I endeavoured to recall the troops to

* The writer of this article made part of the same journey in company with a popular French author, remarkable for his loquacity, who often repeated with a sigh, "*ce n'est pas ici un chemin pour la conversation*"—this is not a road for conversation.

order—I was heard, but not understood; and the separation at length became so great, that it did not admit of a remedy.—Without thinking more of my companions, I proceeded quietly on my journey, with six guides who still remained with me and my son, and whose assistance seemed sufficient for our safety, until one of them fell down at my side and another behind me. I sought to help them, asking for water and vinegar:—but nobody could find these most necessary articles, and I was obliged to abandon these two unfortunate men. At the distance of an hundred paces higher, I observed some others of the guides lying motionless on the snow—I was obliged to pass by them, distressed at the thoughts of being unable to give to them the smallest succour.

* Amid these disasters, the sky became threatening: the north east wind raised the snow; the icy smoke thickened, and we seemed to be in the crater of a volcano. Three guides now only remained with me—I concealed my uneasiness, however, that I might not alarm my son. The slightest misfortune to him would have rendered me the most unhappy of fathers. This dreaded moment arrived: he began to complain of a pain in his head; and we were soon forced to halt. We had already, however, passed all the rocks; those called the Needles* were under our feet, and the summits of the mountains of Piedmont appeared. We stood on the last cone of Mont Blanc, whence we could behold Chamouny: but the wind and the cold permitted us not to enjoy the prospect. The mountain before us was frightful.—The track of our feet was obliterated, and our eyes were often blinded, by the driven snow. At a distance, we beheld our companions struggling with a tempest which quickly appeared to me to overwhelm them; soon after, I saw M. *Camper* flying from the summit, his face convulsed with terror: he told us that his companions had fastened themselves together by cramp-irons: but that the wind and cold were so excessive that it was useless to attempt to proceed, and that he knew not what was become of them. His discourse only inflamed my desire to be a witness and an actor in this tremendous scene; and I encouraged my son, by showing him the field of battle only three hundred paces before us. We reached two rocks of granite which were soon covered with snow:—we proceeded with increased alacrity, and were in hopes of joining and assisting our fellow travellers, when my son was taken ill a second time. This put an end to my perseverance; and made me contented to derive all possible advantages from my present situation, without aspiring higher. I viewed the distant mountains of Piedmont and Switzerland, and towered above the Needles of Chamouny, those proud rocks which are continually above our heads, and serve to humble vain mortals who crawl at their feet. They were now under mine, and below them was the valley of Chamouny, whose inhabitants beheld, and perhaps lamented, our situation and that of our guides, lying senseless on the ground, or marching at scattered distances; those

* For a more particular description of these stupendous Needles, see an account of them in our Rev. vol. liii. p. 151.

guides who were the hopes of their families, their husbands, sons, or fathers.*

M. BOURRIT thus abandoned the summit, which he could not reach, to the cold tempest and to Mr. Woodley, who paid dearly for his curiosity and boldness, since both his feet were frost-bitten, and he was obliged to keep them in a bath of iced water and salt for thirteen days after his descent. The guides all fortunately recovered. It appears by the author's journal that, both when mounting and descending, this adventurous company spent several hours among the rocks, and twenty-six hours on the glaciers, or icy plains between them. Mont Blanc is known to be 2451 fathoms above the level of the sea.

For an account of M. BOURRIT's Journey to the Glaciers in the Duchy of Savoy, performed about eighteen years ago, the reader may consult our Rev. vol. liii. p. 142. ; and a view of *M. de Saussure's* very entertaining Journey to the Summit of Mont Blanc will be found in our 77th vol. p. 532.

ART. XIII. *Livre Blanc, ou Revolution Gordune : i. e. The White Book, or the Gordune Revolution.* 8vo. pp. 226. Imported by De Boffe, London. Price 2s.

THIS volume is printed in the Netherlands, at Brussels or Ghent, we believe, but without the name of any place or publisher. Gordune is a kind of cant appellation, in ridicule of the inhabitants of Ghent. The work possesses no order, and the whole of its arrangement consists in choosing such words for heads of animadversion as suited the purpose of the writer ; which was that of aspersing and burlesquing the patriotic party in the Netherlands, and of defending the Austrian government. The style of writing is such as could do as little honour to the cause which it espoused as it can to our Review : but, in order to give our readers a specimen of the manner of these Belgic factions, we will translate two or three of the most pleasant articles which we can find. The title of the first is—

* COMEDIES AND COMEDIANS.

' To frequent the playhouse has ever been a mortal sin among the Belgians : but, since our *Calotine* * revolution, it has become doubly mortal. Comedians by profession are known to be absolutely excommunicated ; whence it follows that all who frequent their performances participate, more or less, in this excommunication ; for, in theology, they are the cause of evil ; it being quite certain that there would be no comedy, were there no spectators. In virtue of this sublime theory, the wise states of Flanders came to the following resolution.

* An epithet of contempt.

“ Act of the Assembly of the States of Flanders, January 25th.

“ Resolved that, by the authority of the magistrates of the towns and villages, it shall be strictly forbidden, during the approaching carnival, to hold any masks, balls, or theatrical exhibitions: on the contrary, the bishops and pastors of these parts shall offer up extraordinary prayers; and, if they think proper, shall appoint public processions to implore the benediction of heaven on our country, and to prevent, principally in the city of Ghent, the abuses which have there taken place, of giving balls on the first Sunday in Lent, and of permitting the exhibition of comedies, puppet shews, and other spectacles, during that season.

“ By ordinance, as first pensionary,

“ J. F. ROHAERT.”

“ Ita est,

HELIAS d’HUDDENHEM.”

“ In this piece, we discover the finger of authority; that is, of *M. la Faille d’Assenede*, the first Gordune magistrate, and who only received absolution from his confessor under the condition, *sine qua non*, of effecting this prohibition.

“ Some of the Figures* thought that there was little christianity in thus ruining, contrary to every stipulation, the company of comedians and the creditors of the theatre; but this was a trifling evil, when put in opposition to the eternal damnation of Belgian souls.

“ The *Sieur Chaulieu*, a good actor but a bad divine, had on this occasion let slip certain phrases little short of heresy and blasphemy, and was consequently regarded as having been half convinced of having written and distributed a pasquinade, in which the worthy chief of the Gordunes was treated as a fool and a knave; I say half convinced, for the magistrate, with no other proof nor indication than what suspicion afforded, imprisoned *Chaulieu*, for the honour of the corps. To console him, however, under his misfortunes, he was set at liberty at the end of a month, after having given his word immediately to quit the town.

“ Notwithstanding all that we have said, it is a thing of indifference, nay almost a meritorious act, to frequent plays, when they are represented on holy ground, and when the persons of the drama are not actors by profession. According to this learned distinction of St. Thomas, the following piece was announced for the 11th of April 1790, to be performed on the theatre of the reverend Augustine friars:

“ BY PERMISSION, &c.

“ AN OPERA IN THREE ACTS.

“ *The first act contains the constituting of the general committee of Breda, with the zeal and the courage of the patriots.*

“ *The second, the battle of Turnhout.*

“ *The third, the taking of Ghent, Mons, and Brussels.*

“ There were 286 monks and 199 calotines among the spectators.

* Another epithet of contempt, bestowed by the patriots on their opponents.

‘ On the 25th of August a piece was acted on the same theatre, in the Flemish language, in which the Abbé *Raynal* was compared to a hog, and *Jean Jacques Rousseau* to a calf.

‘ In fine, the theatre was so delightful to the monks and calotines, that, at their instigation, the Flemish çits and shopkeepers, in the month of July 1790, erected a new corporation, under the title of *Serment de Reiborique* *, the principal employment of which consists in exercising the Gordune mob in acting tragedies, comedies, and operas. This is an admirable institution for the improvement of a new republic, for it cannot fail to encourage industry : nay perhaps we shall soon have a company of comedians, in Flanders, composed of none but monks and nuns ; which will certainly excite the curiosity of foreigners !’

‘ The second article which we shall select is under the title of—

‘ PRACTICES OF DEVOTION.

‘ About the month of September 1790, Counsellor *De Grave*, having returned from the Congress, contrived by the intrigues of the secret committee very considerably to increase devotion among the Gordunes. The end proposed was to implore the interference of heaven, in behalf of the crusade then preparing against the Austrian army. The secular priests, and especially the friars, white, black, and grey, excited all to whom they had access to the pious work. After having tired themselves with running from house to house, the Romach reeking with the wine which the throat had swallowed, they would stop at the corner of the street, collect a mob, and begin to preach. To their penitents at confession, their commands were that they should pray with their hands raised, or their arms extended in the form of a cross ; and that they should strike their bosom with the clenched fist, and kiss the earth from time to time : all which must undoubtedly be very agreeable to God and his saints. Above all things they recommended liberal offerings ; for monks never forget the spit and the pot :—but the most gloomy of their practices, as tokens of their calamity, were their daily processions. After the salutation, to which, by their superstitious practices, such crouds were attracted, that the greatest number were obliged to stand in the streets, these pious fanatics were all seen filing off one after the other, and afterward uniting again in small companies, preceded by a monk or a calotine, and all praying aloud. Sometimes, these troops lost themselves as they marched through the winding streets ; and the processions often met each other, and thus occasioned singular instances of confusion, and afforded abundance of laughter. Whenever they passed the house of a democrat of the Collace †, they made a stop to pray for his conversion. In these processions, all sorts of banners were carried, and saints in effigy, to whom new and ridi-

* We suspect that this is not the true title, but a French translation of the Flemish phrase, whatever it might be.

† A term which we do not understand.

culous prayers were addressed. Prince *Lobkowitz*, the bishop of the Gordanes, attempted to remedy these abuses, by ordering only one procession each day, without images, and pointing out the prayers in which they were permitted to importune heaven for the continuation of tyranny: but his orders were disregarded. The reverend capuchin friars, and especially the Dominicans, who aspired to the exclusive privilege of the inquisition, and of occasionally affording the spectacle of an *Auto da Fé*, conformably to the Spanish custom, were those who most distinguished themselves in all their pious burlesque practices.'

The third and last article with which we shall present our readers is under the head

'ROBERTI,

'*Curate of the Gordune castle.*

'This ex-capuchin, who is seventy years of age, is a sly rogue; who, having only a small salary of fifty livres per annum, has found himself obliged to act the empiric, and beg with a smoke dried figure of Christ, which has the miraculous virtue of curing the incurable, and of making his pot boil. During the bombardment of the city of Ghent, the members of the committee and the patriots imagined that the old fellow was in league with the Austrians; because he could not, by the aid of his smoke dried image, keep off the cannon balls. They resolved to be revenged on his want of patriotism; and, after the evacuation of the castle, they pillaged his apartments and broke his furniture. Nor was this all: *Livin Apers* and his accomplices seized the capuchin, and threw him into a dungeon full of vermin. In three months time, the old priest fell ill, and requested a confessor. Different petitions were presented, for this purpose, to the great committee, but without effect, for they had already condemned him to hell, as formally convicted of being a *Figue*; and they no doubt imagined that God himself could not avert the sentence. However, after repeated parleys and much intercession, some doubts were entertained concerning this affair of damnation: which proves at least that the present war was undertaken for the maintenance of true religion, and the salvation of souls. Another circumstance, which was not so clearly foreseen, was, that the confessor interceded in behalf of his penitent with the Prince Bishop *Lobkowitz*; who, though his credit has since declined, prevailed on them to release the curate: and their High Mightinesses, by an uncommon effort of justice, restored him to the possession of his crucifix; and, by way of remuneration, continued his pension of fifty livres per annum.'

The whole of the work is written in the same angry, cynical, and burlesque style: but it is not equally throughout sprinkled with pleasantries; and we do not think that farther extracts would be pleasing to the generality of English readers.

ART. XIV. *Histoire Politique de la Revolution Flamande; i. e. Political History of the Flemish Revolution during the Years 1789 and 1790.* By the Marquis DE BRUGES. 8vo. pp. 322. Imported by De Boffe, London. Price 3s. 6d. sewed.

THE complexion of this work is exceedingly similar to that of the book reviewed in the preceding article. Its principal difference is that the Public Decrees, issued by the Flemings, which are a kind of useful state papers, are here inserted, —with what fidelity we cannot pretend to say. Lest the title should mislead, we must observe that nothing can be more unlike to the sober unprejudiced tone of history, than the angry lampoons contained in the work before us. —Having pointed out the only merit which we can discover in it, namely, that of containing useful documents, we have nothing to add, and will dismiss it with translating a single passage, one of the most pleasant that we could find, as a sample of the spirit in which it is written :

‘ I had supped in the evening with one of my friends, who had just been dismissed from his office, and who was in want. His situation excited my pity, and prevented me from sleeping. So desirous was I of affording him aid, that, at length, the thought struck me, that I would solicit the protection of *J. F. Robaert* * in his behalf. I felt the degradation of the act, but endeavours to relieve the unfortunate are not often condemned with rigour. I therefore arose before the dawn, struck a light, and came down stairs. I found the morning was frosty, and I made a fire. My footboy had not cleaned my shoes, I therefore cleaned them myself; and, after having put on a clean shirt, a couple of waistcoats, my Sunday coat, a good warm furtout, and buttoned myself up, I looked in the glass and was tolerably well satisfied with my appearance. Meanwhile my lazy lackey arose, and came yawning to ask me if I wanted any thing. Tea and six slices of bread and butter, said I. I then recollected that my hair was not in buckle: this I thought disrespectful, and I dressed it as well as I could. Having made a hearty breakfast, I heard the clock strike eight, gave myself another brushing, pulled down my ruffles, adjusted my frill, took my cane, and away I went to the house of the potentate. His servant, who opened the door, told me that his master was not come down. I begged he might be informed of my coming, and that I would wait. So do, said the valet. I supposed, after the care that I had taken to decorate my person, that he would have shewn me into a room. No such matter! away he went and left me under the gate-way. There I staid three quarters of an hour, blowing my fingers and beating the pavement to keep my feet warm, not knowing how better to dispose of myself. It is but a bad business, said I, to wait thus within this cursed gate-way, under which the wind from

* One of the patriots in power, against whom the author frequently aims his shafts.

every quarter collects and pierces through all my veins. Formerly, I sometimes had occasion to visit the respectable *Benjamin Franklin*, when he lived on the hill at Passy, near Paris : but this venerable old gentleman was so kind and complaisant, that he would hand me a chair himself, and accompany me to his chamber-door. Far different are the heirs of the clownish J. F. who quitted the plough for the chicane and filth of the law, and who has mounted his throne, from which he will one day have a perilous fall, in full view of the statue of Charles V : I am suffered by him to trot about and shiver in the cold, he lying in the meantime reeking in bed, and amusing himself God knows how—Here he comes, enveloped in his pompous morning gown ! I made him a bow, and told the whole subject of my errand. All that I can answer, said he, taking a pinch of snuff to let me see a flaming diamond ring that he wore on his little finger, is that you have undertaken a bad cause ; and that it will be very prudent in you to meddle in no such matters. Your servant, sir. Here he left me, and I, as may well be supposed, walked back again with a rueful face.

Pictures like these may very properly find their place in novels, but are not what we have been accustomed to expect from history.

ART. XV. *Voyage dans les Departemens de la France, &c. i. e. A Journey through the several Departments of France : by a Society of Artists and Literary Men ; illustrated with Maps and Plates. Published in Numbers. 8vo. Paris. 1792.*

IF the Constitution of France, which was accepted by the late King in 1791, had not been utterly subverted by events too destructive to be recollected without the most painful feelings, this work might have been highly useful as well as entertaining ; for it was intended to give an accurate view of the new division of the kingdom, and, at the same time, to exhibit the practical and moral effects which the Revolution produced on the people. The text is written by M. LA VALÉE, formerly a Captain in the army ; the maps and prints, which are neatly executed, are the work of Messrs. BRION.

The author will doubtless be deemed, by many, too partial to the revolution ; and it is certain that much of the pleasing prospect of popular happiness arising from it, which his imagination has pictured, is now exchanged for the most destructive and desolating scenes ; on this account, we shall take little notice of those passages which relate to the momentary advantages of that event, but confine our attention to more general observations. Sufficient entertainment may be collected from the historical anecdotes which the author has interwoven with his descriptions : some of which, however, are not new.

For the above reasons, we shall not enter into any particulars concerning the writer's account of the department of *Paris*, which forms the subject of his first number; and we shall only observe that the theatres and places of amusement, which have been opened since the revolution, strongly mark the genius of the Parisians, whom not even the most serious and alarming circumstances can wean from their love of pleasure and dissipation. The second number contains a description of the department of *the Seine*; the third, that of *the Oise*, which was lately a part of the isle of France, but originally belonged to Picardy. In this department are the districts of Beauvais and Senlis, which are remarkable for their fertility: they produce abundance of grain, flax, and hemp, and were noted for their manufactures. The tapestry of Beauvais was once in great repute, but was afterward neglected, in consequence of the modish passion for East-Indian hangings. The history of this city records a remarkable instance of the bravery of the women. Under the reign of Lewis XI. it was besieged by the Burgundians, who attempted to take it by storm, and had succeeded so far as to scale the walls and fix their colours on the ramparts, when *Jane Hachette* armed herself, and ran to the breach in order to help her fellow-citizens in repelling the enemy. This animating example was instantly followed by many of the women of the place, by whose timely assistance the besiegers were driven off, and their standard was taken, which graced the triumph of the heroine.

Of Ermenonville, the seat of the Marquis of Girardin, celebrated for the monument of Rousseau, a very minute account is here given.—In the fourth number, the department of *the Lower Seine* is described: the face of this fertile country, and the manners of the inhabitants, are very agreeably detailed; and the whole is rendered interesting by little historical anecdotes. Among these, the courageous enterprize of an officer, named *Boisrassé*, deserves to be remembered. In the year 1593, the protestants had lost the castle of Fécamp, which this hero undertook to recover for his party. On the land side, it was impregnable; and, from the sea, its situation seemed to render it equally inaccessible. It stood on a steep rock, six hundred feet above the level of the water, which, except in very low ebb tides, came up to its foot. Not discouraged by these difficulties, *Boisrassé*, after having gained two soldiers of the garrison, determined to attempt retaking the castle. He chose for his expedition a very dark night, when the tide was remarkably low; and, embarking with fifty resolute soldiers in two boats, landed at the foot of the rock. He had provided himself with a stout cable, the length of which was equal to the height of the rock, with pieces

of wood inserted in the strands at proper distances, to make it serve as a ladder. On a concerted signal, the two bribed soldiers let down a rope, by which they drew up one end of the cable, and fastened it, by means of an iron bar, in one of the embrasures. *Boisfré* then made his fifty men mount, putting two serjeants, on whose bravery he thought he could depend, at their head, and bringing up the rear himself. While they were mounting, they saw their boats dashed into pieces against the rock by the rising sea, and all retreat cut off. Suddenly, the column stopped, and, by the whispers which ran from man to man, our hero found that the serjeant, who was to lead, was seized with a panic, and could not be persuaded to proceed. *Boisfré* ordered the men above him to secure themselves by holding fast, and, climbing over them, he held a dagger to the serjeant's breast, threatening him with instant death if he did not advance. The man obeyed; they all got safely over the ramparts; and, surprising the sleeping garrison, they soon conquered the castle.

The fifth number contains a description of the department of *the Somme*, so called from the river on the banks of which its capital, Amiens, stands. The province of Picardy, from its vicinity to the Netherlands, formerly swarmed with farmers of the excise; and, as the old monarchy of France, like most other governments, had made it the interest of the people to smuggle, it was not in its power to prevent this practice. The author here gives us a curious account of the manner in which the country people, in the neighbourhood of Peronne and Doullens, had trained their dogs to elude the vigilance of the officers of the revenue. At night, these animals were laden, each with a parcel of goods proportioned to its size; one alone, who was their leader, was without any burden. A crack of a whip was the signal for them to set out. The leader travelled at a little distance before the rest; and, if he perceived the traces of any stranger, returned to the other dogs; these either took a different way, or, if the danger was pressing, concealed themselves behind the hedges, and lay close till the patrol had passed. When they arrived at the habitation of their master's associate, they hid themselves in the neighbouring fields and hedges, while their leader went to the house, and scratched at the door, or barked, till he was admitted, when he lay quietly down, as at home: by this the smuggler knew that the caravan was come; and, if the coast was clear, he went out, when he gave a loud whistle, and the dogs came running to him from their several hiding places.—Can all this be true?

The next number describes the department of the *Pas de Calais*, which consists of what was formerly called Artois and the conquered provinces,

The department of *the North* is the subject of the seventh number. Bavay, Cambray, Valenciennes, Lisle, and Dunkirk, with the other towns and the surrounding country, are particularly described. As these places have been but too often the theatre of war, the account of them is enlivened by a great many military and historical anecdotes; among which occur several instances of the spirit and bravery of the people.

During the siege of Lisle by Prince Eugene, which lasted four months, we are told that the inhabitants became so familiarized with the circumstances of war, that they ceased to inspire them with terror, or to interrupt their amusements, particularly that of the drama. It is said that, one evening, just when they were crowding into the theatre, a bomb fell and burst near the door, by which ten persons were killed, and that even this fatal accident did not prevent the house from filling. Our author, justly in our opinion, styles this *insensibility*, rather than courage. It has been asserted that the surrender of Lisle was occasioned by an imprudent promise made by Lewis XIV. to Madame de Maintenon, to crown her as his queen, if this place should be saved.

The eighth number contains an account of the department of *the Aisne*, which consists of the country formerly called the government of Soissons, and is so named from the river, on the banks of which the city of Soissons is built. The ninth relates to the department of *Ardennes*, which lies between the last mentioned and the duchy of Luxemburg. In this province is Mezieres, celebrated for the gallantry of the Chevalier Bayard, who defended it when besieged by the army of Charles V. and at length obliged Sickingen, the Imperial General, to raise the siege. This he effected by the following stratagem:—He wrote a letter to Robert de la Marc, who was at Sedan, expressing his satisfaction to this nobleman, on account of his endeavour to persuade his kinsman the Count of Nassau to desert from the Emperor's service; and begging him to do this immediately, as in less than four and twenty hours the Count would fall amid the slaughter that awaited the besiegers; for, added he, 'a reinforcement of eighteen hundred men is on its march, and will, at break of day, attack the Imperialists, while at the same time I shall fall on them with the garrison.' This letter the Chevalier entrusted to a peasant, to whom he had given proper instructions; and who took care to fall into the hands of the enemy, and affected apprehensions, which increased their desire to search him very narrowly. The letter was found, and a violent quarrel between Sickingen and the Count was the immediate consequence of the discovery. A panic seized the army, the camp was broken up, and the besiegers retreated with precipitation. Amid the confusion, the
peasant

peasant had found means to escape, and had acquainted *Bayard* with the success of his stratagem. The Chevalier sallied forth with the garrison, attacked the rear of the enemy, and, after having killed great numbers of them, returned in triumph to Mezieres.

The tenth, eleventh, and twelfth numbers contain a description of the several departments of the *Maase*, the *Moselle*, and the *Meurthe*. These are what was formerly the duchy of Lorraine. This part of the work abounds with interesting and amusing particulars, of which the limits of our article will not allow us to take notice. Of Nanci, the author tells us that the young people are remarkable for being extravagantly fond of dress, for their frivolity of conversation, and for their love of travelling to foreign countries. This city is far from being very antient, for it was built in the twelfth century: what is called the old town is a confused heap of antique Gothic buildings, separated by narrow crooked streets. The new town, on the contrary, the greatest part of which was built by *Stanislaus*, King of Poland, is beautiful and magnificent.

Among the celebrated persons, whom this department has produced, our author mentions the late *M. Duval*, librarian to the present Emperor. He was born at Artonnai in Champagne, but, having lost his parents at ten years of age, and being left destitute of friends and of support, he wandered into Lorraine, and there suffered all the distresses of unprotected want, increased by the rigours of the severe winter of 1709. In these circumstances, he was seized with the small-pox, and must have perished, if a peasant had not afforded him a lodging in his stable among the sheep. His hardy constitution got the better of the disease, and he was afterward employed by the hermits of St. Ann, near Luneville, to watch their cattle! He had learned to read; and a few old pamphlets, which here fell into his hands, excited his curiosity, and laid the first foundation of his love of science. By laying snares in the woods, he caught game, which he contrived to sell, carefully preserving the money till it enabled him to buy a few books. He was afterward discovered by the celebrated *Forster*, and introduced to the late Emperor *Leopold*, who loaded him with kindness, and rendered the close of his life as happy as the beginning of it had been unfortunate.

The departments of *Vosges*, and of the *Lower* and *Upper Rhine*, are described in the three following numbers. The first is a part of Lorraine, and takes its present name from the forest and mountains which separate France from Alsace. It contains no towns of any note: but the country is represented as beautifully romantic, and the inhabitants as uncorrupted by
luxury,

luxury, and therefore frank, honest, and generous. The two other departments comprehend what was formerly known by the appellation of Alsace. Strasburgh and the other towns are described very minutely. The sixteenth number contains an account of the department of the *Upper Saone*. Among other particulars, our author, on mentioning the magnificent castle which belonged to the family of *Beaufremont*, tells us that the last proprietor of this estate was an Abbé; who, though very haughty to his dependents, was a great humourist, was fond of travelling in disguise, and, in consequence of this whim, was sometimes involved in disagreeable scrapes. One day, on a journey to Lorraine, he took it into his head to dress himself like a poor country curate, and walked on two or three leagues before his carriage and servants, of whom he generally had a numerous train attending him. Thus equipped, he arrived at an inn on the road, and entered into the kitchen, where his shabby appearance did not procure him a very respectful reception. In one of the parlours were four young officers of the guards, who clamorously demanded their dinner, and would scarcely wait till it could be ready. The Abbé asked if there were any company in the house with whom he could dine? the hostess, eying him with great contempt, told him that there were four noblemen above stairs, but that he might wait till the carters came in, and dine with them. The Abbé, however, who thought that he foresaw a pleasant adventure, sent the maid to the officers, to beg the favour of being admitted to dine with them. On her describing his appearance, those young bucks, who expected some fun, complied with his request. *Beaufremont* was introduced; and, as they supposed him to be a village-curate, they immediately began to be very witty at his expence; while the Abbé, who anticipated their confusion when they should discover their error, confirmed them in it, by an affected simplicity of behaviour. At dinner, they helped him to the worst pieces, rallied him in the coarsest manner about his niece and his maid, and treated him with much insolent ribaldry. His patience increased their audacity, which was farther augmented by their libations of wine. The Abbé was remarkable for the length of his nose; and this unfortunate feature became the subject of manual application as well as of verbal jokes. This was proceeding farther than he had wished; but there was no remedy, and he bore it all with great resignation. At length, hearing his carriage stop at the inn door, he contrived to slip out of the room; and, telling his servants what had happened, he returned to his polite company, attended by half a dozen stout footmen armed with good cudgels, whom he ordered to give these sparks a hearty thrashing, in return for the freedoms which

which they had taken with his nose. Their outcries and their attempts to escape were not more effectual than their resistance. The Abbé's orders were punctually executed, and he then said with a smile, "Now, Gentlemen, you may go down, pay your bill, and tell your friends that you have had the honour of dining with the Abbé de Beaufremont."

The inhabitants of this department are remarkable for the respect which they pay to the aged; and the author's observations on this circumstance do honour to his heart, as well as to his understanding: nothing, he says, is a more certain sign of purity of manners. An old person is an excellent moral lesson: is his brow serene? he displays, in the most powerful manner, the advantages of temperance and virtue, and, with silent eloquence, persuades to goodness: is his bosom tortured with remorse? he teaches us the turpitude and wretchedness of vice. Youth does not make the same impression; because then the expression of the countenance, be it what it may, is ascribed to the transient influence of passion: but, in the aged, it is supposed to be the result of permanent sentiment, confirmed by long habit. An old person and a pregnant woman are objects which ought to excite the sympathy, and to command the respect and attention, of every humane man and good citizen.

Franche Comté is divided into the departments of the *Doubs*, and of *Jura*, which are the subjects of the two next numbers. The city of Besançon, the caverns of Auffer and of Quingey, and the salt works of Salins, are objects that could not fail to attract the particular notice of the author, and they are described in a very lively and interesting manner. The caverns beneath the salt-house are curious and striking; their great depth, their extent, which is nearly an hundred toises in length, and the loftiness of the vaulted roof, impress the mind with awe; the profound darkness, which is scarcely dispersed by the torches of the guides, the fetid vapours that rise from the boiling cauldrons, the distant sound of the falling water, and the melancholy creaking of the wheels and pumps, inspire astonishment and pleasing terror; they revive ideas of the fabulous mythology of the antients; and all that their poets have feigned of Styx and the infernal regions seem to be realised.

The four following numbers contain descriptions of the departments of the *Ain*, of the *Soane and Loire*, of the *Côte d'Or* or *Gold Coast*, and of the *Upper Marne*. The first of these consists of the countries formerly called *Bresse*, *Buge*, *Gex*, and *Dombes*. It is famed for its fertility and its unhealthiness; the inhabitants being very subject to agues, which are ascribed to the marshes that abound here. In this department is the town of *Ferney*; which, in 1764, was only a village. Its increase and its beauty are owing to the beneficent genius of

Voltaire,

Voltaire. The departments of the *Soane and Loire*, and of the *Côte d'Or*, are the southern and northern parts of what was before termed the Generality of Dijon. Autain, one of the principal cities of the former, is celebrated for the ruins of a temple of Janus, built by *Drusus*, of which a view is here given. Burgundy is famed for its beauty and fertility; and, to judge from its productions, the climate seems to be scarcely more favourable to the riches of the earth than to those of the mind; for it has given birth to many distinguished characters in the literary world; among whom are *Buffon*, *Crebillon*, *Piron*, *Saumaise*, *Boursault*, and *Jeannin*. The south-east part of Champagne forms the department of the *Upper Marne*; which is also remarkable for its fertility: but many of the advantages of this blessing were lost, through the want of commerce to carry off the superfluity of its production. The people of Champagne are generally very fond of a military life, and there were few regiments which had not many soldiers from this country. This, by the way, was no great sign of their industry. We are told, however, that they distinguished themselves by their sobriety, neatness, and regularity of conduct.

No more numbers of this entertaining work have yet come to our knowledge; the distracted state of France, and the interruption of all correspondence with that country, leave us in uncertainty whether there be any more published. In the mean time, we thought that the above account might not be unacceptable to our readers, who will see that the author of this publication is by no means destitute of the qualifications which are requisite to give information and pleasure to the public. His political opinions are those of a zealous yet moderate revolutionist: but the greater part of the work was written previously to the commencement of the present destructive war, and to the melancholy events which have arisen from this source of all evil.

ART. XVI. *Brievon, &c. i. e.* Letters written on a Journey from Lorraine to Lower Saxony. By Baron KNIGGE. Translated from the German. 8vo. 146 pages. Amsterdam. 1793.

THE author of these letters is well known in his own country as an ingenious and sensible writer, and his novel, entitled *The Adventures of Peter Klaus, or the German Gil Blas*, was some time ago translated into English*. He had fixed his abode in the duchy of Lorraine: but, in the first of these letters, which is dated from Metz, May the 2d, 1792, he informs his friend that he has resolved to bid farewell to that country.

* See Review, New Series, vol. x. p. 194.

'The hope (says he,) of spending the remainder of my days in it in peace, and free from care, is now vanished. I foresee that all the French provinces will ere long afford scenes, at which my heart revolts. War threatens on every side; the internal commotions become general; and, if foreign powers interfere, which seems highly probable, Alsace and Lorraine will perhaps be the theatre of a war which, from the reciprocal hatred of the parties engaged, and the present disposition of the French nation, is likely to be the most bloody, which this age has yet seen. I shall therefore withdraw before the storm bursts, and retire to North America. I have turned my little property into ready money and bills, with a view of purchasing an estate in that happy part of the world, and of becoming a cultivator of the ground, that first and most natural, that most useful and happy occupation of man!'

When we hear a person, whose character and literary abilities render him respectable, express these sentiments, we cannot help sympathising with him. When we see him resolving to withdraw from scenes of blood and violence, and to retire to the distant, but now, alas! almost the *only* land of peace and of liberty, we cannot refrain from following him with our wishes that he may there find that content and those satisfactions, which, judging from these letters, his mind seems so well qualified to enjoy.

Indeed we have not often met with books that have given us greater pleasure than these letters, which are written in an easy unaffected style, and, at the same time, with a warmth of sentiment that seems to flow from a good heart: they abound with observations which do honour to the author's taste and judgment; they shew great candour of disposition, which inclines him to see every thing in the most favourable light; and they are, here and there, marked with that calm and not unpleasant melancholy which naturally arises in the mind of a man of feeling, on seeing, probably for the last time, places endeared to him by the residence of friends, with whom he had passed some of the happier hours of early life.

The second, third, and fourth letters, dated from Saarburg and Deux Ponts, contain nothing very remarkable, but are written in a manner so agreeable as to render even trifles interesting. The fifth and sixth are from Heidelberg; 'this place (says our author,) swarms with French emigrants, who squander in foreign lands the plunder which they had obtained under the preceding despotism; who raise the price of provisions, and, out of gratitude for the protection which they enjoy, treat their protectors with contempt, presume to dictate the fashion and style of life, and seduce youth into the follies and vices of French gallantry.' This censure seems too general, and therefore too severe: but we must consider that it was

written

written in 1792, before the subversion of the French constitution, when the fugitives, who crowded into Germany and other countries, were of a description very different from those who were afterward driven from their unhappy native land. The latter we cordially pity; and we would be far from saying any thing that might in the least diminish the compassion with which they have hitherto been treated: but many of the former were the servile adherents of the most corrupt court that ever oppressed a nation; abandoned profligates, whom not even adversity could teach to lay aside the insolent and licentious manners to which they had so long been accustomed; who, because they deemed themselves noble, supposed that they conferred an honour on others by making their wives and daughters the objects of their amours; and who, wherever they came, poisoned the domestic felicity of families by their pernicious gallantry. Of such people, what good man can think without indignation, or speak without contempt?

Baron KNIGGE takes particular notice of the manufactures of Heidelberg: the most remarkable are the silk works belonging to M. *Rigal*, which employ upward of two hundred poor girls in spinning; they work in an open gallery which looks out on gardens, and at the same time amuse themselves with singing songs, which their master has had composed and set to music for them. This vocal concert, we are told, is by no means contemptible; for, in the Palatinate, most even of the common people have a good taste and voice for music. Formerly, they used at Heidelberg to manufacture their silk into stockings, handkerchiefs, &c. but they now find it more profitable to export it spun. It is more esteemed, and at Frankfort is sold for about an hundred florins per hundred weight dearer, than the Italian.

The seventh letter contains some observations on the behaviour of women, in which the author distinguishes between modesty and reserve with great judgment, and contrasts the two qualities in such a lively and accurate manner as shews that he has studied the human character with great attention.

In the next letter, the Baron pays a tribute of praise to the character and abilities of M. *George Forster*, whom he calls one of the best of German writers, 'When we consider,' says he, 'the number of works which he has published, we wonder how he could find time even to commit them to paper; and yet each of these appears as correct and polished as if he had spent the half of his life in composing it.'—Here also we find some affecting reflections on the death of an amiable but unfortunate friend.—This letter is dated from Hertzfeld; and, speaking of the country and its inhabitants, the author observes that

the American war, though it was highly injurious to the population and the happiness of the Hessians, was of some service in civilizing their officers: These were chiefly nobles, without any education, and of insolent manners, who were not a little improved by conversing with *men*. Many of them would gladly have settled in the country which they had in vain assisted to subdue. The Hessians are in general far inferior to their neighbours in improvement; the moral character, however, of the people is good, and, with a better government and tolerable instruction, they might become industrious and respectable. The Prince is rich: but the people are poor and wretched: magnificence is displayed in the capital, but poverty, dirt, and misery prevail in most of the villages, in which oppression checks the activity of the peasant!

More pleasing scenes occur to our traveller on entering into the Electorate of Hanover: these he describes with great vivacity, and they lead him into some very just and philosophical reflections on the goodness of the Deity, as displayed in the rich and various provision made for the happiness of mankind, in different circumstances and situations. Of the city of Hanover, he gives a very favourable account. He observes that here are not so many celebrated authors as in some other parts of Germany, but no where does one meet with so many intelligent and well informed people among the middling classes, as here, in Brunswick, and, generally, in Lower Saxony. Many of the merchants are men of considerable literary knowledge, and the society of both sexes is rational and improving, cheerful and agreeable. This eulogium must be understood to relate to private parties, in the admission to which, character and abilities are more considered than the ceremonials of rank and nobility. Thus the different classes improve each other; and hence, we are told, there are many among the wives and daughters of tradesmen, who, with respect to politeness and propriety of behaviour, would do honour to any court. Of the Hanoverian officers, the Baron speaks with great praise, as men who have not only professional merit, but who are also polite and exemplary in their conduct. This is greatly owing to their military schools, where they have an excellent education, are instructed in every science that relates to their profession, and are taught the duties of men and of citizens, before they are permitted to assume a command over their fellow-creatures. In general, our author bestows great praise on the government, for the attention which it pays to the instruction of the people. The city is greatly improved within a few years past. The principal streets have large subterranean canals, through which the dirt of the city is conveyed by running water to the river. In

the winter evenings, the town is well lighted, and the police is admirably conducted.

A regulation, on which the tradesmen and shopkeepers have agreed, in cases of fire, deserves imitation. Each person is provided with a large sack, and, when a fire happens, all the neighbours repair to the house with their sacks; and, as each has his several task assigned to him, the furniture and goods are soon removed, with as little confusion as possible, and the sufferer is certain of their being lodged in safe hands.

Hanover, we are told, is very populous, considering its size, particularly the old town: the number of equipages seen in the streets shews that it contains many wealthy citizens; and the mode of living becomes daily more luxurious; though not so much so as in Hamburg. This is still less the case at Brunswick, where, though there are some rich families who live in a splendid and expensive style, the manners of the middling and lower classes are simple and frugal. In this respect, we hear, the court sets them a good example.

From Hanover, our traveller made an excursion to Zell, and Nenndorf. The former is a small but pleasant city, the residence of Duke Ernst of Mecklenburg, brother to our Queen, who is here celebrated as an amiable and worthy man. Nenndorf is subject to the Landgrave of Hesse, and is much frequented on account of its sulphurous waters.

The next place of any importance, which our author visited, was Bremen, and of which he gives a very particular account. This city contains not more than forty thousand inhabitants, —no great number in proportion to its extent. The Weser runs through it, and divides the old from the new town; most of the magistrates and principal merchants have their winter habitations in the former, but their gardens and summer residences are in the latter. The generality of the houses are old fashioned and inconvenient; nor are the more modern built with great taste; the Exchange, however, the Lutheran orphan-house, and a few other edifices, are in a much better style: —but though Bremen is not to be celebrated for external magnificence and beauty, it has many more solid advantages, which every friend to the happiness of mankind will esteem of infinitely greater importance. The police, we are here informed, is excellent, and not a beggar is to be seen in nor near the city; the magistrates do not indeed send these poor creatures with empty stomachs to the next charitable neighbour: but they afford them an opportunity of gaining a subsistence by industry. They are, however, like many other good christians, rather inequitable toward the Jews; for they will not permit any of this nation to reside in the city, nor may they even enter it, except

cept during the fair. We cannot discover any good reason why this unhappy people should be treated with this partial severity by almost all those communities, which profess themselves the disciples of the mild and charitable Jesus. In Roman catholic states we do not wonder at it; because it is perfectly consistent with the intolerant character of popery, which, as far as this spirit extends, we cannot call christianity: but we are astonished that protestants can thus continue to disgrace both themselves and their religion. We are apt to complain of the dishonesty and fraudulent spirit of the Jews, when the very faults, with which we reproach them, are the natural consequences of the contempt and severity with which we treat them.

Bremen is supplied with water from the Weser by means of a wheel, turned by the stream, which raises it into a reservoir, whence it is conveyed to the several houses by subterranean conduits, at a very small expence. On the building which contains this machine, is the following inscription:

Vobis Pater, Civi tradam tua dona, Visurgis!

Provisions of all kinds are much cheaper here than in Hamburg, or even in Hanover; and yet neither the commerce nor the wealth of Bremen is inferior, in proportion to its size, to those of the other Hans-towns:—but the expensive luxury, which prevails in many trading places, is unknown here, and the manners of the inhabitants are plain and frugal; one great cause of which is that the town is very little visited by strangers.

Bremen is famed for Rhenish wine: the sale of which is monopolized by the city, and it can be bought only at the public vaults. In one part of these vaults, which is distinguished by the name of *the rose*, wine is kept so very old, that if, to the prime cost, the accumulating interest of the money, the filling up, and other expences, were added, a bottle of it would, it is said, amount to above a thousand dollars. For the accuracy of this calculation, however, our author does not vouch. This precious stuff is never sold; it is used only by the magistrates on very grand occasions; and is sometimes, by the order of the President, given to the sick. Each of the members of the city council receives a certain quantity of the middling kinds, as a part of his salary; much of it is also consumed at the city feasts, and some is always presented to the foreign ministers: but, notwithstanding all these deductions, the profits, resulting from the vaults, are not inconsiderable. They are used also as a tavern; and, for this purpose, are divided into various apartments, in which guests may be accommodated.

Among the curiosities of Bremen, is what they call the lead-vault, which is under the choir of the cathedral, and is so named because the lead, with which this building is covered, was cast there. It has the singular property of preserving from putrefaction the dead bodies which are put in it, and thus resembles the vaults of the Cordeliers and Jacobins, in Toulouse*.

The *predominant church*,—‘I do not (says the benevolent author,) like this expression,’ (which is very common among those of the national churches both in Germany and Holland,) ‘because it appears opposite to the very spirit of christianity,’—is the reformed, or Calvinist. Of this persuasion are the magistrates; though the Lutherans are not, by any law, excluded from the regency. Formerly they were sometimes chosen into these offices: but, since the Calvinists have had undisturbed possession of the government, they have taken care to keep out all that are not of their own sect. This city was formerly an archbishopric: but the king of Great Britain now claims all the authority which the prelate and chapter formerly enjoyed. He appoints the pastor of the cathedral, which belongs to the Lutherans; who, as such, are immediately dependent on the electoral government.

The city is governed by a council that consists of four burgomasters, (who preside by turns, each for six months,) two syndics, and twenty-four senators, some of whom are jurists, and the rest merchants. The whole body is distributed into four courts, each consisting of a burgomaster and six senators. These magistrates elect their new colleagues, without consulting the citizens: but none can be chosen who are nearly related to any already in office. They may make what arrangements they think fit, with respect to the police: but they cannot enact any new law, nor alter any part of the constitution, nor impose any tax, without assembling the citizens; yet no resolutions made by these latter are of any effect, unless approved by the council. The management of all public money is committed to deputies, appointed by the citizens, who act under the orders of the council, and must lay their accounts before their constituents. Their taxes are moderate; they, who possess property exceeding three thousand dollars, pay a scot, or tax on what they are worth, in which each is left to estimate his own possessions, and to ascertain the sum which he thinks he ought to pay. In doing this, the citizens are in general so conscientious and public spirited, that most of them really contribute more than could strictly be demanded from them:

* See Rev. New Series, vol. i. page 496.

but they are well satisfied that the revenues of their little state are wisely and frugally administered; and not wasted in supplying the extravagance of princes, nor in diffusing corruption among the people and their representatives.

The character of the inhabitants of Bremen has been unjustly treated with contempt by travellers, who, without having an opportunity of personal observation, have represented them as a plodding, stupid people, without either genius or taste. From this imputation the present ingenious author defends them. He justly observes that *they* display the greatest wisdom, who, in the improvement and application of their talents, keep their peculiar circumstances constantly in view, and never lose sight of real utility to the public; and that the most desirable degree of refinement is that which may be obtained without the sacrifice of morals and integrity. The citizens of Bremen have not indeed that exquisite taste for the comparatively trifling arts of luxury and amusement, nor that studied polish of manners, which result from an habitual want of more serious employment, and from frequent intercourse with foreigners whose sole object is pleasure: but they have in general good natural abilities, improved by a judicious education; and, with respect to useful knowledge, whether literary or scientific, more information may be obtained by conversation in Bremen, than in many places in which more pompous pretensions are set forth. They are obliging, frank, and hospitable; and their numerous and excellent institutions for the education of orphans, and for other charitable purposes, which are supported by voluntary contributions, reflect honour on their generosity and public spirit.

With an account of Bremen the present volume finishes. The worthy author of it is since gone to settle in North America, a country which, to one of his benevolent and philosophic turn of mind, must suggest many interesting observations which might afford ample matter for a most entertaining and useful work: nor are we entirely without hopes that he may gratify the curiosity of the public with something of this kind.

ART. XVII. *Reize, &c.*—Voyages from Zeeland to the Cape of Good Hope, to Batavia, Bantam, Bengal, &c. in the Years 1768, 1769, 1770, and 1771. By the late JOHAN SPLINTER STAVORINUS, Rear Admiral of Zeeland. 2 Vols. 8vo. pp. 440. Leyden. 1793.

THIS work, which is now published by the friends of the deceased author, was probably written for his own amusement, and for the information of his acquaintance, without any

intention of committing it to the press. The editor makes the useful and interesting information, which it contains, his apology for giving it to the public; and this apology is of some weight in Holland, where, he observes, the people are but little informed of the particulars of the national settlements in the East Indies.

It very seldom happens that a captain in the Dutch navy takes the command of an East India company's ship: but our author, being at that time unemployed in his naval capacity, and of too active a disposition to remain idle on shore, resolved to break through the common custom, and, on application to the company, was appointed commander of one of its ships, without any prejudice to his rank in the navy.

The first two chapters of the first book contain a journal of the author's voyage from Middelburg to the Cape of Good Hope, and thence to Batavia. He sailed from Zeeland on the 24th of June 1768, anchored in Table Bay on the 18th of November, and did not arrive at Batavia till the 19th of March 1769. The journal appears to be written with great attention, and may be useful to seamen; though it contains little that would be interesting to land readers. It is observable that, of a ship's crew of 225 persons, 30 had died, and 58 were ill of the scurvy, when they arrived at the Cape. In relating the passage from this place to Batavia, the author mentions a singular phenomenon. On the day after he had seen the island of St. Paul, he heard a noise in the sea, close by the ship, which resembled the groans of a person in great pain; and he thought, at first, that somebody between decks had met with an accident: this sound was repeated several times, though it became fainter as they sailed from the spot where it was first perceived. The officers, who were accustomed to these seas, told him that they had often heard it, and that it portended a very violent gale of wind; it is certain that a storm happened about ten hours after: but in what respect the noise which they heard had any connection with it, as an omen, he does not attempt to explain; it was probably the cry of some animal.

Soon after the author's arrival, he was sent to Bantam for a cargo of pepper. This city lies about thirteen leagues from Batavia: but the only way of going from one to the other is by sea; for the country between them is full of impassible woods and morasses. The town is of great extent, but consists only of huts, built of reeds, covered with clay, and thatched with leaves. The dwellings are not so disposed as to form regular streets, but each stands separately, and is surrounded by a plantation of cocoa-trees, inclosed by a paling of bamboo. The river is so shallow that, at low water, a ship's boat cannot enter

enter it: but this is chiefly owing to neglect. The king of Bantam's palace is built within the walls of a Moorish fort, called the Diamond, which is a quadrangle, about eight hundred and forty feet long, and four hundred broad. It has a bastion at each angle, and several semicircular batteries on the curtains. All these were mounted with about sixty old guns, mostly brass, some of which bore the arms of Portugal, and others those of England: but most of them were unfit for use: the walls are of stone, about fifteen feet high. It was built toward the end of the last century, and the king is obliged to keep it in repair. The company have a garrison in it of about 130 men, under the pretence of guarding him, but in reality to keep him in subjection to their command. None of his subjects, nor even his sons, can have access to him without the knowledge of the commanding officer, and no Javan may pass the night within the fort. The king's sons, when grown up, have each a separate palace and harem. The monarch's attendants, within his palace, are all women, who also form his body guard; for the Bantam soldiers are not allowed to enter the fort. The company have also a fort here, called Speelwyk, in which their servants reside: these are under the inspection of the director of the trade, who has the title of commander, but is responsible to the governor-general at Batavia.

While M. STAVORINUS was at Bantam, he accompanied the commander on a visit to the king, who sent three of his coaches to Speelwyk, to fetch the ladies and gentlemen who were there. The road between the two forts was lined with the monarch's guards, armed with short pikes: they were naked down to the waist, and their only clothing was a piece of blue cotton round their middle. His majesty received the company at the gate of fort Diamond, and, taking the two principal gentlemen by the hand, led them into the palace; making a sign for the rest to follow. They were thus conducted into a large apartment, about sixty feet long, and thirty broad; the floor was paved with square red stones, and the walls, which appeared to have been formerly white, were in a very dirty and decayed condition. At the upper end, stood a couch covered with yellow sattin, and a kind of bedstead with japanned doors. At a little distance was a large oblong table, covered with a cloth of the colour of the king's livery, which is yellow with red flowers. On this stood three large silver dishes with areca and betel. Against the wall were two side-tables of beautiful marble, and some walnut-tree chairs in the European fashion. At the lower end of the room, a large mat, made of split cane, was spread on the floor, on which the courtiers with the prime minister seated themselves in the Indian manner, with their

legs drawn up under their haunches. When the king had left his guests up to the table, he sat down in a high chair at the head of it, and the gentlemen were placed in chairs on his left hand: next to him, on the right hand, sat his eldest queen; the next chair was filled with a lady of the company, and each of his four wives had a guest placed next to her. Two of these sultanas looked rather aged: but the two others were younger, and, though very brown, were not ugly; there were however many much fairer and more handsome women among the slaves who attended. The queens appeared pleased with the ladies, conversed very freely with them in the Malay tongue, and presented betel to them, of which all the women, as well as men, in that country, are exceedingly fond. As soon as the company was seated, pipes and tobacco were presented, and the king conversed with the gentlemen in the Malay language: after some time, the prime minister was called, and came crawling along till he got near to his majesty's chair, when he sat on the floor, and answered the questions which the monarch now and then asked. At about half an hour past eleven, the table was covered with a white cotton cloth, on which were placed a number of small dishes, mostly of fowls and fish, served up in the Indian manner, with sugar, vinegar, or tamarinds. Just before the king a red cloth was spread, on which were placed the dishes that were set apart for him. A second course, consisting of pastry and sweetmeats, was served up; after which, China basons with rice, and some dishes of fish, were carried to the courtiers at the lower end of the room, which were soon devoured by these gentry. On the right hand of the nobles, and at a little distance from them, sat the king's second son, a youth about eighteen years of age; he dined at the same time with the nobles, but by himself, and was served by a female slave who sat next to him. At two o'clock, the company took their leave, and were conducted by the king and prince to their coaches.

Some weeks after the author's return to Batavia from Bantam, he sailed to Bengal, in order to carry thither a gentleman who was appointed director of the company's commerce in the kingdoms of Bengal, Bahar, and Orixá. The journal of this expedition is given in the fourth and fifth chapters. On his arrival at Chinsura, he found this place, and the neighbouring village of Bernagor, in circumstances of the utmost distress, as they were blockaded with an army of about ten thousand Moors, under the nabob of Calimbazaar; this occasioned so great a scarcity of provision among the inhabitants, that many of them died of famine. Mothers came to the houses of the Europeans, intreating them to take their children as slaves, as
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the price of a little rice to prolong their wretched existence. All this was owing to the foolish and unjust conduct of the director, whom our author's passenger came to supersede: this person, of whose name only the initial, V, is mentioned, appears to have been a most insolent and worthless, as well as a weak man, completely hated by all who had the misfortune to be connected with him. The company lay under an obligation to pay a certain toll to the nabob, for the goods that pass up and down the Ganges: but this the director had for some time neglected to pay. The nabob insisted on what was due to him, and ordered the Fausdaar, or governor, of Hugly to demand immediate payment. This officer sent a shabdaar, or messenger, to the director, to receive the money; threatening, at the same time, that, if the demand were not liquidated, no Dutch goods should be suffered to pass down the river. With this message Mynheer V. was so much offended that, after treating the shabdaar with much abusive language, he ordered him to be very severely whipped. In consequence of this rash and insolent conduct, the Fausdaar seized all the company's goods which happened then to be coming down the river; the director then ordered an officer, with thirty men, to go and retake them by force: but these troops found them guarded by four hundred Moors, and returned with the utmost precipitation. The affair was afterward settled by the mediation of the English at Calcutta, on the director's engagement to pay the arrears due to the nabob; which promise he was dishonest enough never to perform.

The last chapter of this book contains the journal of the author's voyage back from Batavia to Amsterdam, which was performed in little more than half a year.

The second book consists of observations on the island of Java, and the state of the company's possessions there. The author first gives a geographical description of the island, as divided into four sovereignties: that of Jaccatra, which is immediately subject to the company, and those of Bantam, Cheribon, and Soesoehoenam, which are governed by their own princes; these are, however, nothing more than the titled slaves of the Dutch, who depose them when they will not comply with the views of the company, without whose permission no one can be appointed to succeed the reigning monarchs. This is particularly the case with the king of Bantam, who is obliged to pay a yearly tribute of nearly 40,000 pounds of pepper; and they are all forbidden to trade, or even to have the least intercourse with any, except the company. Were these princes, says our author, to unite against it, they might easily destroy its power; but of this there is little danger, from their mutual jealousy

jealousy and hatred, which the Dutch government is very careful to keep alive.

The heat of the weather at Batavia is not so excessive as in some other parts of the east: from July to November, M. STAVORINUS observed that his thermometer, which hung in the shade in the open air, stood generally between 84 and 90 degrees of Fahrenheit's scale, in the hottest part of the day; once, indeed, the mercury rose to 92°: in the morning, it seldom fell lower than 76°. The barometer scarcely ever varies from the mean height. The unhealthiness of the place is therefore owing not so much to the heat, as to the morasses by which the city is surrounded, and particularly to the mud, which the sea throws up, and which it leaves, at low water, exposed to the sun; hence the lower part of the town is far more unwholesome than the upper. One would imagine that, with care and attention on the part of the government, this evil might be greatly diminished, if not wholly removed.

The principal productions of Java are pepper, rice, sugar, cotton, and indigo. The Java pepper is deemed better than any other, except the Malabar. From the kingdom of Bantam and the province of Lampon, the company are annually supplied with above six millions of pounds, for which they give about twenty-six shillings sterling per picol, which is equivalent to about 137 pounds Avoirdupois. It has often been supposed that the white pepper is the fruit of a plant different from that which produces the black: but this is an error; it is made white by being lain in lime before it is dry, by which it loses its external coat. Sugar is very abundant; in the year 1768, we are told that thirteen millions of pounds were made in the kingdom of Jaccatra.

The government of Batavia consists of a governor-general, a director-general, five ordinary and nine extraordinary members of council, and two secretaries, beside the council of justice. The power of the governor is unbounded; for though he is obliged to lay some of the public affairs before the council, yet, as all the members are absolutely dependent on him for offices and emoluments, they are the mere slaves of his will; and, should they prove refractory, he can make them severely repent their opposition. Of this there have been many instances. The state which he assumes, and the marks of external respect which he exacts, are much greater than any European monarch claims. When either he or his lady comes into or goes out of church, all the congregation must stand up, and not presume to sit till these great personages are seated, or gone out. When he rides out, he is always accompanied by a guard and trumpeters; and all who meet him, whether ladies or

or gentlemen, must get out of their carriages, and stand till he has passed them. On this occasion, we recollect with pleasure the spirited behaviour of Captain Carteret, of the *Swallow*, who refused to comply with this abject custom *. The same vain desire of displaying the insolence of power, and the pomp of official dignity, prevails among the council and other members of the government; who, though meanly servile to their superiors, are haughty and imperious in exacting submission from others, and in enforcing the little punctilios of ceremonious respect †. M. STAVORINUS expresses his contempt of these silly but disgusting manners, in the most pointed terms. In his journal, he describes an entertainment given by the governor of Calcutta, at which he was present; and, after observing that the conversation was cheerful and unreserved, he adds, 'the free spirit of an Englishman would not bear those haughty airs, which the governor and members of council display in every society at Batavia; nor could it support that intolerable insolence with which the company's servants, in all the settlements, treat those who are but a degree beneath them in official rank. The consequence of this is, that they have scarcely an officer who serves them with zeal, or is really concerned for their interests; each endeavours to fill his purse as fast as he can; that he may retire as soon as possible from a tyranny so completely odious.' Indeed the Dutch of Batavia, of either sex, do not, by our author's account, appear to be either very amiable or respectable: the men are indolent and proud, jealous and diffident of each other; for both the nature of the government, and the rivalry for preferment among individuals, make it dangerous to be frank and unreserved. It is a common saying among them, that *a man ought not to trust his own brother*. They are very fond of pomp and ceremony, dress in the Dutch manner, chiefly in black, and, which is extraordinary in so hot a climate, are particularly partial to velvet coats, which, however, may be worn only by those of the highest rank.

The punishments inflicted on the slaves are dreadfully severe; —the author saw one impaled alive for murdering his master, and his description of the execution filled us with horror. The Batavians pretend that this cruelty is absolutely necessary to keep these wretched beings in subjection. The Bokanese slaves, who are brought from the island of Celebes, when irritated by ill usage, are exceedingly dangerous; as in this case

* See Hawkesworth's Account of Voyages, vol. i.

† May we not then describe Batavia in the words which Goldsmith so unjustly applies to Holland, "A den of tyrants, and a land of slaves!" See his Traveller,

they will intoxicate themselves with opium, sally into the street, and murder every person whom they happen to meet. This is called running *Amok*; because this word, which signifies slaughter, is the cry of these desperate wretches. Our author says that this happened several times while he was at Batavia. It has been supposed that, from this practice, Steele borrowed the idea of the Mohock club, mentioned in the *Spectator*.

Most of the ladies of Batavia are born either of European mothers, or of Indian slaves, who, after having served as concubines, are married to their masters, and converted, or at least said to be so, to Christianity. The children of the latter may easily be distinguished, especially by the smallness of their eyes, from those that are born of European women. A girl is marriageable at twelve or thirteen years old, and sometimes when younger: if she has a tolerable figure, or a good fortune, or powerful friends, she is generally a wife before she is fourteen. As no care is bestowed on their education, it will easily be imagined that such wives are destitute of all that knowledge which might enable them to superintend a family, or to be rational companions to their husbands; nay, many of them, we are told, are so very ignorant that they can neither write nor read. Accordingly, their husbands never think of conversing with them, nor of placing any confidence in them; and, as their company is neglected by the men, they associate only with each other, and with their female slaves, by which society neither their understandings nor their manners can be much improved. They are far from being fruitful, and, at thirty, are deemed old: indeed at this age they look older than an European woman of fifty. They are well shaped and slender: but their complexion is deadly pale, and even the most handsome of them would be thought plain in Europe; especially as most of them spoil their mouths and teeth with chewing betel. They are of a very indolent disposition, but exceedingly jealous; and, if one of them suspects that her husband has the least partiality to any of her female slaves, her resentment knows no bounds: but, as she dares not openly shew it to him, she wreaks her vengeance on the unhappy girl who is the object of her suspicion. The deliberate malice and refined cruelty, with which these women treat their poor slaves on these occasions, are not less astonishing than shocking. On their husbands they revenge themselves by the *lex talionis*.—A rich widow has generally a number of lovers, as soon as her husband is buried; which circumstance takes place on the day after his death; and, at the end of three months, during which the law obliges her to wait, she takes a second to comfort her.

It is evident, from the author's account, that, notwithstanding the vast profits at which the company dispose of their articles of commerce, the expences attending their establishments, and those which they are obliged to incur, in order to secure their monopolies, are more considerable than their gains; and it is well known that their riches have not increased since the period to which this narration relates. M. STAVORINUS frequently hints at the dishonesty of the company's servants abroad; this is not surprizing when it is considered that many of those, who have been sent from Europe, are such as have not been very much famed for honesty at home; and of the morals of the Asiatic Dutch he gives us no reason to think very highly. After all, when we consider the prodigious expence, both of men and money, in which this company involve the republic, and that their profits must necessarily decrease in proportion to the increasing number of competitors, we may justly question whether, as it is now managed, the institution be not rather detrimental than advantageous to the United Provinces: but if, setting aside political expedience, which it is now the fashion to make the standard of rectitude, the subject be considered in a moral view, the answer admits of no hesitation.

The second volume contains an account of Bengal, and of the few settlements of the Dutch in that country, and a description of the Cape of Good Hope. This part of the work is illustrated by two large maps, and, like the rest, is written in a plain but interesting manner. We shall make no extracts from it, because both these countries are much better known to Englishmen than the metropolis of the Dutch company.

On the whole, we are much pleased with this work, which bears evident marks of that frankness and honesty which are generally supposed to indicate the character of the independent seaman.

ART. XVIII. *Reden voeringen van wylen PETRUS CAMPER, &c. i. e. Lectures of the late PETER CAMPER, on the Manner of delineating the different Emotions of the Mind in the Countenance;—on the striking Resemblance between Quadrupeds, Fowls, Fishes, and the Human Species;—and on the constitutive Beauty of Form. Illustrated by Plates. Published by his Son ADRIAN GILLES CAMPER. 4to. pp. 92. Utrecht. 1792.*

THIS publication is the sequel to the professor's *Treatise on the Natural Difference of Features in Persons of various Countries and Ages, and on Beauty as exhibited in antient Sculpture and Engravings*; which we have noticed on a former occasion.

cession*. The present work may be considered as a farther illustration of M. CAMPER's favourite and very important idea, concerning the intimate union that subsists between a minute knowledge of anatomy, and the arts of painting and sculpture. Artists, in general, are too easily contented with a very confined and imperfect knowledge of the muscular system; and they imagine that they have made a sufficient progress in the science of anatomy, if they have studied the situation, origin, and insertion of the external series of muscles, of which the action indicates itself through the integuments. Professor CAMPER strenuously contends that, in order to excel, much more is necessary. He maintains that, as the general form of animals chiefly depends on that of the skeleton, or arrangement of the bony parts, a competent knowledge of *osteology* is highly requisite:—that as, in the human species, the various emotions of the soul are depicted on the countenance, by the means of the muscles which are differently affected by such emotions, and as the action of these muscles depends on that of the nerves which are primarily agitated, the study of *neurology*, in this connection, and with this immediate view, would be highly advantageous;—and farther, that an acquaintance with the natural history of animals, with their particular instincts, and with the *aptitude* of their forms to their destinations in the great scale of being, would have prevented many egregious blunders and errors in proportion, which have been committed by artists of eminence, through their inattention to circumstances of this kind.

These truths were in some measure illustrated in the preceding publication; where it is shewn that the diversity of forms in the *physiognomy* of different people depends entirely on that of the *cranium*, united with the position of the upper and lower *maxilla*. While the Professor was attentive to that subject, other discoveries were made, and other ideas suggested themselves, which he deemed sufficiently numerous and interesting to be reserved for future publication. We may now add that the universal acceptance, which the former work received among artists and connoisseurs, has encouraged his son to present the world with the sequel of his father's labours in this department.

The first treatise had the great advantage of being completed for the public eye by the Professor himself; and it manifests every mark of care and attention. The Lectures before us, although they contain very interesting materials, are rather to be considered as *fragments* of a series of Lectures, given before the Academy of Drawing, than as complete dissertations on

* See Rev. New Series, vol. vi. p. 206.

their respective subjects. We are informed by the Editor, that his father had entertained the design of pursuing the study much farther, and of giving it every advantage of precision: but his various occupations, both as a professional man and as a politician, engaged his attention, until he was seized by the inexorable tyrant, *Death*.

It was the method of Professor CAMPER, in delivering these Lectures, not to read a precomposed discourse, but to illustrate the subject under consideration by numerous sketches drawn with chalk on a blackened board, and to give an extemporaneous explanation of them; so that one set of figures was immediately effaced to make room for others. All the remains of these Lectures are, the introductions, a concise syllabus used by the Professor, and some sketches, consisting of about thirty figures, which served to illustrate his leading principles.

Although these defects necessarily deprive us of the satisfaction which always accompanies the *completion* of a work by the hand of its author, and may also, in some instances, deprive us of the full force of evidence relative to the truth of some of the writer's positions, yet we are fully convinced that every artist, who is emulous to excel, will find in the present work many important ideas, a due attention to which will lead him on toward perfection.

In consequence of the above circumstances, we can discern a greater appearance of pedantry, and more affectation of learning, than would have been observed, had these Lectures been presented to us in a more extensive and perfect form. The introductory parts, abounding with quotations from antient authors, and with criticisms of the most celebrated masters, are, in the *publication*, rendered disproportionate to what constituted the principal subject of the Lecture. This imperfection would have been removed in a greater degree, could the reader have enjoyed the same advantages of *amplification* that were possessed by the audience. However, many of the quotations may not be unacceptable to the classic reader; and the Professor's remarks concerning the imperfections of the most distinguished artists may serve as cautions to the student, and may also manifest the superiority of the methods proposed.

As the chief object of these Lectures is to explain and elucidate certain principles by means of divers figures, no verbal descriptions can do justice to the Professor's ideas. We shall therefore simply announce the most important proposition which it is his desire to establish, and point out the method which he has adopted for this purpose.

Lecture I. treats of the manner of representing the different emotions of the mind.—The Professor, after having expatiated on

the excellency of the antients in this department, and also on that of some of the moderns, observes that no one has arranged the passions in better order than *Le Brun*, whose lessons and drawings have been followed in every country: but that he, as well as all his predecessors, confined himself to general appearances, which, in many instances, are defectively expressed; or to *metaphysical* inquiries concerning the nature of the soul, and the manner of its acting on the body; in which every author has been lost in a jargon of words, without producing any valuable rules to direct us, without tracing the *physical* influence of the soul on the body, or explaining the manner in which its emotions produce their correspondent change.

‘It shall be my object (says the Professor) not to shew you what passes in the *soul*, but in the *body*, in the various *emotions* of the soul; to point out the different appearances, their uniformity, and the manner by which they are produced on the countenance. The *first* object is to become well acquainted with the form of the cranium;—the *second*, with the principal muscles of the face;—and the *third*, with the nerves which set those muscles in motion. For example, a person under the influence of sorrow and melancholy suffers his head to sink as it were under the weight of the oppression, or he supports it with his hand. The muscles of the neck no longer maintain the equipoise; that is, the nerves belonging to the neck are rendered inert by the influence of this passion. On the contrary, a person under the influence of *mirth*, and of violent *laughter*, elevates his head; his breast is agitated; he holds his sides with both hands; his legs begin to fail him, and he would roll on the ground if the fit continued. A man in a *rage* beats with his hands, stamps with his feet, and his face is violently convulsed. *Respect* impedes speech, an inward trembling takes away the power of motion, the heart beats, and the liveliest eyes look downward: if *shame* accompanies the emotion, the blood paints the face, neck, and breast, with crimson. Thus, in all emotions, particular nerves are affected; and, consequently, it is the business of every painter to make himself acquainted with these; and certainly every one, who writes systematically on the subject, should be such a proficient in the knowledge of anatomy, as to be able to give instructions in the rules flowing from it. As I have been much occupied in dissections, frequent opportunities have presented themselves of tracing the nerves which must have been primarily affected;—of observing with what particular muscles they were connected, and, from the actions of these muscles, the changes that must necessarily follow. These appearances I shall now demonstrate.’

Conformably to this plan, and after he had given to his audience a general idea of the form of the cranium, of the principal muscles of the face, and had traced the course of the nerves, he pointed out, by various drafts or sketches, the changes produced in the countenance in the emotions of *surprize*, *contempt*, *complacency*, *laughter*, *sorrow*, *weeping*, *wrath*, and in *death*.

Lecture II.—Concerning the similarity which exists between quadrupeds.

As the Professor, in his former treatise, had demonstrated that the characteristic features of persons in different countries, and at different periods of life, proceeded from certain changes in the form of the *cranium* and its appendages, so he maintains that, in all the larger animals inhabiting the three elements, there is one part of the body common to all, and very similar in its form; that the great diversities observable in the animal creation, from man down to the finny tribe, proceed from the diversity which takes place in the appendages to this central part; and that these diversities are according to the nature of the animal, to the element which it is destined to inhabit, to the kind of food by which it is nourished, and to the particular manner of obtaining this food. The permanent part is the *trunk*; that is, the *vertebræ* of the back and loins, with the ribs. It is in this connection that the Professor expatiates on the necessity of paying more attention to the natural history of animals; than is generally observable in the works of the most celebrated artists. The following passages will sufficiently illustrate the idea:

* In a fine *horse*, every one admires the beauty of its neck: in a *camel*, the length of the neck and the smallness of the head strike us most: in an *elephant*, its long proboscis is most admired: while, in a *greyhound*, it is the thinness of the body and the slenderness of the feet that attract our principal attention:—but these forms of particular parts proceed from the ends to which they were destined. Cicero has justly remarked that some animals are made low of stature, that they may readily reach their food from the ground: if they be necessarily tall, they are assisted by the length of the neck. As the neck of the *elephant* would be of an enormous size, were its length proportionate to its body, the neck is therefore formed remarkably short, and the defect is supplied by the trunk, by which this animal gathers its food from the ground, as his immense size renders it impracticable for him to stoop.'—Again.—'The wise Creator has uniformly made the fore feet of those animals, the stature of which renders a long neck necessary, lower than the hind feet; as in the *sheep*, the *deer*, the *camel*, &c. It is also remarkable that, in such animals, the dorsal *vertebræ* gradually ascend toward the hips. In those animals which feed on *gramina* and grass, the belly is much larger than in the *carnivorous* class; and the largest in those which chew the cud. The *cow* collects a large quantity at once, and afterward ruminates; the *horse* eats continually; the *cow* necessarily requires, therefore, a larger belly than the *horse*, and this latter a larger than the *dog*.'

From various instances of a similar nature, with which we will not detain the reader, the Professor draws the following nearly self evident conclusion:—'The more perfectly an artist

is acquainted with the nature of animals and the designs of their formation, the better he will succeed in delineating them.

In the sequel of this Lecture, various rules are laid down, and examples given, by which artists will be enabled to delineate, with much more accuracy than is generally obtained, the *horse*, the *cow*, the *dog*, the *camel*, &c.; or, with a few strokes of the pencil, to convert the one into the other, merely by an attention to *these rules*, and to the deviations which take place in consequence of the particular nature of the quadruped.

In the *third* Lecture, the idea is extended to *birds* and *fish*; and by means of several figures, which the Professor circumstantially explains, he demonstrates the extreme facility with which an artist may make a quadruped assume the form of a bird, (the cow, for example, that of a crane,) or metamorphose a fish into a quadruped.

Such are the principal positions, though the Professor extends the points of similarity much farther.

To these Lectures, which are entirely of a practical nature, is subjoined a dissertation on the *beauty of forms*; being the substance of three lectures read before the academy in the year 1782. Its object is to prove that no particular form can, abstractedly considered, constitute beauty; that the real basis of beauty consists in the means being adapted to the end; and that, exclusively of this, our ideas are influenced by customs, national prejudices, implicit confidence in the taste and opinions of others, &c.—If the subject be not treated with the metaphysical acumen of a *Burke*, a *Smith*, an *Alison*, or a *Sayer*, yet the dissertation displays extensive reading and deep thought; and it confirms mere speculative opinions, by an assemblage of many incontestible facts.

ART. XIX. *Eenige Berichten*, &c. i. e. Some Account of the Prussian, Austrian, and Sicilian Monarchies, and of some of the adjacent States. Vols. I. and II. 8vo. about 300 Pages in each. The Hague. 1793.

THOUGH the author's name is not inserted in the title page, it appears, from some traits in the preface, that for this publication we are indebted to a gentleman who, about five years ago, published an account of his travels through Great Britain and Ireland*, which we then recommended as an interesting performance; and who is said to be the writer also of a pamphlet on Political Liberty, of which that impartiality which, we trust, will always direct our opinions, obliged us to

* See Review, vol. lxxx. p. 524.

Speak less favourably *. It is with great pleasure that we meet him again in the character of a traveller, in which he seems every way qualified to inform and entertain his readers. His subject is a tour made in 1791 and 1792. The two volumes now before us contain an account of the parts of Prussia, Germany, and Bohemia, which the author visited; his description of Italy will be given in another volume, which, we are told, will be published in a few months.

The work begins with the author's journey to Hanover; in relating which, he very properly reproves his countrymen for the contempt with which they are in general inclined to speak of their neighbours, the Westphalians. The fertility of the earth in some parts of this circle; in others, the riches which it contains within its bowels, the beautiful romantic scenes which its mountains afford, and the number of populous villages and hamlets; deserve more attention than is generally bestowed on them. The Dutch, says this traveller, ought rather to imitate than to despise the indefatigable industry of the inhabitants; who, free from the contracted spirit and intolerable tyranny of guilds, contented with the plainest food, and able to procure it very cheaply, have, by their cloth manufactures, undermined those of Holland, and have erected flourishing towns by their application and frugality; while those of their once wealthy rivals are falling into decay. He acknowledges, however, that Westphalia, notwithstanding all these advantages, is a most disagreeable country for a traveller. Tedious are the heaths and moors that lie between Drenthe and Hanover; the road is bad; the clay cottages, or rather huts, by the way-side, exhibit a most disgusting picture of dirt and wretchedness; and the inns are filthy beyond all description: neither did the circumstances of many of the petty sovereignties, through which he passed, tend to inspire great esteem for these German princes, nor very high ideas of the happiness of their subjects. One of these nobles, preferring the dissipation and vices of Paris to the more generous satisfaction of promoting the welfare of his people, was obliged, in order to pay his debts, which his worthless extravagance led him to contract, not only to mortgage his territory, but to resign the government of his subjects into the hands of the mortgagee; and yet this contemptible man, who has forfeited every right to the fruit of his own garden, and to a lodging in his own palace, and must consider even the privilege of sporting in his own woods as a favour granted to him, has the assurance, or rather the insensibility, to reside here a few weeks in every year, when

* Rev. New Series, vol. xi. p. 506.

he exhibits the mean condition to which his vices have reduced him. This anecdote gives no very favourable notion of the patriotism of the German nobility ; or, should it be said that the instance is singular, still it impresses no high opinion of Germanic liberty ; for the power of a sovereign to stake his territory in a game at cards, and to consider his subjects as transferable property, is utterly inconsistent with every idea of freedom. From these scenes of feudal tyranny, the author was agreeably relieved on arriving at Osnaburg ; which, notwithstanding the disadvantage of an elective government, in which the sovereign can have no permanent interests, (as, at his death, it must go into a different family,) seems to be in a prosperous condition.

Of Hanover, we shall at present say little, as we had occasion to mention it in a preceding article. (P. 545.) The author bestows great praise on the public institutions for the education not only of youth, but of those to whom the instruction of youth is committed ; and particularly on the care taken to impress the minds of the people with rational sentiments of religion. The ecclesiastical assembly, to which the care of every thing relative to the church is committed, has lately published a catechism for general use, in which all needless controversial doctrine is avoided, and an excellent system of morality is founded on the most simple principles of christianity. The clergy are liberal, because each is free from the shackles of church orthodoxy, and may follow the dictates of his own judgment in forming his opinion, without danger of being prosecuted for heresy. The Roman catholics are not only tolerated here, but their church is built exactly like those of the protestants. In the court chapel, however, a vast number of relics are preserved in costly shrines, which would be more highly valued by the votaries of papal superstition than we may suppose they can possibly be by protestants. Among these is a finger of St. Mark, for which a Venetian minister offered George I. an hundred thousand ducats : but the elector was too honest to take so much money for so worthless a bauble. These precious trifles were brought from the Holy Land by Henry the Lion, a duke of Brunswic.

From Hanover, the traveller went to Gottingen ; the university of which he styles the best that he knows, and which he prefers much to those of his native country. We find that it was his *alma mater*, and something may perhaps be ascribed to his partiality on this account : but the celebrity of its professors, among whom are *Eichborn, Less, Heyne, Murray, Blumenbach, Lichtenberg, Gmelin, and Kaestner*, entitles it to a very honourable pre-eminence ; and its claim is confirmed by what is here said of the attention which they pay to their pupils,

pils, and by the application which the latter are obliged to devote to their studies. From these circumstances, a young man, we are told, may here learn as much in three years as he would in a Dutch university in five. There are 49 professors belonging to this institution, and nearly forty private tutors, *repetitors*, and inferior teachers. The number of students is between eight and nine hundred. Here, and in general throughout Germany, the lectures are given in the language of the country; whereas, in Holland, the professors teach in Latin. The author gives the preference to the former of these methods, and it certainly has many advantages: but does it not tend to destroy those which the learned have hitherto derived from an universal language; and, by rendering the study of Latin less necessary, may it not occasion the neglect of antient literature? The general and lying-in hospitals of this city deserve praise, and afford the medical students an excellent opportunity for clinical and obstetrical instruction.

Previously to his leaving the electorate, the author was persuaded to make an excursion to the Hartz: under this article, he gives an account of the œconomy of the mines, and of the various processes by which the metal is obtained from the ore. His details are highly interesting: but, as our limits will not permit us to attend him in every place in which he may find matter of amusement, we shall proceed to the city of Brunswick, without stopping at the intermediate stage of Wolfenbüttel.

Brunswick is said to contain about twenty-four thousand inhabitants; and it has, says our author, the inexpressible advantage of being governed by a prince who administers the finances of the state with wise frugality, and diminishes the debts in which, at his accession to the duchy, he found himself involved. We are sorry that such a character could ever condescend to give the sanction of so respectable a name to a proclamation, absurd in itself, and which we may justly consider as one cause of those melancholy events which afterward took place in a neighbouring kingdom, and of the destructive war in which we are at present involved. Let us consider him, however, in a civil capacity,—in which he appears to greater advantage, or at least in a more amiable light, than at the head of the Prussian bands; and in which, by this and other accounts that we have read, he deserves the title of the father of his people, as he employs his power to increase their prosperity and happiness. Many of their former burdens are already diminished, real property is not heavily taxed, and, though some articles of daily consumption are charged with high duties, there is reason to hope that these will be lessened when the

finances are brought into a better condition. The population of the duke's dominions is estimated at 185,000; which, as their extent is only 94 square leagues, is 397 persons in every square league more than in the electorate of Hanover. One of the chief employments of the people is spinning wool and flax; and, in the city, is an excellent institution for supplying the poor with these means of subsistence: by which, all who chuse to apply are furnished with the materials, and are paid for their labour on the same footing as by the manufacturers; yet what arises from the sale of the yarn and thread is sufficient to pay all the expences of the establishment. Adults perform their work at their own habitations: but two hundred children work every day in the house, and are there also instructed in reading and writing. Brunswick is celebrated for its academical school, among the professors of which were several men who are universally respected on account of their learning and talents. The protestant Abbot Jerusalem, who died here lately, at a very advanced age, is still regretted by all who knew him.

Helmstadt, the only university in the Duke of Brunswick's dominions, was the next place visited by the present traveller. Among its professors are *Crall*, *Brunn*, and *Beireis*; the first of whom is well known as a chemist, and as the publisher of a chemical journal; the second shares the fame of Dr. Kennicott in biblical learning, and the third is a most astonishing character for extensive knowledge and indefatigable application. He is professor of no less than seven different sciences, and gives fifteen lectures every day, except Sunday. Two hours' sleep and one short meal are the only refreshments which he allows himself in the 24 hours. When a youth at the academy, at the death of his father, he generously resigned his paternal fortune in favour of his younger brothers and sisters: but his industry, and his knowledge of physics and chemistry, have enabled him to acquire wealth sufficient to gratify his passion for science, and to collect several valuable cabinets of curious books, medals, paintings, anatomical preparations, natural history, and philosophical instruments. In this collection, is a rough diamond, the largest *ever known*; it is nearly the size of a hen's egg, and weighs much above a thousand carats. Its shape admits of its being cut as a brilliant: but this operation would cost a vast sum. The professor declared that he was assured of its being genuine by every mode of trial, and that he had procured it from India by means of an Englishman. We cannot read this marvellous story without some suspicion, not of our author's nor of the Professor's veracity, but that the latter has been deceived with respect to the value of the stone:—however
this

this may be, we cannot help wondering at the peculiar fancy of suffering a thing of such immense value to lie useless in his cabinet ; and that he should shorten his life by incessant labour, rather than derive any other advantage from it than the barren satisfaction of saying, there lies the greatest diamond in the world, and what would make the fortune of hundreds. In the Professor's mechanical cabinet, are the celebrated *automata* of Vaucanson.

The city and duchy of Magdeburg are the objects next described. The King of Prussia allows no goods to be carried down the Elbe lower than this city, unless in ships belonging to his own subjects. How far he has a right thus to obstruct the navigation of so large a river, which runs through a great part of Germany, and to deprive the millions that live on its banks of the advantages conferred on them by Providence, is a question in political morality which the author says he will not attempt to decide. He is at least prudent in forbearing to examine it: for, if he doubts of its rectitude, what must he say of the claim of his countrymen to prevent the navigation of the Scheldt, the restriction of which has involved the republic in a war, that, whatever may be its event, will probably be attended with consequences the most ruinous to herself? In the neighbourhood of this city is a protestant abbey, which is, at the same time, a public gymnasium, where young men receive a most excellent education.

Of Berlin the author gives a very particular description: but he does not think so highly of its beauty and elegance as many have done. Its situation is in a barren sandy plain, and the park is the only pleasant spot in its vicinity. From the nature of the circumjacent soil, it is exceedingly exposed to dust, from which, in dry windy weather, the eyes and lungs of the inhabitants suffer no small inconvenience, and which is of serious consequence with respect to health. The attention paid by the late king to the decoration of the city is well known: he rebuilt whole streets, constructing the outside of the houses according to his own plan, but leaving the inside to be distributed and finished by the owner in the manner which he might like best: in this respect his present majesty imitates his example; notwithstanding which, the city has a shabby appearance. All these externally splendid houses are built of brick, covered with a thin coating of plaister, which is painted with a light colour. In a very few years, this outside is corroded by the air and the drifting sand, the paint is worn off, the plaister falls, the naked bricks peep through the magnificent ornaments, and no friendly hand is extended to repair the decayed grandeur. This, the author says, is the case with all the best houses, without exception; and he adds that, were it not for the frequency of new build-

ings, the house-painters would have no employment, and their art would be lost at Berlin. In these respects, the inside of the habitations corresponds with the outside: for, if a few newly finished parlours, and some magnificent apartments of the great, be excepted, the rooms are in a most ruinous condition, and the furniture is covered with dust and dirt. The number of buildings, both public and private, in Berlin, in the year 1790, amounted, according to Count *Hertzberg*, to 6723, and the population to 150,803; which, on an average, is more than twenty-two inhabitants to each house:—but neither the number of buildings, nor that of inhabitants, is proportioned to the extent of the city, and even this an Englishman would think small in comparison with London. On that account, however, our author justly observes, the Prussian has no reason to be dissatisfied. An extensive metropolis is always a school of idleness, dissipation, luxury, and depravity; and, when its population increases in a greater proportion than that of the country and smaller towns, agriculture will decline, and numbers will forsake their more humble occupations, to enjoy a more convenient, but less useful, mode of life in the capital. With respect to safety, Berlin has much the advantage of London; and, in licentiousness of manners, it is not inferior to any place in Europe. The author is offended at the publicity of some of the houses of ill fame, and still more so that they are allowed and regulated by law: he admits, however, the necessity of such places in large cities, and he thinks that the magistrate ought to connive at them. We cannot be of the same opinion; because connivance is sometimes put up to sale by the officers of the police, and is liable to be extended, as well as contracted, according to the degree in which these gentlemen are bribed.

The author is by no means pleased with the regulations of the Frederician code concerning divorces*; and he says that they degrade marriage to a state of concubinage not less impolitic than immoral. Indeed some of these allowed causes of divorce appear highly reprehensible; for it is surely very unreasonable that a marriage should be dissolved on mere suspicion of infidelity, or because the parties happen to have no children, or in consequence of incurable bodily disorders, which attack either of them after their union, and frustrate the great end of the institution. Concerning these laws, it may justly be said that they destroy the mutual confidence which is the basis of conjugal happiness; and, in tedious diseases, tend to deprive the sufferer of the hope of having pain and weakness assuaged by

* See Monthly Review, vol. xxvi. p. 7.

that affectionate attention and care, which so greatly alleviate the sorrows of sickness. To render divorce too easy and frequent is certainly opening a source of the most unbounded licentiousness; to make it entirely unattainable is an error not less fatal, in its consequences, to the virtue and happiness of mankind: but to put this relief within the power of the rich and great alone, and among these to permit the guilty party to marry again, as is the case in England, is inconsistent with every idea of justice, and is a disgrace to a free country.

- In Prussia, as well as in some other parts of Germany, the institutions for the education of youth claim the attention and praise of travellers; the improvements in this respect, which have been made during some years past, are very great. The Germans have wisely rejected those absurd regulations of public schools and universities that were suited only to the times of monkish superstition in which they were established, and which, being inconsistent with modern manners, exist merely in name, without producing any good effect, and leave youth without that real and proper restraint which is necessary to prevent a licentious and extravagant conduct.

On the progress of freedom of thinking, among some of the most eminent of the German divines, our author makes observations which are liberal and sensible. He justly says that the opposition, which has been made to these sentiments, is injudicious, and the apprehension of danger from them ill-founded. He pleads the right of private judgment in opposition to the obligation of adhering strictly to the decisions of ecclesiastical authority; and he states the wretched alternative, to which it reduces the most worthy among the clergy, of either violating their regard to religious truth, or of plunging themselves and their families into misery by professing their real sentiments. He likewise gives the common objections which others have urged against leaving the clergy to their full liberty, and seems to plead for some restraints on the pulpit: but he allows that these ought to be of such a moderate nature, that, while they prevent weak people from receiving occasion of offence, they may not bear hard on the more liberal among the clergy. This moderation, he observes, has hitherto escaped the discernment of the statesmen of Berlin; and he hints his disapprobation of the celebrated *religion edict*, by which the government endeavoured to prevent christianity from ever being cleared from those various absurdities with which the human inventions of different sects have obscured it. This edict, which obliged christians of all denominations to adhere strictly to the articles of their several churches, had all the oppressive cruelty of intolerance, combined with the indifference of infidelity, and could not plead

plead even that misguided zeal for truth, which is the common excuse of bigotry. All theological works must now undergo an examination by the consistory, or ecclesiastical council; with which this circumstance has engaged the king in disputes that do him no honour; nor will it be in his power to diminish the esteem which the public will entertain for a *Spalding*, a *Diedrichs*, or a *Teller*. The Lutherans are divided into those of the old and of the new light: but the latter are by far the most numerous, and the most respectable with regard to knowledge and abilities. The preachers among them seldom mention mysterious and controversial doctrines, but content themselves with affectionate exhortations to piety and virtue, founded on the generally and universally acknowledged truths of the gospel. A similar schism, we have been informed, has lately taken place among the Lutherans in Amsterdam: the more rational were, as usual, the most moderate; and, wishing for nothing more than the negative privilege of being silent concerning the points in dispute, would willingly have tolerated the opposite opinions of their brethren:—not so the bigots of ancient Lutheranism, who, getting the mob of the congregation on their side, and secretly supported by some of the clergy of the established church, were inspired with such true Birmingham zeal, that the magistrates were obliged once or twice to send soldiers to the church, in order to prevent mischief. The alarm, thus occasioned, was dissipated by the prudent conduct of the regency, who contrived to effect a separation of these violent followers of the name of Luther, rather than of the meek and charitable character of Jesus, and allowed them to build a new place of worship. This they have done; and, though it has not been opened above half a year, these peaceable sons of orthodoxy have quarrelled among themselves, and are now affording a rich harvest to the gentlemen of the law.

To return to our author; in the course of his observations, he asks whether Prussia be an arbitrary monarchy? Count *Hertzberg* denies that it is, in a memoir, read before the academy, which we lately reviewed*; and we find that the traveller's opinion of this performance is nearly the same with that which we gave: he thinks that the Count does not sufficiently distinguish between what the king actually does, and what he has power to do; or, in other words, between the constitution of the monarchy, and the administration of the monarch. On examining the account of the former, even according to the Count's representation, our author pronounces it to be the

* Monthly Review, New Series, vol. xi. p. 499.

most arbitrary monarchy that can be conceived; that all the laws depend on the pleasure of the king; and that a worthless and tyrannical prince, if such should ever be the lot of Prussia, would find nothing in the Constitution to restrain him from oppressing and plundering his subjects. The Count boasts the impartial administration of justice: but of this the present writer does not seem to entertain so high an idea; and he denies that the Prussians have any security either of person or property. The Count affirms that the king never sends a prisoner to Spandau in consequence of his own displeasure. 'Be it so,' says our author: 'but suppose the king should chuse to depart from this rule, what officer, or what detachment, is there that would not instantly obey him? what political body, or what court of justice, would dare to plead the prisoner's cause, and to demand that he might undergo a legal trial?—and does this confinement in Spandau, or in some other castle of a similar kind, really happen so seldom as the Count pretends? Perhaps they, who are thus punished, may have deserved it: but, if the guilty be thus treated now under an equitable reign,—to-morrow, this reign may give place to the dominion of a set of worthless favourites, by whom the best citizens may be thrown into dungeons.'

Equally arbitrary are the principles of the Prussian government with regard to taxation. The code expressly says *that the right of taxing property, persons, trades, products, or articles of consumption, belongs to the king*. Hence he may take what he pleases, when he pleases, and from whom he pleases. Our author farther proves that, though the peasants are no longer, in many places, the transferable property of their lords, they are in fact slaves; as they cannot leave the estate to which they belong, nor marry, nor do even the most indifferent thing, without the leave of their lord; who, provided he does not injure life nor limb, may beat and chastise them as he thinks fit. It is also observed that many classes of people, among the Prussians, are not allowed to leave their country; and indeed none have the entire freedom of doing this; though it seems to be a right inseparable from every idea of liberty. 'The present generation of men,' says our traveller, 'may, if they think it will promote their greater security and happiness, voluntarily submit to the most despotic government that can be conceived: but their descendants, when arrived at years of discretion, must determine for themselves whether they can think such a government eligible; and, should they differ from the opinion of their ancestors, they ought to be allowed the right of removing to a land of greater liberty: nor can this freedom be denied without violating every obligation of justice, and

and becoming guilty of a most oppressive tyranny, which no arguments can vindicate, and no pretence of expedience excuse.' Among the laws relating to the nobility, those, which permit and regulate what are called *left-handed marriages*, are mentioned with that strong disapprobation with which they must inspire every man who does not sacrifice his reason to his licentious passions, or is not influenced by the contemptible prejudices of the most haughty and worthless nobles. 'Nearly at the same time,' says the author, 'that nobility was abolished in one kingdom, were the nobles of another prohibited from marrying with their inferiors, or forced into a connection in which the names of father and of husband are reduced to empty sounds.'

We have given these observations on the Prussian government, which has often been much misrepresented, because they are those of a writer whose opinions of liberty are very far from inclining to the popular side of the question, and who cannot therefore be suspected of being swayed by any violent prejudices against monarchy.

In the arsenal of Berlin, the author was surprised to see a beautiful statue of Frederic I. which had formerly stood in one of the public markets. It was, however, on too small a scale for such a situation; and the late king, who entertained no very great esteem for his grandfather, removed it, and intended to have condemned it to the melting furnace; nor was it without great difficulty that the founder of the Prussian monarchy was rescued from this disgrace, and obtained an asylum among the great guns of his descendants.

Our limits will not allow us to mention many other interesting particulars that attracted our notice in the account of Berlin:—whence our author went to Potsdam, thence to the Saxon Universities of Wittenberg and Leipzig, and through Meissen to Dresden. He speaks very highly of the character and administration of the Elector; and he observes that his subjects may rejoice that, however the unhappy lot of ruined Poland may be decided, they are now probably freed from the disagreeable prospect of seeing their princes adorned with the frail unsteady crown of that kingdom:—indeed, none, he adds, will be more worthy of compassion than a sovereign forced by political circumstances to leave the land in which he was born and educated, and in which he is beloved by all his subjects, in order to reign over a people of very different manners, language, disposition, and sentiments, in a country which is a prey to the intrigues of internal malecontents, and of foreign cabinets, whose only object is plunder.

The second volume commences with an account of Prague. After describing the city and public buildings, the author mentions the theological seminary, established here by Joseph II. The Bohemians seem to be blessed with a much greater portion of good sense than the superstitious inhabitants of the Austrian Netherlands, and were greatly pleased with the Emperor's plans of reformation, the good consequences of which were soon evident: but his successor, *Leopold*, whether from motives of superstition, or merely to regain the Flemings, and to court the church of Rome, was mean enough to abolish the seminary, and to reduce the education of his clergy to the miserable footing on which it had been before. Fortunately, he did not think of re-establishing the convents which his predecessor had abolished. *Joseph*'s measures at first occasioned some little dissatisfaction among the clergy, but the people were soon reconciled to them, and afterward many would have rejoiced if not a single convent had been left; however, by the difficulties thrown in the way of the noviciate, the zeal for the monastic life is greatly abated, and it is probable that the remaining monasteries will ere long decay, from the want of recruits. No nuns are left, except those who make it a part of their profession to nurse the sick, and to educate girls: the latter office, in our author's opinion, might have been abolished without any loss to society; as he does not think that young women can be properly educated for the duties of active life by those who never pass the threshold of their cloister, who know no other occupation than muttering their prayers and counting their beads, and, otherwise than by hearsay, are unacquainted with the sentiments and duties of a wife and a mother. To *Joseph*, the protestants in Bohemia, who are supposed to amount to 36,000, are indebted for a full toleration; and the effect of this wise regulation, in softening the harsh zeal of the Roman catholics, is not less pleasing than striking. Several of the more wealthy of this communion contributed very generously toward the purchase of a church for their protestant brethren. Whoever, observes the author, surveys this amiable and truly Christian spirit daily increasing among a sect, the very principles of which are intolerant, if not persecuting; and who sees flourishing congregations, the members of which, twelve years ago, were liable to be punished for possessing a bible; must bless the memory of the beneficent Emperor, who effected this salutary revolution in the minds of men. 'We readily pardon,' he adds, 'his attack on our barrier towns, and his attempt to violate the treaty which closed the navigation of the Scheld; let these errors of a too enterprising mind be effaced by the grateful acknowledgements of millions of his subjects, throughout his dominions, and

which succeeding generations will pay to his memory, for having restored liberty of conscience, for the praise which they may publicly offer to their Creator, and for religious instruction, now no longer withholden.'

It is astonishing that a prince, many of whose notions were thus liberal, should ever stoop so far from the true dignity of his character as to become in any respect a persecutor; yet such, we are told, he was, with regard to some families among the peasantry, whom he endeavoured to convert to Christianity by dint of corporal punishment: but this method had its usual consequences, and only served to increase their own pertinacity, and the number of their adherents. These poor people were denominated Deists: but they appear rather to have been Jewish proselytes; for, though they rejected the New Testament, they professed great respect for the Old.

The Jews in Bohemia are said to amount to forty thousand, of whom about eight thousand are settled in Prague. They were heavily and oppressively taxed: but many of them, by swindling and usury, have amassed immense fortunes: numbers, especially among the nobility, (who, by their love of gaming and extravagance, are often reduced to borrow money,) have been ruined by them: but these evils are originally owing to the oppressive conduct of governments, by which these unhappy people have been driven to such desperate expedients; because they are deprived of the usual means of acquiring a subsistence by honest industry. Rapacious princes had rather connive at, than prevent, these illegal practices; because they, every now and then, afford them a pretence for enriching their treasuries with the substance of these defenceless Israelites; or, to speak more properly, with that of their Christian subjects, whom they have suffered to be ruined by them.

There is, however, an institution in Prague, which has a more pleasing aspect, and which does honour to the liberality of the monarch who established it, and to the good sense of the Jewish priests who readily used all their influence with their own people in its favour. The children of the Jews, who attend their national schools in the morning, are, in the afternoon and evening, sent to a public school; where they are, by Christian teachers, instructed in the German language, in writing, arithmetic, and drawing, in the principles of morals, and in the law of nature. Here our author found four hundred children of both sexes; who received an excellent education, by which they are trained to the duties of men and of citizens. The lessons of morality, drawn up for their use, and published by authority of the Imperial inspectors of schools, are nearly the same in substance with those used in the other institutions of
this

this kind; except that the scripture references relate only to the Old Testament. Joseph did not confine his attention to the education of his Jewish subjects; for he abolished above half of the heavy taxes by which they had been oppressed; and it may be hoped that, if these beneficent designs be continued, the improvement of their civil condition may conspire with that of their intellectual and moral faculties to render them good and useful members of society.

Vienna is the next place described. It is remarkable that, as our traveller approached this metropolis, he found the liberality of sentiment, which he had admired in the Bohemians, diminish, and the most ridiculous and childish superstition prevailing in the capital of the Austrian dominions. This city, however, exhibits several monuments of Joseph's enlightened disposition. One of them is the *Augarten*, a public garden, over the gate of which is inscribed, *A place of amusement for men of all ranks, by one who esteems his fellow mortals.* This shews that his attention was not limited by the distinctions of nobility, by which weak princes are so much influenced. Vienna and its suburbs are supposed to contain two hundred thousand inhabitants, who are said to be remarkable for great good nature, a very large share of vanity, much superstition, with very little true religion, insatiable hunger, perpetual thirst, and an extravagant love of dissipation and amusement. Their superstition is ascribed to the influence of the Jesuits, who had gained the favour of Maria Theresa: this would perhaps have yielded in time to the more liberal spirit which Joseph endeavoured to insuse, but his reign was too short to produce the full effects of his designs; which were, in some measure, defeated by his having the weakness to become the dupe of Russian politics, to abridge his own life by vexation and fatigue, and to involve his subjects in an expensive and unprofitable war with the Turks. However, he did much: but much remains to be done; and greatly is it to be wished that the present Emperor, would exchange his destructive and ambitious projects for the more humane plans of his uncle.

The author gives a very particular account of the house of correction; in which, since the abolition of capital, and even of all corporal, punishments, criminals are chastised by confinement and labour. They are divided into three classes; and the severity, with which each is treated, is proportioned to the degree of criminality of the individual. With great humanity, there is also much severity in their punishment: but our traveller seems to be rather dissatisfied with the abolition of the sentence of death in cases of murder, and says that, if this should

be thought a prejudice, it may be vindicated by its having the voice of God, as well as of man, in its favour. It may be observed that it would be difficult to prove that this question was ever decided by any *universal* rule of divine authority. The punishment of death in Gen. ix. 6. though well adapted to the manners and morals of those to whom it was addressed, cannot be shewn to be an universal precept of law, any more than the prohibition to eat blood, which is immediately connected with it. There were many laws relative to retaliation and punishment in the Jewish code, of which we shall not dispute either the divine authority, or the propriety, with respect to the gross and barbarous people for whom they were intended, but which we should be very sorry to see imitated by Christian legislators, or considered as universal principles of jurisprudence. The punishment inflicted by civil laws is, or at least ought to be, intended, not to revenge a crime which cannot be repaired, but to prevent the future commission of it; and the only question, that must decide its propriety, is whether it answers this purpose; for all severity, beyond this, is unnecessary cruelty:—but the answer to the question depends so much on the character, disposition, and education of a people, that no universal rule can possibly be given.

Among other institutions of the Emperor Joseph, the medical and chirurgical academy is particularly mentioned, as deserving of attention: two hundred young men are there maintained and educated by the prince, as surgeons to the army; and a military hospital is erected close to it, in which the students learn the practical part of their profession, under the direction of the Professors. The museum belonging to it is furnished with a complete collection of anatomical preparations imitated in wax. Our author says that they are very exact copies of nature;—this may be true, but it is what we must believe on the testimony of others; for it can scarcely be supposed that a gentleman, who has not been obliged to acquire a professional knowledge of anatomy*, can be a competent judge; nor can we agree that such a collection renders dissections less necessary to a surgeon.

From Vienna the author travelled to Graetz and Laibach: at the latter of these places, which is the chief town of Carniola, he saw a comedy acted, which was greatly applauded, and, though wretchedly insipid in itself, shews how much the superstitious notions of popery are despised in this country. The story was that of a novice, who is undetermined whether she

* We understand that the author of this work is not of the medical profession.

shall embrace the profession of nun, or return to the world. In order to persuade her to adopt the latter resolution, her lover appears, in the character of her guardian angel; tells her that a young woman, who buries herself in a cloister, counteracts the design of the Creator; and assures her that she would soon be addressed by a young man who greatly resembles him, and whom he commands her to accept as her husband:—to enforce his admonition, the lover calls his friend, who is disguised so as to represent the devil, and, with a stern voice, asks him, in the presence of the terrified girl, whether her intention of going into a nunnery was not inspired by him. The devil acknowledges that it was; and, being asked what were his motives for so doing, he answers, *to unpeople the world, and to propagate prejudices injurious to the virtue and happiness of mankind.* If this had been acted a very few years before, both angel and devil would have been knocked on the head by the populace; or would have felt the truly diabolical power of the church.

Clagenfurt and Trieste are the last places, in Germany, then visited by our author; the latter contains about twenty thousand inhabitants, most of whom subsist by commerce. This port is a formidable rival to Venice, and its road is annually frequented by no less than 2800 vessels. All the trading nations have their several consuls here; nay even the king of Prussia sends a person in this character, though his flag has never been seen in the port. The language and manners of the people are Italian, and their customs resemble those of the Venetians. Here our traveller saw an Egyptian Bey and his lady, who, though Christians, wore the eastern dress. He had been receiver of the customs under the government of the celebrated Ali Bey; and, on the fall of his patron, fled with all the property which he could secure, but was obliged to surrender great part of it in order to purchase the liberty of his wife, whom he had been forced to leave behind.

In order to include the whole of his observations on Germany in these two volumes, the author has added a description of Lintz, Passau, and Ratibon, through which he passed in the year 1792, on his return home. It is time, however, that we should close this work; in which the variety of entertaining matter has seduced us into a prolixity that we had not intended; though what we have here mentioned gives but a slight idea of the number of pleasing passages in the volumes. We have confined ourselves to those which relate to manners, religion, and government, conceiving that these are the most interesting to the generality of our readers; who, from the language in which it is written, are not likely to peruse the work itself:

but we ought also to observe that the author has a very happy manner of describing the scenes which occurred on his journey, and that his accounts of the productions of art shew him to be a man of taste and knowledge. We hope that it will not be long before we are favoured with his description of Italy, and we shall with pleasure accompany so agreeable a traveller to that celebrated country.

ART. XX. *Romeinse Geschiedenissen: i. e. The Roman History.* By the Rev. Mr. STUART. 8vo. Vol. I. and II. Each about 560 Pages. Utrecht. 1793.

MR. STUART, whom we conclude to be of Scotch descent, is a pastor of the Remonstrant or Arminian church in Amsterdam. He was induced to devote his leisure time to the work now before us, by the consideration that, except in the translation of our English Universal History, there was no entire history of Rome in the Dutch language. The two volumes now published are intended as a specimen of his labours, and on their reception will depend the continuation of his work. We believe that, in this respect, he will have no reason to be dissatisfied, and we sincerely wish him all that encouragement which he so well deserves.

The first volume comprehends the history of the monarchs of Rome; and the second proceeds to the destruction of the Fabii. This part of the Roman annals is the least interesting; because the truth of it is very doubtful. Mr. STUART confesses this in his preface, but avoids any particular discussion of the question, referring the reader to those who have professedly written on it: which we rather regret, as the observations of a man of our author's judgment, on this interesting subject, might have given us pleasure.

Mr. STUART professes to have derived his materials from the antients, and also to have consulted all the best English, French, and German writings on the subject that he could collect. The history itself confirms the former, while the notes and references corroborate the latter, of these assertions; and both convince us that he has spared no pains in order to qualify himself for the task which he has undertaken. Livy and Dionysius of Halicarnassus are his principal authorities; and, where they differ, he prefers him whose story is the least improbable; which is generally the latter.

The principal merit of a work, relating to events so well known as those of the Roman history, must be sought in composition and style. In these respects, great praise is due to the present

present author, who seems to have taken Livy for his model. His style is picturesque and properly ornamented, without being overcharged; his periods are well turned, and possess variety as well as harmony; his narration is sufficiently minute, without being tedious; and his characters are well drawn in few words. We do not hesitate to pronounce him one of the most agreeable Dutch writers that we have read, and to assert that his work will reflect honour on the literary character of his country.

ART. XXI. *Fabelen en Vertelsels: i.e. Fables and Tales.* By PHORBUS HITZERUS THEM MEN, M.D. Vol. I. 8vo. pp. 168. Amsterdam. 1793.

THESE fruits of Dr. THEM MEN's leisure hours will doubtless contribute greatly to the amusement, and, we hope, to the instruction, of his countrymen. Many of the fables and tales are original, and the rest are founded on hints collected from different sources. They are well told in easy familiar verse, some of them with a good deal of humour, and all have that best recommendation of this kind of composition,—a good moral.

ART. XXII. *Korte Beschouwing, &c. i.e. A View of the present Circumstances of the Tea-trade in Europe, and particularly in the United Provinces.* By ROBERT VOUTE. 8vo. pp. 200. Amsterdam. 1792.

THE intention of Mr. Pitt, in the computation-act, was to put a stop, at least in some measure, to the smuggling trade; and the only way of doing this effectually was to lower the prices of the tea imported by the East India company, and thus to destroy the great advantages that resulted from defrauding the revenue. Hence he took care to oblige the company to supply the public with a sufficient quantity of tea at low prices. The trade of the Dutch East India company had also been greatly hurt by the importation of tea from other parts of Europe, which was often better in quality, and cheaper, than what was imported directly from China. In order to remove this evil, the States General issued, in July 1791, a proclamation, prohibiting the importation of these foreign teas; by way of trial, as their High Mightinesses themselves declare, whether this measure might be taken without prejudice to the general commerce of the country, and whether the Dutch company would be able to supply tea sufficient, both in quantity and quality, to render the importation of it from

other markets entirely needless. This prohibition M. VOUTE highly praises; and he says that, if the directors had made a proper use of it, the most salutary effects might have ensued: but, unfortunately, these gentlemen, in their great wisdom, imagined that they had the sole command of the market, and they demanded such high prices that very little of their tea was sold: none were purchasers, except such dealers as, by the company's agents, could be deceived into an opinion that this article would continue to rise: but the event has shewn that these ill-advised buyers have since had reason to repent of their bargains.

The folly of this conduct the present author very severely reprehends, comparing the absurd rapacity of the Dutch with the wiser and more liberal plan of the English company; and proving that a very slight acquaintance with the general principles of commerce, and a moderate proportion of good sense and foresight, would have been sufficient to have prevented the directors from falling into so gross an error. He shews that, at the time of the prohibition, all the markets of Europe, as well as those of the republic, were overstocked with tea; that, in the interval between the first proposal of the prohibition and its passing into a law, (which, from the slowness of the proceedings in the Dutch government, was a considerable time,) vast quantities of tea were imported by the dealers, who wished to supply themselves from abroad while they could; and that much was also sent into Holland to be sold on the account of foreign merchants, who were eager to get rid of their stock, before the ports were shut against them. He also demonstrates that the true interest of the company can be promoted in no other way than by increasing the consumption of this article, which can be done only by supplying it at low prices; and that, when the prices of tea are forced up to a greater height in the republic than in the surrounding countries, it becomes the interest of the people to smuggle, and to encourage smuggling; and, when this is the case, it is not in the power of government to prevent the practice.

Such are the principal arguments of this work; which contains much information that will be interesting to those who are particularly concerned in this commerce, but which would not be very amusing to the majority of our readers. Nearly half the volume is filled with extracts from official papers, which M. VOUTE produces to confirm his assertions: many of these are translations from the English.

ART. XXIII. *Befchouwingen en Werkende, Pharmaceutifche, Oeconomyfche, en Natuurkundige Chemie: i. e. Chemistry Theoretical and Practical, and as relative to Pharmacy, Oeconomics, and Physics.* By P. J. KASTELEIN, Apothecary and Chemist in Amsterdam, Member of several Philosophical Societies. 8vo. Vols. I. II. and III. About 600 Pages in each. Amsterdam. 1786. 1790. 1793.

THIS work is intended by its ingenious author to occupy four large octavo volumes; and, when finished, it will certainly be a very complete repository of chemical knowledge. The first volume contains the history and elements of the science; and these are laid down and explained with great perspicuity. With his chapter on chemical attraction we were particularly pleased, as it contains a brief but comprehensive view of the observations of the best philosophical writers on this phenomenon. Though, from the nature of the subject, the work must necessarily be in a great measure compiled from others, yet the manner in which this is done, and the number of original observations interspersed, prove it to be the result of judgment, as well as of great labour. In this volume, M. KASTELEIN has made use of the Stahlian terms and theory; for, at the time when it was published, no other was established. In the third volume, he gives the denominations, not only of the old system, but also of the French nomenclature; which last are indeed become necessary in order to understand the modern writers on this science; and he intends, in the fourth volume, to lay down the principles of the Lavoisierian theory, and apply them to the facts and phenomena described in the first; so as to render his work useful to chemists in general, to whichever system they may be attached. The second volume relates to chemical pharmacy, and comprehends an account of all those processes and preparations with which this art supplies the medical faculty. They are arranged under proper heads, so that each can very easily be consulted. The third volume, of which only the first part is yet published, contains the application of chemistry to the arts and to manufactures; which is, to a commercial nation, one of the most interesting branches of science. The author has divided it into eight chapters, denominated partly from the subjects of the several processes, and partly from the purposes for which they are destined. These heads are, Earths and stones,—metals,—glasses,—salts,—fermented substances,—combustible bodies,—ingredients used in agriculture,—and colours. Four of these are discussed in the part already published; and we hope the remainder will soon follow.

In that part of this volume which relates to metallic substances, we find some very sensible observations on the common

mode of tinning copper vessels, and on the danger attending the use of them; which arises not only from the occasional corrosion of the tin by acids, but also from the lead generally mixed with it in order to facilitate the operation, and to make the tinning appear more highly polished. Margraff, however, and some other chemists, maintain that all tin, except that which comes from the Moluccas, is impregnated with arsenic; and if this should be denied, still the addition of a metal, so easily soluble in vegetable acids as lead, must have most pernicious effects with respect to health. For these reasons, our author earnestly recommends a new method of tinning lately invented by M. *Trapman*, a Dutch artist, who received a premium from the Economical Society at Haarlem. This tinning bears a very high polish, without leaving any blue tint; it is so hard as not to melt when set over a common kitchen-fire, and contains nothing prejudicial to health. M. *Trapman's* method is previously to melt a pound of the best malleable iron with about five ounces of antimony, stirring it all the time with an iron rod; after which he casts it into an oiled mould, and keeps it ready for use. About an ounce, or, to follow his direction more precisely, nine-tenths of an ounce, of this mixed metal should be added to a pound of the purest Molucca tin, each being separately brought into fusion; after which they must be well incorporated by melting together, and then be cast into plates, about a quarter of an inch thick, in an iron dish, which must not be at all greased. This is the mixed metal which M. *Trapman* uses in tinning large copper vessels: for slighter work, he takes a greater proportion of tin. In the operation of tinning, he always uses sal ammoniac instead of pitch or rosin; and our author observes that the Egyptian sal ammoniac, which is impregnated with foot, is better for this purpose than any other.

Under the article of metallic preparations, we find some observations on the process of making red precipitate. The difficulty of obtaining it of an uniformly good colour and brightness is well known to chemists. The Dutch have succeeded better than others, and the precipitate made in the laboratory of the late M. *Brandt* of Amsterdam is universally esteemed for these qualities. Even M. *Lavoisier* confessed that he could not, by any of the various methods which he tried, produce any so good. The process is a secret which our author does not pretend to penetrate: but, after confirming, by his own, the opinion of several chemists that the beauty of the colour and the brightness of the crystals are owing to its free contact, during the process, with vital air, from which it absorbs the

oxygen; he communicates a mode of preparing this article, invented by M. *Van Mons*, a chemist at Brussels, which is said to succeed remarkably well. This gentleman, thinking that the colour and splendor of the precipitate depended on the degree in which the mercury was oxydated, endeavoured to give it the highest possible degree of oxydation; and, by these means, obtained it, in above thirty experiments, always equally good. He dissolves mercury in the nitric acid, without heat, that the metal may be impregnated with a greater proportion of acid, and that there may be less loss of oxygen. This solution he pours into a large glass retort, which he places in a sand-bath contained in an earthen vessel: he prefers this to an iron one for his bath, because it does not, like the latter, admit the heat so freely at the conclusion of the process as to revive the mercury. He then sets the retort in the bath, so that the sand around it shall come as high as the solution within; and places the whole in a furnace, taking care that the retort shall be so directed as to admit a continual stream of fresh air. By this, and by the size of the retort, the undecomposed acid, which rises in vapour, is immediately condensed, and falls back on the oxydated mercury; so that nothing escapes except the azotic gas. M. *Van Mons* now connects a large receiver with the retort, and distils with a gentle heat, till the mass in the retort becomes red, and till scarcely any more vapours rise: toward the close of the process, great attention must be paid to the fire, lest the retort should fly. He then unmounts his apparatus, and pours back the distilled acid from the receiver on the oxyd. The above process must be repeated till all the acid be decomposed, and its oxygen combined with the mercury; when this is done, the retort must be exposed to a greater heat, in order to drive out of the precipitate the acid which it may yet contain. This method, as our author justly observes, has one advantage beyond most others that have been proposed, in not being attended with an unnecessary expence of the nitric acid.

We must here take leave of this ingenious author for the present, in hopes that we shall ere long have an opportunity of resuming the agreeable task of introducing him to the acquaintance of our readers.

ART. XXIV. *Pharmacopœia Amstelodamensis Nova: i. e. The New Amsterdam Dispensatory.* 4to. 220 Pages. Amsterdam. 1792.

IN the introduction to this volume, the inspectors of the College of Physicians, by whom it is published, justly observe that, in works of this kind, care must be taken not only to clear

the shops of useless drugs and preparations, and to render the latter as simple and cheap as possible, but also, as far as consistently with this object can be done, to conform to the various opinions of the great number of practitioners that flock from all parts to a city so populous as Amsterdam. For the latter reason, they have retained several preparations; as, for instance, Lady Kent's powders, merely because they are frequently prescribed, though more simple medicines might have been substituted for them; hence also they have admitted a greater variety of plaisters and ointments than they would otherwise have done. The number of compounds are certainly greatly diminished, and those which are retained are much more simple and less expensive than in the former Amsterdam Pharmacopœia; which was indeed, in many respects, so absurd as to be a disgrace to the age. The present is in the main a judicious work, which reflects honour on the medical knowledge and liberality of its authors. It may however be observed that a few of their compound official medicines might have been left to extemporaneous prescription, as it would require neither much time nor trouble to make them up; and as some of the ingredients are apt to be spoiled when kept, and may thus in some measure counteract the efficacy of the preparation. This is particularly the case with the *unguenta ophtalmica*.

ART. XXV. PETRI NIEWLAND *Oratio: i. e.* An Oration on the Nature and Progress of Philosophical Science, compared with those of Literature and Poetry. By PETER NIEWLAND, A. L. M. et Ph. D. delivered in the University of Leyden, on his being appointed Professor of Mathematics, Natural Philosophy, and Astronomy. 4to. 40 Pages. Leyden. 1793.

THIS elegant Latin composition is a sufficient proof that the learned author is not less conversant with the best productions of ancient literature than with the more severe and useful sciences which it is his peculiar province to teach; and we congratulate the university on its acquisition of a professor who promises to be an ornament to that once celebrated seminary. The oration contains a comparative view of poetical and philosophical genius as exemplified in Homer and Newton, and of the effects of each with respect to the improvement of succeeding ages. The comparison is ingeniously managed; the differences resulting from the distinct objects of pursuit are well discriminated; and great historical knowledge both of poetry and philosophy is displayed.

INDEX.

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.

A

- ABDURRAH**, an Arabian Scheick, his horrid character and conduct, 35
Adon, Col. account of his miserable imprisonment in the fortress of Konigstein, 339.
Air not existing in the animal latrinal canal, while the subject is in health, 593.
Alexandria, ancient christian school of, by whom instituted, 8. Effects of, unfavourable to the primitive christianity, 9.
Alps, Rhætian, entertaining excursion in, 307.
Americans applauded for not establishing any particular set of opinions as the religion of the state, 520.
Andrews, Mr.—case of injury of the brain, without a fracture, relieved by the trephine, 84.
Arabs, their antiquity as a nation, 33. Their general character, *ib.* Their political liberty, 34. Their Scheicks, and Imams, 35. State of the arts and commerce in Arabia, 37. **Bedouins**, 38. Polygamy, 39. Ignorance and superstition, 41. Education and language, *ib.* Great admirers of poetry, *ib.* Agriculture, 42.
Arbitrary power, no where more absolute than in Prussia, 571.
Architecture, Gothic, *see on*, 165.
 naval, superiority of the French in the study of, 358.
 plans for cottages, &c. 396.

- Arenberg**, Duke of, his good character, 438. His blindness greatly compensated by his good spirits, and remaining senses, *ib.*
Arifala, his person and manners described, 180. Compared with Plato, 181.
Atelney, isle of, remarkable for the shelter which it afforded to king Alfred, 292. His grateful endowment of the spot, *ib.*
Atlas, magnetic. *See Churchman.*

B

- Bacon**, Roger, encomium on, 425.
Bakimere, Cæcilus Lord, said to have been the first who established by law, in America, the political equality of religious sects, 27. This assertion contradicted, 239.
Bantam, king of, with his court, described, 551.
Bards, of the Cambrian nations, account of, 19.
Barometer, affected both by the sun and moon, 505.
Barry, Mr. his explanation of his series of pictures on human culture, 23. Retracts the compliment he had paid to William Penn, 27.
Barrymore, Lord, his character favourably drawn, 458.
Baravia, some account of, 550. 554. The ladies there, 556.
Battle of the Savages, (imaginary,) from the French *Gil Blas*, 394.

Beauchamp

- Bayard*, Chevalier, remarkable military stratagem of, 538.
- Beer-Crocomb*, Somerset, described, 283.
- Beiris*, Professor, in the university of Helmstadt, his astonishing learning and application, 566. Said to be possessed of the largest diamond in the world, *ib.*
- Bengal, Babar, &c.* their extent, revenue, forces, &c. 354.
- Berlin*, described, 566.
- Bena*, Theodore, his MS. of the Greek Testament critically estimated, 242. History of this celebrated MS. 245. Dr. Kipling's edition of, printed at Cambridge, *ib.*
- Bile*, and Biliary Calculus, nature and uses of, 298. Secretion and obstruction of, 300.
- Birds*, great variety of, at Port Jackson, &c. 123. Several of the principal ones described, *ib.* The black swan found there, 124.
- Blood-flane*, where found in England, 413.
- Bohemia*, astonishing riches of the church and religious houses there, at the time when the REFORMATION began, 11. Character of the Bohemians, 573. The protestants of that country indebted to the Emp. Joseph II. for their religious toleration, *ib.*
- Boisroff*, remarkable story of his enterprising spirit and valour, 536.
- Bourrit*, M. his advantageous account of Geneva, &c. 526. His description of Lausanne, 527. His hazardous and fatiguing journey to the summit of Mont Blanc, *ib.* Difficulties encountered by himself and his companions in this bold enterprize, 528.
- Brabanters*, their general ignorance and superstition, 485. Their opposition to the measures of the late emperor Joseph II. the mere effect of stupidity and bigotry, *ib.* Their revolt against Joseph a revolution against liberty, and pregnant with ruin to themselves, 487. Not an ill-natured nor unsocial people, *ib.*
- Brain*, cured, by the trephine, of an injury without fracture, 84. Dropsy of, investigated, 332.
- Bremen*, described, 546. No beggars in that city, *ib.* Extraordinary wine- vaults there, 547.
- Britain*, antient inhabitants of, divided into three distinct races, and described, 18.
- Brunswic*, the reigning duke of, characterized, and commended, but blamed for his unfortunate proclamation in France, 565.
- Brunswic*, city of, described, 565.
- Buckboltz*, Dr. on the means of rendering putrid water drinkable, 506.
- Buckland St. Mary*, Somerset, described, 289. Military relics and antiquities in, 290.
- Burke*, Mr. mistaken with respect to the merits of the French Revolution, 498.
- Burrampooter*, river, its immensity, &c. described, 136.
- Burton-Pyssant*, where situated, 291. Briefly described, *ib.*

C

- Camper*, Professor, his lectures on the manner of delineating the different emotions of mind in the countenance, 556.
- Camusat*, M. his character of a Reviewer, 179.
- Carrots* recommended, instead of grain, for the distillation of spirits, 503.
- Catherine*, Empress of Russia, pathetic address to, on the cruel dismemberment of the Polish territories, 79.
- Character*, national, with respect to martial spirit, discussed, 284. Circumstances stated, under which a nation cannot be wholly subdued by invasion, *ib.*
- Charcoal*, its use in rendering putrid water fit to drink, 506.
- Chemistry*. See *Girtanner*. See *Jacquin*. See *Kaestlein*.
- Chilcompton*, Somerset, described, 411.
- Chine's Botany*. See *Lourea*.
- Christina*, Queen of Sweden, account of her visit to the French academy, 280.
- Churchman*, Mr. his history of the magnetic atlas, or variation chart, &c. 334.
- Cloathing*, of the human body, philosophically and medically considered, 15.
- Clutton*, Somerset, described, 411.
- Coals*, probability of a continued supply of, from Newcastle, for more than a thousand years to come, 350.
- Coblenz*, described, 489. Public instruction advantageously cultivated there, 490.
- Cologne*, city of, hastening to decay, from the rapacity of the clergy, and the encroachments of ecclesiastical establishments, 491. Government of, a corrupt republic; the true spirit of liberty being no longer found among the people, 492.
- Comet*, discovered Jan. 8, 1793, different accounts of, 184, 185.
- Constantine the Great*, his sincerity questioned, in regard to his conversion, and his establishment of christianity in the empire, 519.

Consumption,

I N D E X.

Consumption, pulmonary, Dr. Beddoes's theory of, 273. Observ. on the practice founded on that theory, 274.

Cook, Capt. James, vindicated, with respect to some passages in the printed accounts of his voyages, against the objections of subsequent Navigators, &c. 257. 369. *et seq.*

Cooper, John Gilbert, his translation of Gresset's *Ver Veri* commended, 28. A subsequent translation, by a living author, recommended to the attention of the public, *ib.*

Correspondence with the Reviewers, viz. *MEDICUS*, on a chémico-philosophic subject, 119.—W. C. on the same subject, 120.—WILLIAM GORDON, concerning the charter and laws of Maryland, 237.—Rev. Mr. HALL, in defence of his fast-sermon, 238.—Z. R. on comets, 239.—T. K. confirming the account of Farmer *Wappote*, (see p. 55. of the present vol.) *ib.*—W. B. in vindication of Professor Richter, against Baron de Wenzell's accusation, 240.—'A captain in the Navy,' on our inferiority to the French in naval architecture, 358.—B. W. on a chemical experiment, 359.—Mr. *Reide*, in vindication of his treatment of *scuroy*, 360.—Mr. *Churchman*, in defence of his *magnetic atlas*, 479.

Corn Bill, strictures on, by an Essex Farmer, 229.

Cow. See *Moorcroft*.

Curent, to the westward of Scilly. See *Rennel*.

Curry River, Somerset, described, 290.

D

Davidson, Mr.—remarks relative to the poison of copper, 85.

—cases of pulmonary hæmorrhage cured by abstinence from liquids, 86.

Dalbi, brief history and description of that emporium, 132.

Deltoïd-leaf, botanically described, 448.

De Sa, M. his recommendation of the culture of the *arum esculentum*, for use as food, for the table, 511.

Dial, meridian, account of Mr. Wollaston's directions for making, 336.

Dogs, extraordinary story of their sagacity, 537.

Dominion, over newly-discovered countries, claimed by the *discoverers*, in justice of, 499.

Dords, synod of, mischievous effects of its presumptuous decisions, and decrees, on the protestant religion, 521.

Downs, South, in Sussex, &c. picturesque ideas drawn from, 167.

Druids, pleasing picture of their religion, &c. 19.

Duval, M. librarian to the emperor of Germany, his extraordinary and well-merited rise from his original obscurity, 539.

E

East Cranmore, Somerset, described, 412.

East Ling, Somerset, described, 491. Remarkable for the isle of Athelney, 492.

Ecclesiastics, of the early ages of established christianity, their luxury and excesses, 10.

Electricity, successfully applied in a case of violent spasmodic affection, 85. Curious account of the electricity of flame, 504.

Elizabeth, Princess (afterward queen) her letter, sent with her picture, to her sister Queen Mary, 283.

Eloquence of the pulpit, considered, 148.

English, advantageous character of, as a nation, 212.

Equality, of mankind, investigated, 493. Its supposed tendency to republicanism the political bug-bear of the age, 494. The genuine doctrine of, maintained by the late illustrious king of Prussia, 495. The proper idea of explained, *ib.* Objections to this fundamental principle of liberty answered, 496. The French vindicated on this head, 498. Equality of sovereign states asserted, 499.

Equatorial instrument. See *Shuckburgh*.

Evidence, with respect to objects of faith, considered, 419.

Expression, musical observations on, 379.

F

Fabricius, M. on the hybernation of animals, 511.

Faith defined, 419—"the evidence of things not seen" explained, *ib.*

Fairiery. See *Sainbel*.

Filton, Somerset, described, 413. The blood-stone (*lapis bœmaticus*) found here, *ib.*

Fiechere, M. de la, his estimable character, 38.

Flute, German, observations relating to the art of playing, 377.

Foot, Mr. Jesse,—Facts rel. to the prevention of the hydrophobia, 85.

Forster, Dr. J. R. his paper on the use of carrots, instead of grain, for the distillation of spirits, 503.

Forster, Mr. George, honourable testimony to his literary abilities, 544.

Foundering, meaning of that term, when applied to horses, 406.

Fourcroy, M. de, his method of destroying

INDEX:

- ing the smell of putrid animal substances, 510.
- For*, George, the primitive Quaker, his system partly derived from the ancient Bardic Institution, 19.
- , Henry, his political steadiness, 424.
- France*, the present combination of European powers against, examined and censured, 31. Our present war with, more distressing than any former war, 189. The former government of, capable of amelioration without the violence attending the late revolution, 195. Necessity of a speedy peace between France and England questioned, 439. Farther objections to the war, 460.
- French*, their superiority to the English, in respect to naval architecture, 358. *Correspondence*. Their political principles, with regard to the revolution of 1789 vindicated, 498.
- From* described, 411.
- G**
- Geddes*, his translation of the Bible censured by bigots of the Romish persuasion, &c. 322.
- Girtanner*, Dr. his view of the Lavoisierian system of chemistry, 492.
- Glasbury*, some account of, 412. Its holy thorn bush, famous in the annals of superstition, 413.
- Goldsmith*, Oliver, compared with *La Fontaine*, 180.
- Göttingen*, account of the flourishing University of, 364.
- Government*, the proper extent and due limitation of, discussed, 13. The right of foreigners to interfere in that of other countries denied, 78. The true principles of government not understood by the Brabanters and Flemings, 485. The government of Prussia pronounced to be completely despotic, 570.
- Gregory*, Mr. account of a comet, seen Jan. 2, 1793, 184.
- Gran*, Dr. his account of a piece of granite containing Labrador Stone, 502.
- Grise*, Capt. Francis, praised for his humour and pleasantry, 114.
- Griust*, anecdotes of, 181.
- H**
- Hæmorrhage*, pulmonary, how cured, 86.
- Harden-bill*, Somerset, some account of, 415. *Meadip-bill*, *ib.* Cheddar, *ib.*
- Heumer*, advantageous account of, 545. 563.
- Heimslade*, University of, described, 566. Extraordinary character of one of the Professors there, 14.
- Heumer*, M. J. J. his amusing account of the electricity of flame, 504.
- , on the sun's influence on the barometer, 505.
- Hessians* described.—The people poor, dirty, and miserable: *the Prince rich*, 545.
- Hindostan*, general divisions of, 130. Theology of, 246. See also *Indies*,—*East*, *Bengal*, *Batavia*, &c.
- Hogarth*, William, account of his works, 312. Illustrations of his most considerable pictures, 313—321.
- Hogs*, subject to a disease from *ascarides* lodged in the *brachia*, 511. How treated, *ib.* Poultry liable to a similar disease, *ib.*
- Horses*, the welfare of that noble animal not sufficiently understood, nor duly considered, by their owners, 401—409. Hints and useful suggestions for their better management in respect of the art of farriery, and especially in the article of *feeding*, *ib.*
- Hughes*, Mr.—Cases of fracture of the upper and of the lower jaw, 85.
- Hurdin*, Mr. his new *disposition* of Shakespeare's plays, 110. His remarks on the common English version of the Bible, 365.
- Hybernation* (or *wintering*) of animals, observations relating to, 511.
- Hydrophobia*. See *Fest*.
- I**
- Jargis*, M. his elements of the new system of chemistry, 545.
- Jawa* described, 553.
- Jaw*, cases of fracture of, and their treatment, 85.
- Jerri*, Dr. his account of the Insane hospital at Saragossa, 513.
- Impiety*, mode of prosecuting for among the ancient Greeks, 151.
- India*, East, observations relating to the ancient history of; wonderfully obscured by the intermixture of fable, &c. Study of the antiquities of, recommended, 44. Historical and geographical researches concerning, 129. Ancient cities of described, 132. The vast river, Burrampootee, 136. Caperna at Salcette, 147.
- Jansen*, Ben, particulars rel. to him and his writings, 69. Farther observations concerning this singular genius, 277. His wit-combat with Shakespeare, 278.
- Joseph II.* Emperor of Germany, his character, at full length, 108. His measures for ameliorating the condition of the Brabanters and Flemings, defended, 425.

I N D E X.

485. Had nothing in view but the happiness of the people, by freeing them from the impositions of the priesthood, 487. The *prudence* of his measures questioned, *ib.* His liberal government of Bohemia, particularly in respect of religious toleration, 573.
Ireland, antiquities of, 142.
Istbaria Renalis. See *Willan*.
Iselchaffer described, 414.

K

Kangaroo, that rare animal described, 121.
Kaptein, M. his valuable repository of knowledge in chemistry, pharmacy, &c. 531.
Katon-Mandewill, Somerset, described, 410.
King's Walton, Somerset, described, 411.
Kipling, Dr. his edit. of Bzæ's Greek Testament, elegantly printed at the expense of the University of Cambridge, 221.
Kuige, Baron, his account of the silk manufacture at Heidelberg, 544. His character of the Hessians, 545. Of the Hanoverians, *ib.* Of Bremen, 547.
Konigstein, in Saxony, description of that horrid Bastile of Germany, 389. Account of 'a fine young Swede,' a prisoner there, *for life*, his crime unknown, 390.

L

La Vallé, M. his account of a journey through France, by a society of artists, &c. 535. Extracts from their accounts of places and persons, 536—542.
Lampet, curious account of that fish, 410.
Liver, the structure, æconomy, and diseases of, investigated, 297.
Llywarg, prince of the Cambro Britons, some account of, and of his poetry, 20. Specimen of, translated, 21.
Lomatius, Paul, Hogarth's obligations to him, for many valuable hints, 321; *the anc.*
Lauriero, M. his *Flora Coccinifera*, 509.
Lumbar Myofce, improvements in the medical treatment of, suggested, 49.
Lunatics benefited by labour, 53.

M

Mackenzie, Mr. his biographical account of Dr. Blacklock, the poet, commended, 365.
Magdeburg, some account of the city and duchy of, 567.
Magliabechi, the Grand Duke of Tuscany's celebrated Hungarian anecdote of, 279.

Malone, Mr. his edition of Shakspeare's works characterised, 70. Illiberally attacked by Mr. Ritson, 111. His reply to that scurrilous critic, 112.
Marks, as found near Trent, in Somersetshire, some account of, and its uses, 413.
Martost-Hundred, Somerset, described, 414.
Masthlyne, Dr. his observations on the comet of 1793, 125.
Matter, animal, remarks relative to the composition and analysis of, 50.
Metaphors, their great use in eloquence, 149.
Mind, female, depreciated and vindicated, 309. Manner of representing what passes in the human mind by paintings, or drawings, exhibiting its different emotions by the expression of the countenance, &c. 559.
Minehead, great declension of that place, 409.
Mir Mabeuna, an Arabian prince, his abominable vices and horrid cruelties, 31.
M. deer, M. his account of a disease in hogs, occasioned by *ascaris* lodged in the bronchia, 511.
Monks, of the earlier ages, the preservers of literature in their times, 283.
M. orcroft, Mr. case of a cyst, containing *bydaiids*, extracted from the right anterior ventricle of a cow, 84.
Murien, Mr. case of an enlarged nympha, cured by removing the tumour, 25.
Music, observations on. See *Violacilla*. See *Finta*.

N

Necker, M. his estimate of the merits of the French revolution of 1789 *erroneous*, 498. His character grossly maltreated, 507.
Negroes, horrid sufferings of, in the slave-ships, 264.
Nero, Emperor of Rome, narrative of his death, from Murphy's Tacitus, 204.
New Hampshire described, 159. Its shipping, and commerce, 160. Climate, 161. Natural History, 162. Picture of a *happy society*, drawn from observations formed in America, 163.
Noise heard in the sea, not clearly accounted for, 350.
Norfolk Island, in the South Sea, some account of, and of the loss of the Syrian armed ship, 253.
Nottingham medicinal water analyzed, 331.
Nympha. See *Murien*.

Oat,

I N D E X.

- O**
- Oak*, bearing very large acorns, and 'producing plants which grow twice as fast as those raised from common acorns,' where to be found, 290.
- Ocell*, Dr. his paper on the presence of air in the intestinal canal, in a state of health, 593.
- Olivera*, a Spanish Count, his cruel persecution by the holy inquisition, 391. His excellent character, *ib*.
- Onabi*, an Indian tale, sketch of, 73.
- P**
- Padua*, its diminished population, 306. Its remarkably large town-hall, *ib*.
- Palibotbra* described, 132.
- Paul*, St. portrait of, 87.
- Pellater*, M.—Case of a person who had swallowed vitriolic acid, by mistake, 511. How relieved, *ib*.
- Pinel*, Dr.—Account of an improvement in the construction of a wash-house, 512.
- Plato* compared with Aristotle, 180.
- Poetical Extracts* in this volume, *viz*.
From Prince *Llywarg's* Welsh poems, 21.—From the new translation of Gieset's *Var-vert*, 30.—Mrs. *Morton's* 'Indian Tale,' 75.—The 'Genius of France,' 103.—Drake's poems, 164.—'South Downs,' 167.—Miss *Logan's* poems, 214.—'Raymond, a tragedy,' 215.—*Wordsworth's* 'Evening Walk,' 218.—*Lipcomb's* 'Verses on Inoculation,' *ib*.—'Fables in Verse,' 219.—*Cumberland's* Lewins, 220.—*Maurice's* Indian Antiquities, 251.—*Tweedel's* 'Prolegomenes Juveniles,' 327.—'Midsummer Eve,' a poem, 341.—*Graves's* 'Reveries of Solitude,' 364.—Mrs. *Smith's* Emigrants, 375.—*Kendal's* poems, 436.—*Healey's* Elegies of Tibullus, 440.—*Lloyd's* 'Voyage of Life,' 472.—Mrs. *Deverell's* 'Mary, Q. of Scots, a tragedy,' 474.
- Poland*, the late revolution in the government of, considered, 78. Defects of the former constitution, 79. Pathetic apostrophe to the Czarina, on her despotical treatment of the Poles, *ib*.
- Polygamy*, state of in Arabia, and other Mohammedan countries, 39.
- Poor*, of this country, remarks on their rights, duties, and the laws respecting, 261.
- Porlock*, Somerset, described, 410.
- Port Jackson*, account of the natural productions of the country adjacent to, 122. Farther accounts of the history and settlement of, 256. 373.
- Potatoes*, method of dressing in Ireland, 410.
- Prague*, some account of, 573. Great number of Jews there, 574. Religious harmony between them and the Christians there, *ib*.
- Precipitate*, red, improved process for making, 582.
- Princes*, of Europe, their present combination for the dismemberment of Poland and France, investigated, and condemned, 81.
- Prussia*, court of, censured for its late conduct toward Poland, 78.
—, state of the progress of mind and the freedom of thinking in that kingdom, 568.
- Prynne*, William, anecdotes relative to, 292.
- Q**
- Quackery* not confined to medicine, 507. Frequently found also in religion and politics, *ib*.
- Quakers*, account of their origin, &c. in Wales, 19.
- R**
- Rack*, Mr. assists Mr. Collinson in the history of Somersetshire, 287, 288.
- Reasoning* said to be an arithmetical operation, 483.
- Rennel*, Mr. his observations on a current prevailing to the westward of Scilly, often endangering the ships which approach the British Channel, 192. Cause and effect of this current, 193.
- Respiration*, medical observations on, with respect to its suspension, 426. Remedies in cases of suspended respiration, 427.
- Reviewer*, or Journalist, requisites in the character of an accomplished one, 179.
- Reynolds*, Sir Joshua, biographical account of, 137. List of his paintings, 138. Testimonies to his genius, &c. 140. His literary productions, *ib*. His death, 142.
- Ritson*, Mr. his illiberal attack on Mr. Malone's edition of Shakspeare, 111. His abuse of the *Reviewers*, *ib*.
- Romans*, military antiquities relative to, in Britain, 382.
- Rotherham*, Dr. John, his observations on determining the true length of a pendulum, &c. 93.
- Roussau*, J. J. anecdote concerning, 227.
- Running amoc*, commonly called "running a-muck," account of this peculiar and dangerous species of madness, as observed, several times, at Batavia, 555—556.
- Saindel*,

I N D E X.

S

Sainbel, Mr. his useful suggestions for improvements in the art of farriery, particularly in the shoeing of horses, 401. Death of this ingenious author, 409.

Saxony, good character of the Elector of, 573. Happy in escaping the unsteady and mutilated crown of Poland, *ib.*

Scurvy, theory, in respect to the cause of, 265. Cure of, 266.—Sea-scurvy further considered, 269. Different treatment of, 271.

Seguin, M. on the action of the cutaneous absorbents and exhalants, 514. Curious and important corollaries deduced by the author from his experiments on this subject, 515.

Sejanns, narrative of the circumstances which accompanied his downfall, and final catastrophe, 200.

Sensations alleged to be the elements of which ideas are formed, 482.

Shakespeare, curious investigation of the early editions of his works, 57. His family, 65. His will, 68. New arrangement of his plays, 110. His contests with Ben Jonson, for superiority of wit, 278.

Sibuckburg, Sir George, account of the equatorial instrument, 185.

Singularity of manners, reflections on, 362.

Small-pox, casual, plan for its extermination in this country, 430.

Smell, arising from putrid animal substances, how to destroy, 510.

Society, a happy one, imagined, and founded on American ideas, 163.

Soul, human, account of the nature of, drawn from *experience*, 482. Essence of, and the mode of its connexion with the body, 483.

Standing army, impolicy of, in time of peace, 173. Increasing expences of, in this country, from the time of Will. III. 175. A standing army in England pronounced to be constitutionally illegal, 176.

Stays, hurtful effects of that part of female dress, 17.

Sturges, Mr. account of two rainbows seen at the same time, 183.

Sudley castle, some account of, 340.

Swedienur, Dr.—Singular case of the effect of nitrat of silver, administered by a quack, for an obstruction of the liver, 512.

T

Tacitus, various translations of, 197. That of Mr. Murphy superior to those which have preceded it in English, *ib.* A

passage from, contrasted with the same passage, as translated into French, by M. D'Alembert, *ib.* Specimens of Mr. M.'s supplements to Tacitus, 204—207.

Tra-trade of the Dutch, ill management of, 579.

Thames, river, variety of picturesque views on, 52.

Tinning of copper vessels, &c. great improvements in by M. Trapman, a Dutch artist, 582.

Toc-kay de Espagne, sanative virtues of this rare wine, 476.

Tooke, Mr. Horne, encomium on, in respect to his politics, 424.

Tropman, M. his important discovery of an improved method of tinning copper vessels, &c. without the use of *arsenic*, 582.

Trench, Baron, his triumphant exclamation on the destruction of the Bastille at Paris, 389. His arrival in that capital a matter of high gratification to the citizens, &c. 390. His severe treatment of the memory of the late Emperor Joseph, in the continuation of his memoirs, 392.

Trieste, in Germany, described, 577. Its port a formidable rival to Venice, *ib.*

U—V

Van Mons, M. his improved mode of preparing red precipitate, 484.

Variation chart. See *Churchman*.

Vaugudin, M.—Case of a petrification of the renal glands in a cat, 511.

Vegetables, tuberrancous, experiments relative to their green colour, 507.

Venice, political remark on the government of, 305.

Ver-Vert. See *Cooper*.

Vienna described, 575. The people there ridiculously and childishly superstitious, *ib.* House of correction there, noticed, *ib.* Medical and chiburgical academy commended, 576.

Violoncello, theory and practice of that instrument discussed, 344.

Von Humboldt, M. his experiments and observations on the green colour of subterraneous vegetables, 507.

W

Wappste, Farmer, remarkable antiquity and locality of his family and residence, 55. This account confirmed, 239.

War, and *Martial Spirit*. See *Character*.

Wash-bowles, and washing of linen, &c. hints for improvements in, 513.

Water, putrid, method of rendering it drinkable, 506.

Wish

I N D E X.

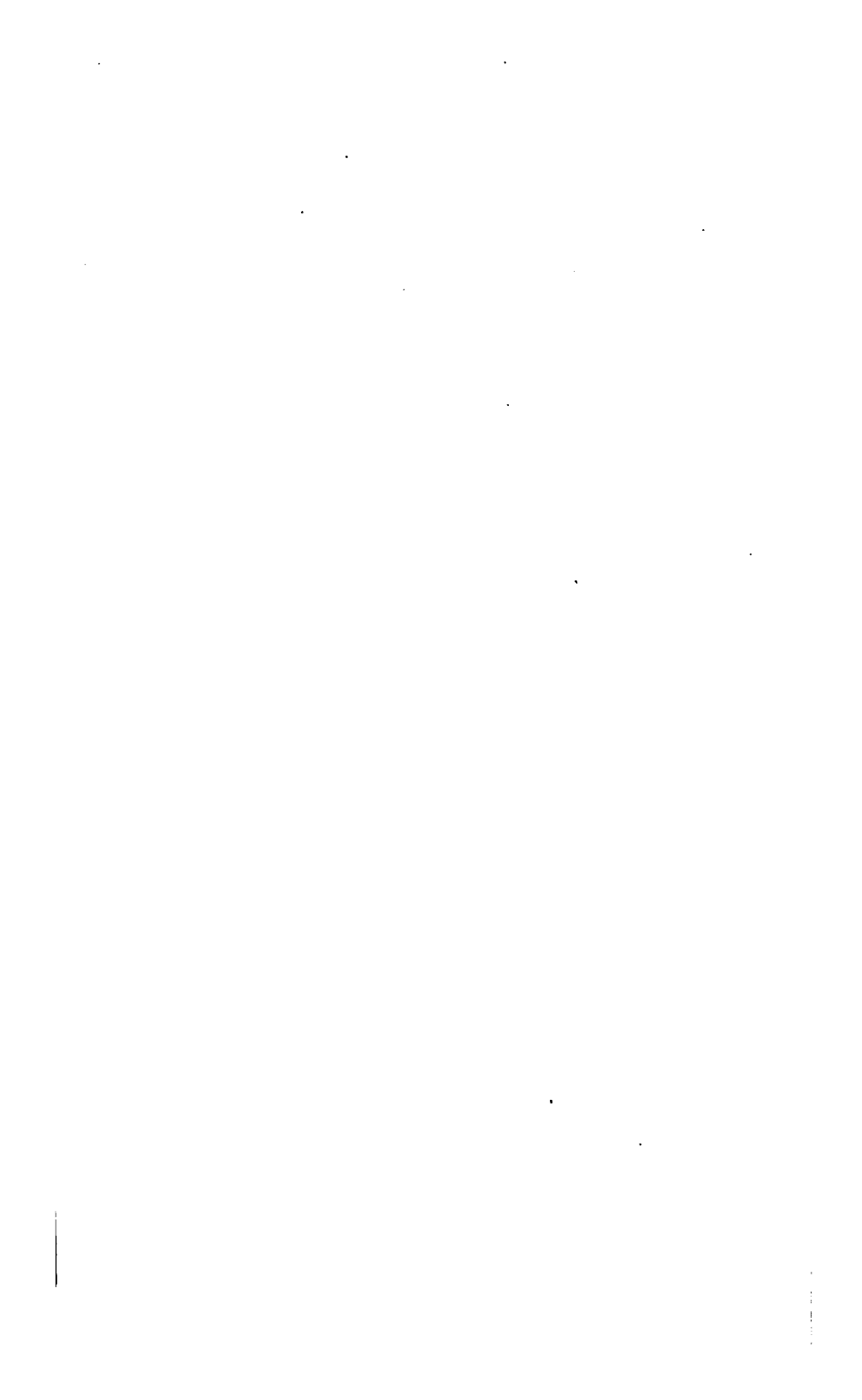
- Wife Language*, remarks on, 26. Elegy translated from, 21.
- Western Islands* of Scotland, their deplorable state, from their miserable subjection to petty tyrants, 155. Their condition more wretched than that of the negro slaves in the West Indies, 157.
- Whitcomb*, M. his account of a specimen of basalt, supposed to be decisive as to the controverted origin of that fossil, 306.
- Experiments on the reduction of *mercurius precipitatus per se*, by heat alone, 508.
- Whitcomb*, Mr. John, his early application to a proficiency in the arts, 92. His extensive knowledge of machinery, 92. His philosophical inquiry into the original formation of the earth, *ib.* His scientific attempt toward obtaining invariable measures of length, capacity, and weight, from the mensuration of time, 93. His death, and excellent character, 94.
- Wied*, principality of, with Nienwied its capital, 450. The prince (*Frederic Alexander*) much beloved, governing his subjects with wisdom and goodness, 490.
- Wilkinson*, Mr.—account of a (pulsmonic) affection relieved by electricity, 85.
- Willan*, Dr. his cases of *icterus renalis* in children, 84.
- Williams*, Mr. J. L.—Further particulars respecting the observatory at Benares, 184.
- Winterbottom*, Dr.—Case of pemphigus, 84.
- Woodfall*, Mr. William, his uncommon literary talents, 354.
- Y
- Yamen*, state of the arts and commerce in that part of *Arabis*, 37.
- Z
- Ziska*, the celebrated Bohemian reformer, his great character and military exploits, 11. His remarkable legacy to his protestant brethren, 12.
- Zouch*, Mr. his visitation sermon well adapted for the benefit of polemics and secularists, 177.

END OF VOL. XII. OF THE NEW SERIES.

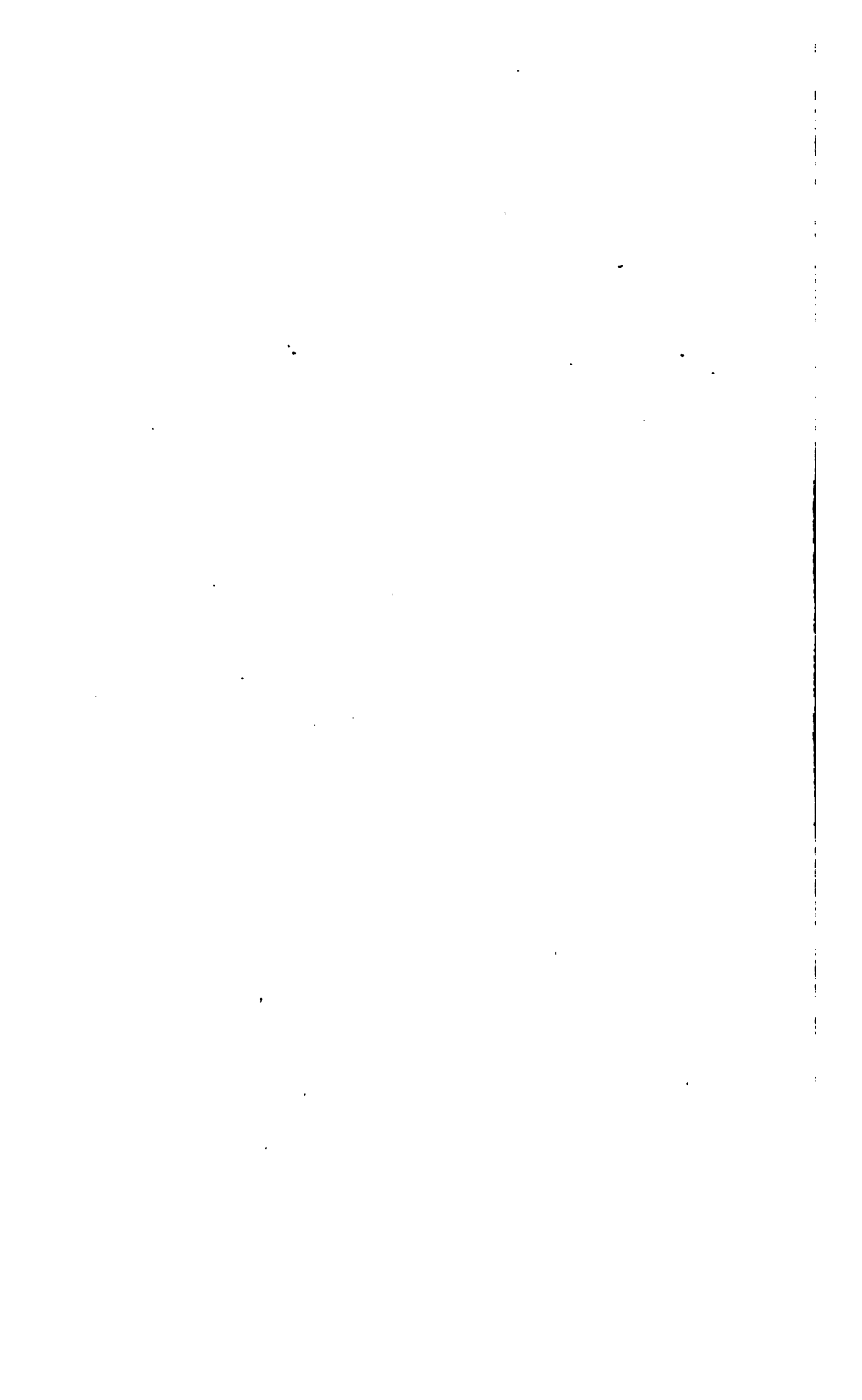
ERRATA in Vol. XII.

- Page 90. The price of *Whitehurst's* works is 1*l.* 1*s.*—not 12*s.*
 91. line 15. read, nor could he draw, &c.
 118. Art. 60. l. 5. for 'appear,' r. appears.
 197. l. 32. for 'ambiguous,' r. ambitious.
 259. penult. for 'shewn,' r. stewed.
 306. l. 27. for 'priest,' r. poet.
 321. l. 16. for 'serve,' r. serves.









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